

EXPOSITION

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WITH

Practicall Observations;

Upon the Eleventh, Twelfth, Thirteenth and Fourteenth Chapters of the Book of

JOB.

Being the summe of XXXV. Lectures, delivered at Magnus near the Bridge, London.

By JOSEPH CARYL Preacher of the Word, and Sand Pastor of the Congregation there.

HEBREWS Chap. 12. Vers. 7, 11.

If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?

Now no chastening for the present seemeth to be joyous but grievons: Neventheless afterward it yieldeth the peaceablei fruit of righteousness, to them which are exercised therein.

LONDON,

Printed for Thomas Sambridge, and are to be fold at the Golden Lyon in Duck-lane near Smithfield, 1670.

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TO THE

CHRISTIANREADER

To those chiefly of this City, who have been the movers, and continue the promoters of this WORK.

Sirs,

畫: 書意畫意意: 惠 N this fourth part I present you with Jobs third dispute: Eliphaz and Bil-dad having given their judgement upon his case, Zophar undertakes him: how he managed his arguments, and what answer he received, are (according to the # # measure of received light) discovered in this expository discourse; I shall here only (by way of preface) propose a question and offer my apprehensions towards the refolution of it.

Whether Job and hisfriends, who were the interlocutors at this conference, spake (as the holy Prophets and other penmen of the Scriptures did) by infpiration of God 1 Tim. 3. 16. or, as they were moved by the

Holy Ghost, 2 Pet. 1. 21.)

That the book of Job is a part (as the Apostle phraseth it, Rom. 15.4.) of those things, which were written aforeime for our learning, that we through patience, and omfort of the Scriptures, might have hope: is testified sot only by the divine grandeur and majesty of the stile, toge-

To the Reader.

ther with the intrinsecal excellency and efficacy of the matter. (in both which it declares it self a glorious beam of his misdome, who is light and the father of lights) but also by the

concurrent Testimony of, not a few, other Scriptures.

For, as the History of it (that such a man reas) hath a full Prophetical testimony by Ezekiel (chap. 14. 14.) and an Apostolical one by S. James (chap. 5. 11.) Ye have heard of the patience of Job, and have feen the end of the Lord: So the Authentity and Authority of it is clearly afferted by S. Paul, calling in and affociating the Testimony of this Book with Davids Pfalms, to that great truth, that, The

wisedome of this world is foolishnesse with God.

For Though it doth not argue a Book purely divine, besause some sentence of it is quoted in Scripture (for so the Books of Aratus, Menander and Epimenides Heat hen Poets are) yet such a manner of quotation as the Book of lob is honoured with, is an undoubted argument of it. While Paul quotes the writings of the Heathen, he flieghts those Heathen writers, with, As certain also of your own Poets have faid, for we are also his of-spring, Act. 17. 28. And again, One of themselves, even a Prophet of their own, faid, The Cretians are always lyars, evil beafts, flowbellies, Tit. 1. 12. He makes use of what another of them said, without saying any thing at all of him, Evill communications corrupt good manners (1 Cor. 15. 33.) But when he cites this Book, he doth in the same form wherein most of the books of the old Testament are cited in the new, giving his citation the value of a reason, in reference to the point he was upon, with an emphatical causal particle, For it is written, he taketh the wife in their own craftinesse, I Cor. 3.19. which are the words of Eliphaz in the 5th. chapter of this Book, ver. 13. Now, as when God took the first-fruits, he consecrated and santtified the whole kind of which those first-fruits were a part, so where he takes any part of a Book as an authoritative Scripture proof be confirms that whole Book for Scripture.

And as this Book is there authoritatively cited by the Apostle Paul, so divers sentences and branches ofit are transplanted and engrafted by the penmen of other Scriptures into the body of those Scriptures which God appointed and called them to pen: The 5 verse of the 8. Psalm, and the 3 verse of the 144. Pfalm, Lord, what is manthat thou takest knowledge of him, or the fon of man that thou makest account of him, are fully the same in sence, and near the same in the letter with that of Job in his 7 chapter at the 17 verse: And the comparison of man-to a shadow, (Pfal. 144.4.) seems to be transcribed from the words of Bildad, chap. 8. vers. 8. That also of the 107 Pfalm, v. 4. He powreth contempt upon Princes, and causeth them to wander in a wildernesse where there is no way, fell first from the mouth of lob, chap. 12. vers. 21. 24. And the words of the fourty second verse in the same Psalm, The righteous shall see it and rejoice, and iniquity shall stop her mouth, were soken by Eliphaz. in Job 5. 16. and 22. 19. The like observations may be made between Lev. 26: 5. and Iob. II. 19, between Deut. 10. 17. and Iob. 34. 19. between Psal. 7.15. and Isa. 59. 15. compared with Iob. 15.35. Now, as the calling out of some one sentence of this Book for a Scripture proof, so the frequent mixing of the language and phrase of it in the Scripture, is a convincing argument that the whole Book is of God.

But doth not Iob charge his friends as forgers of lies? chap. 13.4. if they were so indeed, how can we assert their discourses for divine truths? For no lie is of the truth, 1 Joh. 2.21. If they were not, how can we assert the discourse of Iob for truth, who was thus mistaken? I answer.

First, lob spake rather passionately then positively.

secondly, The lies he charged them with, were not erroneons assertions against the truth, but unkind aspersions (flowingtion a zeal for God) upon his person.

Thirdly, Iob doth not charge his friends with lies strictly

taken, as if they had knowingly spoken any thing which was false, or as if they had spoken at any time purposely to ensure him: his friends supposed and were confident that they spake truth not only in it self (as indeed they did) but also to his state, and their aims was to instruct or reclaims him, not to ensure or entangle him by what they had spoken.

Lastly, They spake no doctrinal untruths though some of

their applications were (as to his case) untrue.

And thus even the Apostles themselves did fail sometimes: For as Jobs friends applied their doctrine to a Saint, as if he had been an hypocrite, so did they in their Epistolical writings apply their doctrines to some hypocrites as if they had been Saints.

But doth not God himself in the conclusion and determination of this dispute say expressly to Eliphaz the Temarite, My wrath is kindled against thee and against thy two friends, for ye have not spoken of me the thing that is right as my fervant Job hath (chap. 42.7) If they did not speak? right of God, how then were they taught of God what to speak lanswer.

First, Some exposend those words (as the letter also seems to carry it) comparatively, not as if they had not spoken right of

God, but not so right as Job had.

Secondly, That which they spake of God in his nature, properties and works was all right, only they had not spoken right of God, about the intendment of his works and dispensations towards Job: They did not hit the meaning of God in that so clearly as Job did; Though (I conceive) Job himself was much in the dark about that point too, as Elihu laboured to convince him.

It may be again objected, That Job and his three friends oppose each other, and maintain different opinions, how then can all be true? Must not one side be out, he or they?

I answer. First, Job and his friends did agree in many points (as was shewed in the Preface to the second part of these Expositions) And all those principles wherein they agreed are

the undoubted truths of God. I know it to be so of a truth (saith he chap.9.2.) And again, My eye hath seen all this, mine ear hath heard and understood it, chap. 13.1. In both these passages Job votes with his friends and seals to the truth of many things which they had poken; as if he had said though I cannot agree with you in all, yet I will agree as far as I

can: In these points you and I have no quarrel.

Secondly, where they disagreed, the difference was not thus wide, that his friends maintain d an errour and he a truth, but only thus, he maintained more truth, or truth more clearly then they did. They taught truth in all they spake, but not all the truth. As for instance, That God afficts for sin, or, that sin is the cause of affliction, is a truth, but not all the truth, or not absolutely and universally true, for some afflictions are not sent for chastening and correction, but meerly for triall and probation: Again they teach, that God doth severely punish wicked men in this life. This is true, but not universally and absolutely true, for, as some godly men are troubled,

so some wicked men proper all their daies.

Thirdly, Though the opinion which Jobs friends held in opposition to him, was not throughout sound and Orthodox, yet their way of expressing it was. Remember, I pray thee (faith Eliphaz cha.4.7. Who ever perished being innocent; or where were the righteous cut off? Here Job opposed him, chap. 9. 22. This is one thing, therefore I said it, he destroyeth the perfect and the wicked. Eliphaz guided by the experience of Gods usuall administrations in those times, held that God doth not greatly afflict (for that he means by perishing and cutting off) any godly man in this life. This was his missake yet the words with which this opinion is cloathed contain a clear truth: And being an appeal to experience (Remember I pray thee) are very paralel to that of David, (Psa. 37.25.) I have been young, and now amold, yet have I not seen the righteous for saken, nor his seed begging bread.

Fourthly, Jobs friends spake truth in Thesi, or in the positi-

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on all along, they only failed in Hypothesi, or in the application: year all their applications and inferences might have sitted some men in such an outward condition as they saw Iob in, but they did not sit Iob, because his inward condition was not such as they censured it to be: and God left them under those misapprehensions of his inward condition, for the promoting of his own holy design in the full trial of Jobs patience, while his friends wounded him deeper by these continual respections upon his spiritual condition, than Satan or the Sabeans did by the breaches and irruptions which they made upon his outward condition.

But doth it not abate the Divine Authority of this Book,

if any thing in it be unduly stated and applied?

The Scripture reports many things, even of those who wrote or spoke it Historically, which are against the Scripture Do-Etrinally. All that Moses spake was not right, for he once spake unadvisedly with his lips (Ps. 106.33. And so did David, when he said in his hast all men are liers, Pf. 106. 11. And again (Pf. 73.13.) Verily I have cleanfed my heart in vain, and washed my hands in innocency. The Frophet Jeremy doth not only write a curse upon his birth-day, but he curses the man who brought tidings to his father, saying, a man-child is born (Ier. 20. 141,5.) Jonah prayed, take my life from me, when he saw that God spared the lives of the Ninevites: He also was angry for the death of a gourd, and said, I do well to be angry even unto death (Ion. 4. 3,9.) These things are written in Scripture for our cantion, not for our imitation: And they are discoveries, not of the wisdom and holinesse of God, but of the folly and sinfulnesse of man. Some such sad discoveries Job made in this Book, and some such his friends made.

But if some passages in this Book discover the weaknesse and mistakes of the speakers, how can we raise doctrines and

observations from them?

Every speech and passage which the infinite wisdom of God

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hath thought fit to put into this or any other Book of Scripture, hath in it somewhat for our instruction. That blasphemy of the fool which contradicts not only the truth but the very being of God (Psal, 14.1.) The fool hath said in his heart, there is no God, teacheth us this divine truth, That there are seven (that is, all manner of) abominations in the heart of man. We may draw useful instructions from the words of Judas the Traitor, after Satan had entred into him and filled his heart; yea from the words of Satan in his temptations and proposals unto Christ: much more may we from the sayings of holy men, which are true for the matter (as all the sayings of lob and his friends are) though there be a failing in the manner of speaking, or in their references to a particular case.

Nor is it unsafe to affirm, that even such savings are from the inspiration of God, which have an infallible truth in them, though they who said so did not understand them so. When the chief Pries and Pharisees sate in Councel, and debated the destruction of Christ the Saviour of the world, fearing the Romanes would destroy them, and take away both their name and nation, Caiphas who was high-priest that same year said nato them, ye know nothing at all, nor confider that it is expedient that one man die for the people, and that the whole nation perish not. Ich. 11.40, 50. This was wicked and bloudy counsel, according to his intendment and meaning in giving it, (for we must not condemn the innocent, though but one man , upon politick respects to preserve the greatest multitude or a whole nation of men) yet there was a great truth of God init, even the summe and substance of the whole Gospel; For it was not only expedient but also necessary, that one man (lesus Christ the only sonne of God) should be put to death, that the whole nation of the Iews, and all the Gentile nations might not perish eternally. Thus the Evangelist explains the crnell advice of Caiphas in the next words, v. 51. 52. This he spake not of himself, but being high-priest that year,

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he prophecied that Christ should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. This sense was far from the heart of Caiphas, though the words which bear it were uttered with his tongue. And thus if we (in some places) pass by the particular meaning of the speakers, and keep to the general meaning of what is spoken, we may make a savoury and an edifying construction of every pas-Sage in this Book: in which as there are abundance of holy truths and as it were a compendium both of Law and Gospel, so (upon this account) there is no one sentence in opposing any one truth contained and held forth in either. And therefore from all these premises I conclude the question first proposed affirmatively, That Job and his friends spake by the inspiration of God, or as they were moved by the Holy Ghoft.

Ishall not entertain the Reader any longer at the door or in the entry of the book: but commending this brief exercitation with the following expositions to the blessing of God, for a fruitful improvement of these and all other helps, which his gracious bounty continues or renews upon us for the furtherance of our faith and knowledge in, and of our obedience to the whole mystery of his will revealed in his word, I sub-

Scribe my self

March 20.

Your affectionate Friend,

to love and serve you in the Lord,

Foseph Caryl.



EXPOSITION

WITH
Practicall Observations;

Upon the Eleventh, Twelfth, Thirteenth and Fourteenth Chapters of the Book of

JOB.

JOB Chap. 11. werf. 1, 2, 3.

Then answered Zophar the Naamathite, and said,
Should not the multitude of words be answered? and should
a man full of talk be justified?
Should thy lies make men hold their peace? and when thou
mockest, shall no man make thee asbamed?

OB hath already stood two charges; the first Sophar sonat from Eliphaz, the second from Bildad. Here a idem quod spethird begins,

Then answered Zophar the Naamathite, and said chram & ju-

Watchman,

Who Zophar was, hath been shewed at the Phil.

11th verse of the second Chapter. His name Zophar imports a

Watchman, and his additionall title Naamathite, pleasant or beau-

The matter of his answer may be considered ;

First, Inthe Preface.

Secondly, In the body of it.

The exordium or preface is contained in the three first verses. The body of his answer in the following parts of the Chapter:

wherein three things are clear;

or the polition which Zophar puts upon Job, as his, and takes upon himself to consute, as erroneous. This he layes down in the 4th vetse, Thou hast said, My doctrine is pure, and I am clean in thine eyes.

2. We have the confutation of this polition enlarged, from

the 5. verse to the 12:

3. Zophar having shewed Job his errour, and, as he hoped, convinced him of it, proceeds to give him counsell, and closeth the Chapter with instruction. He insisteth in the same method and treads the same path that Eliphaz and Bildad had done before; first, chiding and reproving Job, then counselling and advising him.

Zophars preface presents us with a three-fold necessity, enga-

ging him to this reply.

Quod verbosus ad fucandam malam causam.

First, From that multitude of words which Job had already heaped together for the colouring (as he judged it) of a bad cause, verse 2. Should not the multitude of words be answered? and should a man full of talk be justified? Is it not high time that I should speak a little, when thou hast had time to speak so much?

Quod mendax ad obstinates ruendam malam causam.

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Secondly, He argues this necessity from the falsity of what Job had spoken, in the first clause of the third verse, Should thy lies make men hold their peace? It is thy sinne, that thou hast spoken lies, and it would be mine, if I should not speak against them.

Qued irrifor Thirdly, from the scorn and levity of spirit, which Zophar and contemnan-supposed he saw frothing at the lips of Job, When thou mockest, that were sad-shall no man make thee ashamed? It were the shame of all men, if montiones il-none should. Thou art sitting in the scorners chair, Shall I be about the sometimes fraid to raise thee up, or pull thee down?

So then, The preface may be formed up into this Argu-

ment ;

Many words, and those full of lies and scorn must be undertaken and answered; no man can or ought to hold his peace, when he heareth such discourses;

But thy answer is full of words, and as full of lies and Paulo amaru-

(corne: lentius agit & Therefore I must undertake thee, I must answer. aculeatius.

Thus Zophar presseth upon his friend with violence, if not with virulence and sowernesse of spirit : handling him more roughly, reprehendit a-Zophar Febum and pouring more gall and vineger into his wounds, then his for- erius quan mer Antagonists had done. As his spirit grew warmer, so did his cateri incaleswords; and in hear of arguing, he comes very near unto recente ut fit in viling. certamine ansmo, ita ut a

Verse 2. Should not the multitude of words be answered?

convitus non abstinear. Merl.

The multitude of words.] Zophar taxeth Job, as over-copious Dinas in language, as a man given to talk, and affecting to hear himself Multus verbospeak. Eloquence of speech, or elocution, is an excellent gift of rum, i. e. ver-God; but verbosity, and a love to flow out continually at the besus. tongue, is the vanity of man: at once, a fin in the speaker, and a σποριολόγ 3burden to the hearers. Paul was taxed for this at Athens, Act. 17. vel 200 700 The Athenians were the great wits of the world, masters of eld- oneigen rous Noquence, and when Paul came amongst them, they encountred ye's, vel potins him, and some said, What will this babler, this sower of words say? meges to h'zer, vers. 18. So some give the notation of the Greek word, though o- owique a, quathers, with better reason, take it, as an allusion to little birds, which sifemini legas pick up the seed sown, and being of no great use, either for meat dicas, quod faor mulick, are yet troublesome enough with uncestant, immelo-thin agris dedious chirpings. Such an one those Philosophers censured Paul, pascantur, me-This man speaks many words, but he makes no musick, no ear is culis sumpta, taken with him, nor understanding enriched by him. Though all we que neque speak is in words, yet we must speak more then words.

I shall lay down five particulars, whereby we may discern, esti, neque when multitude of words are sinfull, or when there is a multi- sed garritu pertude of fins in a multitude of words: It is possible to speak many petus sunt mewords, and all few enough, and no fin at all in them. They are left as Beza.

i. When words are unprofitable, light, vain, frothy; words that have no nourishment in them: for as meat is to the palate, so are words to the ear, to the understanding. Words are the bread of the minde. Some words are nothing but winde, there's

no food, no tack in them; you cannot pick one good bit out of a whole discourse. He that hath spoken one such word hath spoken too many: how much more when a multitude of them are spoken rogether? As it shews the noblenesse of action, to do what is worthy to be spoken of, so of elecution to speak what is whothy to be done.

2. When words are beside the matter, beside the businesse in hand; when we shoot our arrows not eying the mark, arrow after arrow, and all from the mark, this is reprovable. If we speak not to the point, we speak to no purpose. Be clear to that, and the fewest words, will make the fullest answer. Be off from that,

and many words make not a word of answer.

3. When there is but a little matter in a great many words. when plenty of words have a scarcity, a dearth of matter in them. Some contract (as it were) the spirits of a point into a few. words, and can give you much in a little, a large matter in a narrow compasse. This is an excellent skill, though not always fit: because all are not able to apprehend what is couched and drawn up so close together; all are not able to drink spirits, but must have them infused into, and incorporated with larger discourses, and particular demonstrations. They must have line upon line, and precept upon precept, that is a multitude of lines and precepts. Yet matterleffe words are reprovable, how many foever they be, and the more they be, the more reprovable they are, Shall not such a multitude of words be reproved?

4. A multitude of words are linfull, when they are affected : when a man delights to speak much; A man may be that to himself, which Ezekiel was to his hearers, as a very lovely song of one thath hath a pleafant voice, and can play well on an inftrument (Ezek. 33.32.) Such will speak often and long, not that they care to profit others, but for their own applaule, or to pleafe

them felves.

5. And lastly, When we think to carry it by the multitude of words: I. In reference unto man, to speak a man or his cause down, to over-bear him with a croud or throng of words, Or secondly, in reference unto God (Eccles. 5.2.) Be not hasty to utter a thing before God, or concerning God, Why? For God is in heaven, and thou up earth, therefore let thy words be few. There is an infinite diftar between God and man. We are not able to comprehend, W or what God is; we cannot reach God.

Cum in cœlo Deus fit , 1. e. longissime à probis de divinis rebus ignorari mecesse eft.

Hier. in loc.

God, and therefore we should be very careful and deliberate in speaking to and of God, or about the things of God. The Apoitle (Rom. 8. 31.) having fet forth the great mystery of the love of God to us in Chirst, concludeth (as some conceive) like an Oratour, What shall we say then to these things? As if he had faid, Here is a subject about which much might be said, but we had need be very careful how and what we say about it, What shall we say to these things? No man, no not the tongue of an Angel is sufficient to deliver and unfold these secrets: such love, such goodnesse are beyond words. The Moralist hath a very grave Senec, 1.7. Mar. and serious passage to this purpose, while he was falling upon Quest. a discourse about the heavens, stars, and superiour motions. When we enter into our Temples, we compose our selves to reverence; we look even to our garments, that they sit comely about us; we (as it were) fashion and shape every member into an argument of modesty, in omne argus How much more should we doe this, when we come to feak of the mentum modestarres and heavens, but most of all, when we speak of the nature of stie fingimus. the gods, (The best Heathen Catechismes speak no better) lest we speak any thing rashly, or affirm any thing that is untrue. If an Heathen was thus taken up with the thought of heavenly bodies, and strucken with a reverential awe, when he was to speak about Idol-gods, how much more ought we to come to the Apostles Stand, about the divine things of the great and only wife God? What shall we say to these things? It is good for us to avoid a multitude of words in all things, especially in things which are so high, fo much above us. The Apostle admonisheth 1 Tim. 6.20. Avoid prophane and vain bablings. There may be profane and vain bablings about holy and facred things. And that not only when we argue about them, but when we pray about them. This excesse Christ reproveth in the prayer of the Pharisees,

Mat. 6. 4. They think they shall be heard for their much speaking, and that they must prevail with God for the things they desire, because they utter many words to manifest their desires. Thus to use many words in prayer is babling, not praying. And thus to use many words in preaching, is the uncomelines, if not the sin-

fulnes of preaching.

Paul, Act 20. preached until midnight. There was a multitude of words, yet not too many words: his discourse had not one of these evil ingredients; he did not speak unprofitable things, or things beside the matter, or a little matter in many words; he did

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not

not speak, because he affected to speak, or because he thought to carry it by speaking. Thus, to pray long, or to preach long is no fault. The greatest multitude of fuch words, is not one too many.

The Vulgar varieth from our reading, Shall not be that speaketh

Numquid, qui eson & audiet? Vulg.

multa loquitur much hear also? The original will bear it: As if he had said, Thou hast spoken a great while, wilt thou not have the patience to hear thy friend? Wilt thou have all the talk thy self? Thou hast uttered a multitude of words, be content to receive a few. They who have spoken, should be willing to bear and receive an answer. Much speaking is then most offentive, when we will not take our turns to hear. Some will have all the discourse, all the argument themfelves, and when they have spoken long, will hardly endure another to reply a little. See how God hath disposed the organs of the body : he hath given two ears, and but one tongue, which speaks thus much, That a man should be more ready to hear, then to speak; and that's the Apostle James his rule, Chap. 1. 19. Let every man be swift to hear, and flow to speak: not that he doth positively commend flownesse of speech, that is not his meaning; heavinesse of speech is no vertue, nor any mans commendation : but he speaks comparatively, Be swift to hear, and slow to speak; that is, Be ye more nimble with your ears, then with your tongues; be rather willing to receive instruction, then forward to give it, rather attend the minde of others, then open your own. There is a time to keep silence, and a time to speak, Eccles. 3.7. Every thing is comely in its feason.

Observe, From the whole reason, That It is a duty to answer, when much bath been spoken:

Especially, when we conceive any thing spoken against the truth. Solomons feeming contradiction afferts this duty, Prov. 26. 4.5. Answer not a fool according to his felly, lest thou also be like unto him. Answer a fool according to his folly, left he be wise in his own conceit. One rule faith, Answer him not, and the other faith, Answer him. The meaning is plain to the point in hand; Anfwer not a feel according to his folly, lest thou also be like unto him that is, if he speak foolishly and passionately, Doe not thou anfwer him passionately and foolishly too, for then thou shalt be as foolish as he, thou shalt be like or equal to him; as if thy spirit and his were cast in the same mould. For the answer which a man giveth another is the measure of himself, the image of our minds is drawn with the tongue. But answer a fool according to his folly, lest he be wise in his own conceit, that is, If he have spoken foolishly, doe thou answer him wisely and discreetly; let thine answer be according to his folly, but in thine own wisdom. Thus to answer a fool according to his folly, is indeed to answer him contrary to his folly. Thus he must be answered, or else he is not answered: and if he have no answer, he will think that he is unanswerable; that, all is oracle which he hath uttered, he will grow into proud and high conceits of himself, that surely he is a conquerour and invincible, because no man takes up the bucklers, or appears in the field against him. Therefore answer him, Lest he (whom all that know him, know to be a fool) be wise in his own conceit. Should not the multitude of words be answered?

And should a man full of talk be justified?

This later branch is of the same strain with the former, and what I have observed there answers both, yet I shall open the letter of the Text, and shew the elegancy of the original.

Should a man full of talk?

The Hebrew is, Aman of lips. Mr. Broughton translates it, Shall the lips man be justified? He speaks of Job, as if he were composed and made all of lips, When a man useth one member inordinately, he may be said to have but one member; Denomination is quacem mode, given from that which is most, or acts most. Thus as he that is a sed eliam fagreat sighter, is called, Aman of his hands: so he that is a great cundum Merchalker, is called, Aman of the tongue, or a man of lips: as if he laid by the use of all the other parts of his body to imploy his lips, or were active only with his tongue. The Apostle speaking of the variety of Church-members, under the notion of a natural body, subjoyns (1 Cor.12.17) If the whole body were an eye, smelling? In like manner if the whole were hearing, where were the were the eye, where the ear? As we may be said not to have that which we use not; so to have only that, which we use too

Or fecondly, The lips being a special instrument of speech; and a help to pronunciation, are here put for speech it self, and so we explain it in our translation, Should a man full of talk? A man of lips, is a man full of talk. And there is a natural reason

for

labia loquendi insptiam & difficultatens indicant.

coram rege ex-

pedite & fa-

tennatione &

bierum indigeo. Pined.

Silabium val- for it too. As Physiognomists gather conjectures from the frame de deductum of the whole body, from the lines and lineaments of the face asenue loquaci- gyments from the line whether a man be quick or flow of speech. tatis atque e- guments from the lips, whether a man be quick or flow of speech. loquentia sig- Some mens lips have a stamp of talkativenesse upon them, and onum eft, ficut ther's of silence. Thus we may understand that of Moses, Exo. 6.12. etiam crassiora When God was about to send him to Pharaoh, about the deliverance of Ifrael out of Egypt, he made many excuses, and at last fals upon this, How shall Pharaob hear me that am of uncircumcised lips? But was Moses of uncircumcised lips? as to be of an uncircumcised heart, so to be of uncircumcifed lips may intimate spiritual pollution and uncleannes. When the Prophet Isaiah cried out at the vision of the glory of God, Woe is me, I am a man of unclean lips, Isa. 16.5. it is, as if he had said, I am a man of uncircumcised lips. But though Moses was humble enough in the acknowledgement of his own sinfulnesse, yet his aim was to note the unfilednesse of his speech, not the defilednesse of his nature. For as among the Jews, uncircumcision was a sign of all the natural uncleannesses of the foul, so of some imperfections upon, or belonging to the body. Thus Moses called himself a man of uncircumcised lips, because he was not eloquent, but slow of speech, and slow of tongue, Exod.4.10. He was (according to the letter of the Hebrew) beavy-mouthed, or as we say, meal-mouthed; and this according to that idiom was to be of uncircumcised lips, as if Moses had pleaded thus, I have not a polite and curious language to win upon Crasiora habeo labia, quamut

Pharaoh, My tongue has not been pared and smoothed for the Courtdialect, I that have kept sheep so long, and have conversed with clowns and sheepherds, How shall I speak to a King? Pharaoh useth to have possim: circum- accurate Oratours about him, men of lips, but I am none. So then, according to this second sense, a man of lips is an eloquent man, a ci sone, 1. c. exman ready, very ready and apt to speak; a man whose tongue is the pen, that is, like the pen of a ready writer. expoliatione la-

Further, When Zophar cals Job a man of lips, he implieth, That Fob had carried himfelf in that disputation, as if every member of his body had been a lip, or as if he had a lip in every member, that is, as if every member had spoken. According to that of Solomon (Prov. 6.13.) He peaketh with his feet, he teacheth with his

fingers; his carriage, his posture, his action, speak and proclaim what is in his heart, or what his minde is, He speaketh with his feet. When violent and passionate persons are speaking, you

Mall

disserentium

shall see, as it were, a lip in their seet, a lip upon their hands, a Toti veluti linlip in their eyes, a lip in their brows, a lip in their arms, that is, gua funt, ocuthey speak with all these, they move their hands at you, and their lis, nalo, from. heads at you, and their eyes at you, as if all spake. These are men bus, cubitis, te, ore, maniof lips. pedibus collo-

Should a man of lips be justified?] He speaks not of that great quantur. Bold. work of grace, the justification of a sinner before God; to be Vincet causa, justified here is to be approved, to carry the cause, or prevail in habeatur veriarguing. He that prevaileth in any controversie should be justified: dieus quia mul-But shall a man of lips be justified? Must he needs be thought to tiloquus? speak truth, because he speaks much, or in greatest weight, be- Janson. cause in greatest number, Shall he be justified? We have the word in that sense (Psal. 51.4.) I will confesse, &c. that thou mightest be justified, when thou speakest; and be clear when thou judgest; That, when thou shalt judge and pronounce sentence upon me, thou mayest appear in the opinion, and esteem of all the world to have done me right, or not to have wronged me at all, I aforehand confesse my sin, and condemn my self. So we may interpret that (Fob 13.18.) Behold now, I have ordered my cause, I know that I shall be justified, that is, I have laid my matters to well, and put my businesse into such a fair state, that I know I shall come off with credit, I know I shall be justified. And this is it which Zophar feems especially to charge Fob with, That he hoped to get the Garland, and bear all down before him with his lips, with the multitude of his words; as if he had said, Thou hast placed thy defence in windy words, and not in substantial truths, but this noise, this talk will stand theoin little stead, thou shalt finde that the day will not be wonne with words. Plerumque pro

Hence observe,

Good words cannot make a bad cause good.

viribus S elo-Words sometimes makes a good cause appear bad, and a bad quentia potecause appear good; but when the rubbish maliciously or igno-spieuse veritatis rantly cast upon the one, and the varnish cunningly laid upon the conditio mutaother, are taken off, both will appear as they are, the one as tur. Min. good as it is, and the other as bad as it is.

Again, Shall a man of words be justified? He that speaks much may sooner ensnare then clear himself. In many words there are In multiloquie usually many errours. Silence seldome brings repentance; and non deeft pecit is but seldome that much speaking cals not for much repentance. catum. They that speak much, are in danger to offend much. To be sure,

He that hath nothing but words to hold him up, must needs fall. Significat ali- You cannot blow away, either a mans affertion or objection with quid seorsim af-your breath, but with your reason and authority.

fingers, machinari, cogitare, Verse 3. Should thy lies make men hold their peace? and when thou mockest shall no man make thee ashamed? educere mendaeium è cogita-

Zophar rifeth higher in language still, reproving Fob, not only tione ad os. Rab. Mardoch. for the multitude, but for the falfness of his words. Objicit illi vi-

Should thy lies?

The Hebrew word is of a large extent; signifying in the verb, sionem vocant to frame, fashion, and form a thing out of a mans own minde; and so Zophar would fasten this upon Job, That the words which he had spoken were only shap't and wrought in his own spirit, he had received no fuch thing from God, no fuch thing was never approved by God; the birth of all was but his own fleeting fancy, gulos, Ammia- and fickly imagination. So the word is used (Nehem. 68.) There are no such things done, as thou sayest, but thou feignest them out of thine own heart; Thou wouldest put me in fear, and bear me in hand (faith that worthy of Ifrael to his enemy suborning false Pessimum ge- fears against him) that there are strange plots laid, and many adnus hominum versaries combined against me : but I perceive it is thy plot to tell qui verbagesta- me of a plot. Thy information is but to make me afraid of that which is not, not to fecure me from that which is. We reade of Montanus red- the moneth which Feroboam had devised of his own heart, 1 King 12. v.3.3. It is the word of the Text. Lies are framed and fashioned, out of our own hearts, there is the shop wherein they are wrought; The heart is deceirfull above all things; A deceirfull Mugatores Ba- heart is a fit shop to frame lies in, which are deceitfull ware. Such Zophar supposed Jobs to be.

Secondly, Some reade, Should thy toyes, thy trifling discourses Eft admodum make men hold-their peace? Should thy tatling, thy idle tales

generale nomen impose silence upon thy hearers?

Thirdly, The word fignifies the members of the body, and the apsed Hebraos, brum, cogitatio-boughs of a tree, and by a trope the thoughts and abilities of nem significans the minde, which are to the minde, as limbs to the body, and as quod cogitatio- boughs shooting from a tree. I will not conceal his parts, saith nes in anima God of Leviathan, Job 41.12. that is, What mighty members funt tanquem, he is made up of. Some reade the word so here, Should thy parts be ramin arbore, he is made up of. Some reade the word so here, Should thy parts? As if he buc illuc pro- conceal'd, or, Should men hold their peace at thy parts? As if he had

ci hoyomoilar, 1.e. Famigeraguod est falsa fingere, Talies narrare. Plantus vocat hos Geruli fimus, Marcel. Rumi-gerilos. We call fuch Tale-bearers. rent. Senec. dit Baddim, Nugatores: Galli appellant dins & Badeaux.

tenfi. Merc.

tium, quod Gra-

had said, Thou thinkest that thou hast mighty parts, that, thou puttest forth such Leviathan-like members, such Goliah-like limbs of wit and knowledge, of judgement and eloquence, that all the bost of learned men needs must be afraid and tremble to deal with thee, or accept thy challenge. The weapons of the minde are more powerfull, and sometimes more terrible then the members of the body. And ignorant or slow-witted man, is no more able to argue with one that is quick and judicious, then a childe is able to wrestle with a Giant.

But the word is most usually taken in the sense we render it, for lies or falshoods; So (Isa.44.25.) He frustrateth the tokens of the liars, namely, of those that tell lies of the stars, and say, The constellations have reported events to them, of which indeed there is not a letter written, nor a word to be spelled out of those heavenly characters. Should thy lies make men hold their peace?

Make men.

The word may be limited to great and wise men, Should thy lies make wise men hold their peace? So some restrain it here; As if Aliquando de-Zophar had said, Indeed thy lies may cause ignorant men to hold notat viros nother peace, they may deceive the simple, and catch the weak; but tabiles & inshould thy lies make men of parts and abilities, men of experience and understanding hold their peace? Thus the word is used Deut. 2.34.

Psal. 17. 14. Isa. 3.24. to note illustrious and wise men, men of more then an ordinary pitch and measure in dignity, or in wisdome.

Others take the word indifferently for any rank or fort of men, one or other: or as we commonly speak, for any mortall man. Est generale For it cometh from a root which signifies death, which is the last comprehendens debt of all mankinde; as the Greeks have a word for man in gevinos, mulieres neral noting his mortality, so have the Hebtews: because all Sparvulos, have men carry about them the ensigns or symptomes of death continually, therefore they are called Mortals. So here, Should thy mors execute nually, therefore they are called Mortals. So here, Should thy the videtur quod lies make any mortall man, or any man alive hold his peace? Be he omnes simus high or low, knowing or ignorant, I tell thee the most simple man morti subjects, that goes upon the ground cannot hold his peace, when thou speak it a deractic est, and may well enough answer all that thou hast spoken. Thus spoke, & d you see the sense is heightned by the lownesse of the persons, who latinis mortalis are supposed match enough for Job in this controversie, What, Mar.

Hieronymus

rantis filen-

imperativum

la. Buxt.

thou hast argued, a woman, even the weakest among women, a childe, even a little childe, may confute and answer. We need not fend for the great Rabbies and Doctours of the law to deal with thee. Who can be filent, or speak without successe? Should thy lies make men hold their peace?

Hold their peace?

החריש No, They should not : Should what thou hast spoken falsly be Obmute cere. Solet Scriptura received like an oracle of truth, against which no man may open per verbum si- his mouth or mutter? Should it be received as some divine revelendi & tacendi lation which all must admire, none question? Must all the world reverentia ple- of reasonable men stand mute at these thy reasonings? Hast thou sum timorem any hope that thy lies shall finde such entertainment, and go off exprimere. at fuch a rate of belief or admiration?

Holding the peace importeth greatest reverence both to speakers and actours, as also greatest worth or weight in what is spoken or done. When the Lord flew the two fons of Aaron by fire from Heaven, Aaron held his peace, in token of submission,

Levit. 10. 3.

And when providential actings spake aloud the deliverance Quam vocem of the Jews out of Babylon, the Prophet like a crier in a court, commands or proclaims silence (Zech. 2. 13. Be silent, O all interjectionem flesh, before the Lord, for he is raised up out of his holy babitation. esse docet impe- The Hebrew word Has (faith one of the Anciens) is an interjection, or rather a verb of the imperative mood, enjoyning filence tium. Vel eft or inhibiting speech; we in our language use a word near that in per apocopen ab found, when we would have any, or all, hold their peace, we Ton tacuit say, Husht: So saith the Prophet, Husht, not a word, For the reverentia cau-Lord is raised up out of his holy habitation; his meaning is, Yeeld all reverence, respect and fear, Stand in awe, Budge not, let the wicked silence their vain boasts, and the godly their vain fears. Let neither the one or the other utter a word before the Lord.

> Fob describing himself in his former flourishing estate, saith, Unto me men gave ear and waited, and kept silence at my counsel; after my words they spake not again (Chap. 29. 21.) that is, I was a man of so much authority and veneration, that when I spake no man would offer to speak after me, much lesse contradiet what I had spoken; Thus it was once with Job: Now Zophar puts it as a-matter of reproof. What? dost thou think thy words, yea thy

lies fuch, as no man may examine, much leffe gain-fay? Should

thy lies make men hold their peace?

Again, As holding the peace, notes reverence, so favour and connivence. When we are willing to let an ill word spoken, or a thing ill done passe, as if we saw or heard it not, we hold our peace at it. When the children of Belial said of Saul, How shall this man save us? and they despised him, and brought him no presents, The Text saith, But he held his peace, He was as if he had been deaf, I Sam. 10. 27. It is wisdome not to see or hear, what we are not in a condition to redresse. Connivence is better then complaint, when we cannot mend our selves, nor reduce others. In this sense we may also take, Holding the peace here. Should any man favour or wink at thee? Should any man be afraid to speak truth, when thou speakest lies?

Hence observe,

First thus, It is a duty to vindicate, or to be an advocate for op-

pressed truth.

Chap. 11.

Zophar spake true in the generall, Lies must not make us hold our peace. It is a duty to plead the cause of truth, yea to be valiant for the truth. We must know no relations in truths case. Socrates is my friend, Plato is my friend, but truth is a better friend then both. Whosoever dares speak against truth, we must dare to speak for it. Tis noble to shew our selves friends to truth, though we lose friends by it, and enemies to errour, though we get enemies by it. There is a three-fold lie which we must not hold our peace at.

I. There is a verball lie, when a man tels a false tale, or bringeth up a false report, which is the lie of the ninth Commandment, Thou shalt not bear false witnesse. Hold not thy peace at

fuch a lie.

2. There is a doctrinal lie, when a false position is averred to be the truth of God, and stampt with divine authority. Any erroneous Doctrine is comprehended under, and branded with this title, Alie; For this cause (saith Paul) namely, because they received not the love of the truth, God shall send them strong delusions, that they shall believe a lie. (2 Thess. 2.11.) He means a doctrinal lie, all the doctrine of that man of sinne, with which he hath deceived the world under the notion of truth, is but one great lie. We must contend earnestly, even wrestle for the faith once committed to the Saints against all those lies.

@ 3

3. There

3. There is a practicall lie, of which the Apostle speaks (170h. 2,4,5.) He that saith, I know him, and keepeth not his Commandments is a liar, and the truth is not in him. That is a lie, not spoken but done, when a mans actions contradict his profession, or when his works unteach what he hath taught by word. The whole life of an hypocrite is but one continued lie. The first of these is a lie told, the second is a lie taught, the third is a lie acted, and all of them are not only to be abhorred in our felves, but opposed in others. All lying is hatefull to God, being most opposite unto God, who is the true God, and the God of truth. Lying makes us like the devil, who was a liar as well as a murtherer from the beginning; the devil told the first false tale, and preached the first false Doarine; He is therefore justly called, A liar from the beginning. We may sometimes forbear to speak the truth, but we muit never forbear to speak against a lie, whether verbal, doctrinal or practical. Should thy lies make men hold their peace?

And when thon muckest shall no man make thee ashamed?

Irrifit, lub anmavit, balbutivit,nam fi quos cum fanna exblæfitatem et-Merc. quam annio oft, qui ore vultu imitandis moribus, demique corpore ridesur,? Cic.

This is the third charge, and it is higher then the former two: cipere volumus Multitude of words is ill enough; and lies are farre worse, but to mock is worst of all. And which is yet more, The word which ad eos ridendos, is here used signifieth the worst kinde of mocking, even that which is joyned with fcorn and extream derilion: It notes mock-Sauna oft deri-ing not only with the rongue by uncomely speeches, but mocking fio qua non fit by the eye or hand with uncivil gestures, or by the affected mimisimplicibus ver- cal postures of the whole body; The enemies of Christ are so Pisc. in t.ep.ad described in that noble prophecy (Pfal. 22.6.) I am a worm and Cor. c. 14. 21. no man, a reproach of men, and despised of the people, all they that fee Quid potest esse me laugh me to scorn, they shoot out the lip, they shake the head; zamridiculum, The event fulfilled this at the death of Chrift, Mat. 27. Such mocking Zophar chargeth Fob with; Thou dost not only speak lies, but thou fettest them off with scornfull gestures.

Again, This word fignifierh not only a light jeast, or a merriment, but that which hath virulency, and wears a sting; not only that which hath ridiculousnesse in it; but that which hath 1. 2. de Orat. cruelty in it, That's the Apostles Epithete (Heb. 11.36.) They

had trial of cruel mockings.

Thus he reproves Fob, as if while he lay in the dust, and was groveling on the ground, he had like a mad man cast fire-brands, arrows

arrows and death, or had behaved himself more like a fool in a play, then a mirrour of patience, Deceiving his neighbour, and saying, Am not Linsport? Prov. 26 18, 19.

There is much labour among Interpreters, to finde out what gave Zophar occasion to break out in so much bitternesse upon

Fob. I shall rouch that in the close, When thou mockest

Shall no man make thee ashamed?

Some render, Shall no man confute thee? We may put both together. Shall no man by confuting thee put thee to shame? When a confident man is thorowly answered, he is ashamed.

The word which we translate, Make ashamed, signifies the greatest shame, as that before did the greatest mocking. Highest thame is but a fit reward for highest scorn. Some Criticks in that language have observed, that the word is never taken, but in an ill tense, for the most shamefull shame, when a person is so asha- Ignominioso med that he is consounded, and dares not lift up his head, or look dor gravius another in the face. The Lord faith to Mofes in the cale of Mi- fignificat quame riam, If her father had but Spit in her face, should she not be ashamed wing quod est feven dayes! Numb. 12. 14. The face is the table of beauty and in bonum alihonour, but when it is spit upon, it is made a fink of shame. God quando boc did more then spit in the face of his undutifull daughter Miriam, semper in mawhen he filled her face with the filthy spots of leprosie: Miriam R. D. Kimchil must be greatly ashamed, when shut out of the Camp and society Buxtorf. of Ifrael seven dayes. When David, over passionately lamenting Significat eurothe death of Absalom, blemished the victory of that day, and qui consciention foiled the beauty of that great deliverance, the Texth faith turpitudinis ha-2 Sam. 19. 3. that the fouldiery went home, as men ashamed: minum oculos. Souldiers after a hartel worms are work to some home all and fugit, at pro-Souldiers after a battel wonne are wont to come home gallantly, fligati militer, and in a triumph, but these victors gat them by stealth that day qui fine Ovainto the City, as people being astramed steal away, when they tiore, taciti & flee in battel; they went fneaking, as we fay, home to their dwel- clanculo relings, scarce a man durst lift up his head. Such a sense is here in- Com. tended, Shouldst nor thou be made to hold down thy head and cover thy face for shame, who hast opened thy mouth in scorn, and in discovering thy own shame?

Note from it,

First, Scornfull gestures and mockings are the height of sin-

Zophar puts this in the third place, as the highest step in the

gradation of Fobs fin. There is a walking in the counsel of the ungodly, and a standing in the way of sinners, before we sit down in the

chair of the scorners (Pfal. I.I.) The Vulgar reads it, In the chair of the malignants. When men once arrive at scorning and mocking, they are come to the uppermost form of sinners. The chair of mocking, is the chair of malignity. That which is said of a woman in a peculiar fense, is true of any man in this sense, When he hath lost his modesty, be hath nothing else to lose. The Apostle Peter being about to shew the utmost evil of the worlds old-age or dotage in fin, saith, There shall come in the last dayes scoffers 2 Pet. 3.3. There have ever been deceivers, but at last there shall come scoffers. saying. Where is the promise of his coming? For since the Fathers fell afleep, all things continue as they were from the beginning of the creation. Julian was in his time counted, and stands upon record to this day among the greatest of sinners, An apostate from Christ and did not the apostasie of his heart break out chiefly at his lips? Did not the very spirit of his malignity against the Gospel of Christ, appear in mocking the Christians? When he had taken away their estates, he said, It should not trouble you to be poor, your Master was poor, and he said, Blessed are the poor. And when he had caused them to be smitten, Your Master (saith he) hath Reditus occle- taught you, That who soever shall smite you on the right cheek, you füs eripuit Sar- must turn to him the other also. Thus he turned the holy counsels casmis additis, of Christ into prophane jests. The vilest wickednesse of the Jewish state is exprest thus, They mocked the messengers of God, cere ad regnum and misused his Prophets (2 Chron. 36. 16.) It is a great sin not to colorum, quia hear the messengers of God, not to obey the truth that is brought Galilaus magi- in his name; but to mock his messengers is the dregs of sin. When upon the afcent of Christ into heaven, many had received such an abundant inundation of the Spirit, That they spake with divers tongues the wonderfull works of God, Some (faith the Text) were in doubt, saying one to another, what meaneth this? Others mocking, said, These men are full of new wine, (Act. 2.13.) Others mocking, &c. Mockers must stand by themselves, They are marked for wrath: We may warn all fuch, as the Prophet doth, Ifa. 28. 22. Now therefore be ye not mockers, lest your bands be made frong. If God make the bands of affliction and wrath frong upon any, it will be upon mockers. They break the strongest bands of duty, therefore their bands of misery shall be stronger then they can break. Secondly.

le Christianos expeditiores fafter ip orum dixerit, beatos esse pauperes, Gc. Pezel. in Sleid.

Secondly, Observe.

We should not forbear to own, no not a mockt and a derided truth.

Christ will be assumed of that man, who shall be assumed of him, and of his words in an adulterous and sinful generation. When truth is honoured and applauded, it is easie to own it, but it is our greatest honour to own a dishonoured and a despifed truth.

Thirdly, Mockers should be put to shame.

Yea, Mockers shall be put to shame. They who cast shame upon the truth, shall have shame cast upon themselves, they shall be buried in shame. They that lift up their heads against Christ, against the people and wayes of Christ, shall be made to hold down their heads, to hold them down for ever. When thou mockest, shall no man make thee ashamed? If man do not, God will.

It is here enquired, why Zophar imputes these three faults, i. Multiloquy. 2. Lying. 3. And mocking unto Fob, What occasion

had the poor man given for this accusation!

For the first, nothing appears but this, which comes nothing a Job spake a little more then his friend Eliphaz, and not much more then Bilaad, the discourse of Bildad is contained in one short Chapter Job lengthened out his answer in two, except this will make it out (which must be very poorly) I see not how he over-acted with his tongue, or failed in speaking too much.

For the second, Some fasten Zophars suspition of a lie upon that in the 10th Chapter, vers. 7. Thou knowest that I am not wickled. As if he had obtruded that upon the knowledge of God,

which was not, and therefore was not to be known.

Thirdly; He is judged mocking at the third verse of the tenth Chapter, Is it good unto thee that thou shouldest oppresse, that thou shouldest despise the work of thine hands, and shine upon the counsell of the wicked? But besides these conjectures, Zophar himself gives the reason expressy in the next words, For, Thou hast said, My doctrine is pure, and I am clean in thine eyes? As if he had said, If thou thinkest that I charge thee unjustly, in saying that thou hast scattered lies, and art a mocker, I will tell thee plainly, what renders thee guilty in my thoughts, Thou hast said, My doctrine is pure, and I am clean in his sight. But how stender a foundation this position yeelds, to support so heavy a charge (were it Jobs (in terminis) in down-right words, which yet hath not appeared) I shall clear

elear in the opening of those words. But before I come so farre, take two or three Observations, upon the Preface in generall, as it contains this three-fold accusation already opened.

First, That is no new thing for him that speaks truth to be counted a lier, nor for him that speaks seriously to be counted a

mocker.

It was so with 70b, There were some slips of passion in 70b. but no errour in his opinion, and yet he is called a lier : poor Fob who lay upon the dung-hill full of fores, and bodily diftempers. full of forrow and inward temptations, had little leifure to mock and jear; his very wounds might speak his deniall of such behaviour, yet he is judged a mocker. The Apokles were sometimes counted mad men, besides themselves, and out of their wits; fometimes cunning and crafty men, who went about to out-wit others. Paul is put to his plea in that common case (2 Cor. 6.4.) as deceivers, yet true; we are lookt upon as a company of Mountebanks, as if our design were to cheat the people at once, of their purses, and of their fouls. We are esteemed deceivers, as if we were hired to cry up an Impostour, rather then a Saviour, and to fill the world with fables, rather then folid truths; but truth of understanding is the commodity we deal in, and we deal in it with truth of heart. Again (2 Cor 2.17. We are not as many, which corrupt the word of God; Even they who received the Word by immediate revelation, were suspected of corrupting the Word, of mixing and mingling it with their own inventions, to ferve turns, or to make it comply with their own interests. But (saith he) we are no corrupters, we make not our own markets of the Word, we do not put it off for worldly advantages or gain, we only make this advantage and merchandise of it, the gaining of your foules.

Secondly, Observe,

A good man may causesly charge those that are innocent.

As we must not at all judge a man to be wicked, who is falsty charged, so we should be very cautious how we judge a man wicked, who chargeth another falfly. This age is a charging age, The tongue and pen have made as hot charges as the sword. Lier, funt maledista. Heretike, Schismatike, Deceiver, Hypocrite, are the common weapons of our paper warre. It is a duty to give a meek interpretation of rigid censures, much more to be sparing in our judgments upon rigid censurers. A good man may passe an ill sentence

Prima semper irarum tela ial.

upon those who are and do good. So did Zophar upon Job, and yet upright in the main.

Thirdly, Observe,

It is a dangerous thing to say that is a lie or falfe, which we are

not able to make out for truth.

That was Zophars case, he could not bring both ends of Fobs speech together; He suspects all was nought, because he could not finde what was good. Job was neither babler, nor lier, nor mocker, though Zophar thought him all these. We thorow the glasse of our own notions, and especially thorow that of our own prejudices, see things in strange colours. We should look upon every thing in its own likenesse; We should prove and try every thing to the bottome before we censure, as well as before we approve. That may be found serious, which at first weighs but light, and that a truth which we called a lie. Such caution was never more needed, nor lesse used then at this day.

JOB Chap. 11. Vers. 4, 5, 6.

For thou hast said, My doctrine is pure, and I am clean in thine eyes.

But O that God would speak, and open his lips against

thee.

And that he would shew thee the secrets of wisdome, that they are double to that which is; Know therefore, that God exacteth of thee lesse then thine iniquity deserveth.

N the three former verses we had the Preface of Zophars

I speech.

In this fourth, He laies down the opinion or position, which he opposeth and speaks against in the fifth and sixth, Thou hast said, My doctrine is pure, and I am clean in thine eyes. This Zophar interpreted, as carrying a secret accusation, and reflection upon the justice of God. In faying, Thou art innocent, thou faiest, God is unrighteous. He that (being punished) acquitteth himself, condemneth his Judge.

Thou hast said.

Dicere est affirmare & pro certo afferere.

Conce [fo Rhe-

serica. Bez.

Or, Thou hast considently affirmed: The word imports more then a bare say-so; Thou hast strongly testified for thy self, My dostrine is pure, and I am clean. That's the force of Davids insirmity (Psal. 116. 11.) I said in my haste, All men are liars. I said, is, more then a conjecture, and more then a naked affirmation, even an affertion, and a consident affertion too. So is,

Thou hast said.

If another had said it, we should sooner have believed it. A modest submission of thy doctrine to the judgement of thy superiours, or of thy friends and equals, would become thee better. We have reason to doubt thy doctrine more, because we see thy own hand writes the approbation, and thou art not only a witnes, but the only witnes in thy own cause.

Hence note,

When a man bears witnes of himself, he laies himself open to

jealousies and suspition.

Thou hast said, My dostrine is pure, Thou shouldst have expetted the testimony of another. What do thy neighbours say of thee? What do thy friends say of thee? Doe they subscribe this certificate, That thy dostrine is pure, and thy life clean? Christ holds forth a divine prerogative, when he saith (Joh. 8. 14.) Though I bear record of my self, yet my record is true. God may give testimony to himself, and Christ there speaks in reference to his Godhead, as his next words intimate, I know whence I came, and whether I go. It is the priviledge of God alone to be a self-witnes. Hence that of Christ (Joh. 5. 31.) If I bear witnesse of my self, my witnesse is not true. How shall we pacifie and reconcile these two texts? In one Christ saith, Though I bear record of my self, yet my record is true; and in another, If I bear witnesse of my self, my witnesse is not true.

I answer first, Christ speaks either by way of concession, though I should grant thus much to you, that if I bear witnesse of my self, my witnesse is not true, yet I have further testimony (as he shows in the following verse) There is another beareth mitnesse of

me, and so I can easily spare my own. Or

Secondly, If I should barely affert for my self, I give you an occasion to suspect whether my affertion be true.

Thirdly,

Thirdly, The word which we translate true, is well rendred firm, If I bear witnesse to my self, my witnesse is not valid or authenticall, for another man may bear witnesse to his neighbour, and his witnesse not be true, but that which ratisfieth a testimony (foro humano) is when it comes from a second, or a third, In the mouth of two or three witnesses, shall every word be established, Deut. 19. 15.

But may we not bear witnesse to our selves?

In some cases we may, in most we may not, especially in these two.

mend our felves, to spread our own plumes, and to grow up into the applause of the world. This is pharisaicall boasting of, ra-

ther then witnes-bearing to our felves.

2. When what we say or testifie is untrue. We must not bear false-witnes, either for or against our selves. Zophar suspects Fobs felf-witnes of both these errours, as aiming at felf-applause. and that by arrogating more to himfelf, then he was able to make out. He offends who affects to blazon himself by a worth which is really his; but he that blazons himself by a worth which is not his, multiplies offences. Some fay they are Tews, and are not, but are the Synagogue of Satan, (Revel. 2.9.) A Jew may offend, in faying, he is a Jew, but he that faith he is a Jew, that is, a true believer (for under those old Testament terms, Gospel-profesfours are exprest in the Revelation) and is not, that is, hath neither the inward power, nor the outward evidence of a Saint his pretended piety is double iniquity. A Jew of Satans Synagogue, is the world disciple of his Synagogue, None are so bad as they, who only seem to be good. They are twice dead, who have but a name to be alive. The Apostle chides those bitterly, who were Jews only in the letter, and in the flesh (Rom. 2. 17, 19.) Behold, thou art called a fews, and restest in the law, and makest thy boast of God, and art consident that thou thy self art a guide of the blinde, &c. Thou that teachest another, teachest thou not thy self? Thou who makest thy boast of the law, through breaking the law, dishonourest thou God? To fay our doctrine is pure, when it is defiled with errour; to fay our selves are clean, when we are either openly prophane, or closely hypocriticall, adds to the impurity of our doctrine, and to the uncleanness of our lives. Most appear too too bad, but they are worst, who would appear better then they are.

D 3

But.

But doe we not finde Paul more then once maintaining his own integrity? Saith he not, I have lived in all good conscience before God until this day, Act. 23. 1. Saith he not? I am not mad, most noble Festus, but speak forth the words of truth and sobernesse, Act. 26. 25. When we are accused and called to answer, we may say, Our doctrine is pure, when it is, and, that we are clean, when we are.

In such a case, not to testifie the truth for our selves, is near as bad, as to testifie a falshood against another. And in any case to give a wrong testimony of our selves, is worse then to give it of another. The same is the greater, by how much the person against whom we same is nearer to us, and every man is nearest to him-

Calumniatoris
bac verba funt
mon veritatem
& justitiam
prosequentis
Beda.
Non ita dixit
tantum dixit
mihil impium
feci. Hieron.
In eadem sen-

tentia unt

Gregorius & Chrysoft.

Thou hast said; And what said he? My doctrine is pure, and I am clean in thy fight. Divers of the Ancients upon this place challenge Zophar of flander and calumniation, for fastning this report or fame upon 70b. One is very angry with him, How is it possible (saith he) that Fob should be imagined to rise to such a pitch of felf-confidence, or to speak at such a rate of spiritual pride, when he testifies (Chap. 9. 20. If I justifie my self, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse. And though fob said, I am not wicked, yet he said not. I am clean. The difference is great between a deniall of wickednes, and a prefumption of cleannes. These two cannot expound each other: He that presumes he is clean, denies he is wicked: Yet he that denies he is wicked, may be far enough from affirming, that he is clean. Such consequences have more uncharitablenes then logick in them, and can hardly expect so much charity, as to acquit them from flander.

But I dare not put an intendment of slander upon Zophars account. That's too deep, and more then can be justified. For, though Job spake not thus, in so many syllables, yet to that effect he had spoken; words had past from him, which might give, at least a colourable, pretence for such a charge. And Zophar seems (in one respect) to deal better with Job then his other friends; for he collects the matter upon which he minded to debate with him, and saieth it down in an entire proposition, This is the thing thou hast said, My dostrine is pure, and I am clean in his sight, When or where said he so? Some settle it upon that (Chap. 6. vers. 10.) I have not concealed the words of the holy One; that is

(as these expound) I have spoken truth, and all the truth. Others put it upon that (Chap. 10. 2.) Shew me wherefore thou contendest with me; which hath (fay they) this secret intimation in it, That Job did not fee any fin in himfelf, and that he thought God himself could hardly shew him one, for which he contended with him. Those words also at verf. 7. of the same Chapter, Thou knowest that I am not wicked; are supposed an appeal to God himself to give testimony against him, if he could; Thon knowest, and I will stand to thy Judgement, that I am not wicked. These passages Zophar might construe to the sense given, As if he had faid, I am clean in thy fight. And we finde Fob in his following discourse (Chap. 31.7.) speaking out plainly, If my step bath turned out of the way, and mine heart walked after mine eyes, and if any blot bath cleaved to my bands; then let me sowe, and let another eat, &c. If any blot hath cleaved to my hands; amounts to as much as this in the letter, I am clean in thy light. And as Zophar here fo Elihu taxeth him with it elsewhere (Chap. 33.8,9.) Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent, neither is. there iniquity in me.

What then was faulty in Zophar?

This. He managed his discourse more like an Accuser, then a Accusatorum Comforter. He amplified and strained the words of Job to a sense more amplifiwhich he intended not. He spake what might be cloathed with cat, & interfuch an interpretation; But, Charity thinketh no evil, and love rum benevole, would have made a better Comment. He never meant to raise him-eo rem adducit self upon his own innocency, or to stand upon his terms with at talia cense-God, How often had he disclaimed and even protested against retur locutus, such over-weenings? Yet his friends impose that sense upon him Necesse eft conall along; and will make him fay, what he never thought, and sentiofius toown what his foul abhorred. quaris, quod

Take one note from their mistake, and then I shall give the probate non fense of the polition more diffinally. polfis. Quintil Dedam. 18.

Words are often misconstrued, and reckoned for more then the sea.

ker meant them.

We are apt to put unfound glosses upon the Word both of God and man. Many report the matter spoken, falsly, and very few report the meaning of the speaker truly. More quarrels and controversies arise from the mistake of words, then from difference of judgements. There is scarce a book written about

any Tenet which is opposed, but the Authour is forced to a great expence of time and pains for the clearing of his meaning from the mistakes of opposites. Yea a man can hardly let a word fall in ordinary conference, but some mis-improvement is made of it. When Peter asked Christ concerning John, Lord, and what shall this man doe? Jesus saith unto him, if I will that he tarry till I come. What is that to thee ? Joh. 21. 22. Then went this saying abroad among the brethren, that that Disciple should not die; Howbest Fesus Said not unto him, He shall not die, but if I will that be tarry till I come, What is that to thee? False witnesses come against Christ, and what is their testimony? This fellow faid, I am able to destroy the temple of God, and to build it in three daies, Mat. 26. 61. This was a meer mistake of the words of Christ, Joh. 2.19. where when he was demanded by the Jews, What sign shewest thou unto us, feeing that thou doest these things? He answered, Destroy this temple, aud in three daies I will raise it up. How grofly did they corrupt this Text by their expolition of it! Christ said, Deffroy ye, they made it, I am able to destroy, he faid, This temple, meaning his own body, They say, the materiall temple, or place of publike worship: So the Jews stumbled at his words, when they fell first from his lips, as their reply telleth us, Fourty and six years was this temple in building, and wilt thou rear it up in three daies? The Evangelist explains him right in the next line, But he spake of the temple of his body. It is to be bewail'd how fuch mis-understandings have troubled the Church and servants of God; and that so many have suffered upon such mis-understandings. The Wiseman hath a Proverb, which reacheth this abuse, though it be not direct to the point in hand, He that covereth a transgression feeketh love, but he that repeateth a matter, separateth very friends, (Prov. 17.9.) He aims at tale-bearers, who repeat what they hear upon delign to breed jeatousies, and heart-burning among friends, or, according to the language of the times, to cajole the nearest and the strongest considents. But we may apply it to the sense before us, That usually they who repeat a matter, separate very friends. For who is it almost that repeateth the discourse of another (especially if he hath any prejudice against the party; or doth not meet fully in opinion with him) but he spoils it in repeating, and so separates very friends? This was the fault of Fobs friends, they repeated his words, but most of their repetitions were perversions or unkind Criticismes upon, rather than charitable

(Chap. 23. 3.) to appeal unto God with whom he knew himself should finde candid dealing, and his words receive a genuine interpretation. O that I knew where I might finde him, that I might come even to his seat, I would order my cause before him, and fill my mouth with arguments; As if he had said, I have been often wronged by my friends in misconceiving what I have argued, but were I to argue and plead it with God himself, I know he would deal fairly with me, and put a right sense upon every word, he would make the best of what is not so well spoken, and nothing but good of what is well spoken. He would receive what is right, and rectifie what is amisse. Let us now examine what Zophar judged Job to have spoken amisse.

Thou hast said, My dostrine is pure, and I am clean in thy sight.

His supposed errour was, that he thought his doctrine true, and this was his blot, That he thought himself clean. This thou hast said,

My doctrine is pure.

That is, I am orthodox or found in judgement, both in my generall tenets, and in what I have particularly maintained in the present disputation concerning the providence of God in afflicting godly men, and in dispensing outward comforts to the wicked. Thou hast said thy doctrine, delivered upon both or either of these subjects, is pure.

The original word which we render Dollrine, is derived from 777 a root which signifies to take, or to receive. And that upon a three-Accipere, dollrifold ground,

mature deliberation, or gained, by taking much pains for discere est acci-

2. Because such doctrines are in their own right to be received. Sound doctrine is worthy to be received, it is worthy of all reve-

rence and ready acceptation.

3. Because there is a power in such doctrines, to take or catch those unto whom they are spoken. Truth is full not only of strength, but of subtilty. Hence some conceive that the allusion is to hunters Metaphora and sowlers, who lay baits, and set traps to catch birds, or other sumpta a veus-game, So (in a good sense) a man of wisdom and under-tione. Pisc.

flanding,

standing, publishing sound dostrine, laies a bait, with holy craft to ensnare and catch his auditours (Prov. 11. 30.) He that winneth fouls is wife; it is this word, they who are godly and judicious catch fouls, as a fowler catcheth birds : by laying out found. wife and faithfull arguments, they take and inap men, they hold their spirits fast, till they overcome and win them, even as the fnare of the fowler takes the bird; Such are wife men indeed. The whorish woman (Prov. 7. 13, 21.) is said, to catch or gain the simple young man (the word is the same in the original) by her fair peech, her taking language, A whores doctrine is very taking. ber lips drop ensnaring eloquence. As there is a power in sinfull counsell to take and eninare; so much more in holy and wholsome counsell. The Apostle was a Crasts-master in this soultrade (2 Cor. 12. 16.) Being crafty (faith he) I caught you with guile; I plaid the cunning mate with you, I laid a fnare, and fet a trap, but all for your good.

Further, The word signifies pleasure and sweetnes, noting thus much, That purity of doctrine is pleasant, and gives much delight. As meats are to the tafte, fo are truths to the understanding: nothing brings in greater contentment to any faculty, then a clear apprehension of the proper object. Sutablenesse is the ground of pleasure. And the pleasures of the intellectuall part, are as much above those of the sensitive, as the understanding it self is above the senses. A Philosopher having found out a true and rationall conclusion in Geometry, ran about the City, where he lived, as if he had been distracted with joy, saying, I have found it, I have found it. When God gives, and we by study and prayer finde out the treasures of divine truth, it is as the beginning of heaven (Mat. 13.44.) The Kingdome of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he bath, and buyeth that field. The statutes of the Lord are right, rejoycing the heart; Pfal. 19.8. To receive pure de erine is as much a pleasure, as it is an honour; as much the delight, as the ornament of the minde.

Mundus purus elarus fuit, est

elarus fuit, est lucere ad modum vitri & chrystalli. My doctrine is pure

Pure.] The word signifies pellucid or clear, that which a man may look thorow as glasse, or to the bottom of it, as a crystall fountain. Pure doctrine is like glasse or a crystall stream, upon which

which you may not only look, but look thorow it, and to the bottome of it, and finde all clear. Such a purity is here meant, My doctrine is pure. Purity of doctrine imports two things.

1. The preciousnesse of doctrine, for that which is pure is precious, and every thing the more pure it is, the more precious it is

in its kindea

Chap. 11.

2. The unmixednesse, the uncompoundednesse of doctrine. Purity is opposed to mixture; Pure is as much as simple or uncompounded; we reade of the simplicity of the Gospel (2 Cor. 11. vers. 3.) which is nothing else but the purity of the Gospel. The contrary whereof is corrupting or adulterating the word of God, by the addition of humane inventions, and our own fancies.

My doctrine is pure. Pure in both these senses, It is precious and worth much: it is unmixed, nothing but it felf. I have not feigned and coyned it out of mine own brain. I have not embafed it with an Allay of inferiour metall; it is the sincere simple Word of God.

Whence note,

True doctrine is pure doctrine.

True doctrine is pure two waies. It is pure subjectively, and it is pure effectively. It is pure in it felf, and purifies us, Joh. 17. v.17. Sanctifie them thorow thy truth, thy word is truth. Pure do-Arine will purifie. False principles breed false practices; crooked rules make crooked lives; That which is polluted is as apt to pollute, as that which is pure to purifie. The nature of things is Pampt upon their effects. Truth is compared to the most excelient metals, and it excels them. The Apostle speaking of all forts of doctrines built upon Christ the foundation, calls some gold, silver, precions stones: others, wood, hay, stubble (1 Cor. 3. 12.) The difference of doctrine is set forth under these Metaphors: Pure doctrine is gold, silver, precious stones; False doctrine is wood, hay, stubble, these are combustible matter, they will burn, they will not bear the triall; whereas the Word of God, and fo the truths that are bottomed upon that, are (Pfal. 12.6.) Pure, How pure? As silver tried in a fornace of earth, purified seven times; that is, it is altogether pure, having not the least drosse in it, My doctrine is pure.

And I am clean.

The word [Bar] undergoeth a three-fold interpretation among Mundum red-the Rabbins.

didit, tersit, po- 1. It signifies clean or pure. So we translate.

livit, discrevit,
elegit.

2. It signifies a Son or man-childe (so it is rather a Chaldee
Hac vox cum word) Prov. 31. 2. Psal. 2. 12. Kisse the Sonne: and from this
filium signisie word Bar, a son, it is conceived that in our Northern parts, a
cat, chaldaica childe is called a barn; in the latin, the same word denotes a
est, Sineas sig-young childe, and pure or clean, and so it bears fair to the internissicatione vanrum, Ps. 2. 12. pretation of the text: because how soever a childe is naturally all
Pro. 31. 2. 12. filthy and unclean, in regard of the guilt and pollution of origiperitur. Pisc. nal sin: yet in regard of acts, a childe is clean, he is white paper,

as he hath no fair letters, so no blots upon him.

3. It signifies elect, chosen or preferred before others (Canti 6.9.) She is the only one of her mother, she is (Bar, the word of the Text, the clean one, or) the choice one of her that bare her. But how is the called the only one of her mother, and yet the choice one of her that bare her? if there be but one, how can there be any choice? The original is, She is the one of her mother, and such an one, as if The had ten thousand to chuse out of, she could not chuse a better; this would be her only childe, her flower, how many foever the might be supposed to have. If a man who hath many children likes one more then the rest, he useth to say, There is my only son; that's he. One as good as can be, is a choice one, though we have no more; yet properly a choice one, is the best among many. In this sense the word is used (Nehem. 5.18.) where the bill of fare for Nehemiah his Tablois thus drawn up, He had fix choice sheep,&c. They did not take the flock as they came, but picked the best for the Governours Table. Thus the word carries a comparative sense in it, pointing out not only one that is clean, but one elect before others for his cleannesse, I am clean,

In thine eyes.

That is, Thou, O God, considering, trying and judging me, I judice & teste, shall yet be found clean. It is an high challenge, but we are not se bene conscio. to take it strictly; Job was no legal Justiciary, he sought not righteousnes in the works of the Law, but thorow faith in the Messiah: He speaks here, as in other like places, one or all of these three waies.

this

1. In opposition to the opinion which men had of him: As if he had said, In the sight of men I am filthy and unclean, an hypocrite and wicked: my friends judge me so, but, I am clean in thine eyes.

2. I am clean in thine eyes; that is, in the generall bent of my spirit, in the common tenour of my heart and life; Though I have my failings, yet my course is holy. Denomination is taken

from the better and greater part.

3. I am clean, &cc. that is, in reference to the speciall charge, which my friends lay upon me; they say I am an hypocrite, Lord, I am clean from that in thine eyes. Thus David (Psal. 18. 24.) Therefore hath the Lord recompensed me according to my righteous-nesse, according to the cleannesse of my hands in his eye-sight. The same Comment will serve Davids Text and Jobs. David was not in a contestation with the justice of God upon his own integrity, but upon a vindication of his integrity from the injustice and jealousies of men.

Hence we may observe (which is a seeming contradiction.)
No man is clean in Gods sight, Some men are clean in Gods

Sight.

No man is clean in Gods sight, that is, in himself or of himself, Job 14. 4. Who can bring a clean thing out of an unclean? Every man is hewen from a corrupt stock, and therefore is corrupt, Behold the heavens are not clean in his sight, Job 15.15. Yea he chargether his angels with folly (Chap. 4.18.) How great then is the folly of that man, who upon his own account dischargeth himself of folly in the sight of God?

Yet a believer may say he is clean in the sight of God.

this life are, as having no spot or wrinkle imputed to them, though many spots and wrinkles remaining on them, the cleannesse of Christ, is clean in the eyes of God; and that is the Saints cleanness.

Tis theirs for their use, though not in their propriety.

2. Clean also in the sight of God through the grace of sanctification; God gives and sees, as a desire of, so an endeavour after universall, practicall cleannesse in them that are justified. A believers way in this world is clean from crimes, though not from sins. If any man say he hath no sin, truth is not in him; and if any man commit sinne, grace is not in him, 1 Joh. 3.8,9. Sin lives in a clean person; but he that is clean lives not in any sinne. And

In the conjunction of these two, My doctrine is pure, and I am clean in thy fight, We see the two heads of religion, or the two main hinges upon which all religion turneth, I. Purity of do-Etrine. 2. Cleannesse of practice. Holinesse of life and soundnesse of opinion, constitute a perfect man; Here's the character of a Christian, in his compleatnesse. This was typisted in the old Law by the Urim and the Thummim let in the breft-plate of the high-Prieft. Vrim typed parity of doctrine, Thummim, cleannesse of life. This Motto fitted not only the Priests of the old Testament, or the Ministers of the new, but befits every Christian; Every believer should bear this upon his breast, Purity of doctrine, and cleannesse of life. Christ checks the Pharisees) Mat. 23.2,3.) who had the former. but not the later, they had purity of doctrine, but they wanted integrity and holinesse of life: they sate in Moses chair, and therefore he biddeth his Disciples and the people, That all what soever they bad them observe, that they should observe and doe, but (faith he) doe not ye after their works; take heed of treading in their steps: you may do their words, but not their works; why? for they say and doe not; though they have purity of doctrine, they have not cleannesse of life. It is an ill hearing and a sad spectacle, when these two are separated. When purity of doerine, and cleannesse of life appear together in one person, happy is that man; and he is a fit instrument to make others happy: but where either of these appears alone, or with its contrary, as a companion, purity of doctrine with uncleannesse of life, or cleannesse of life with errour and unfoundnesse of doctrine: it is dangerous to embarke with, or come near fuch; for themselves are in great danger. Themselves are in an ill condition, and they are fit instruments to make others worse. Unsound doctrine frets like a canker, and an unclean life is catching like a leprosie. We are aptest to take an unsound doctrine from those whose lives are clean; and we are aptest to imitate their unclean lives, whose doctrine is found.

From the later branch, I am clean in thine eyes. Note.

First, It should not satisfie us that we are clean in the eyes of men,

unless we can approve our selves to God also.

For as not he that commendeth himself, so not he that is commended by others is approved, but whom the Lord commendeth, 2 Cor. 10. 18. It is but cold comfort to be clean in the eye of

Verf. 4.

our neighbours, that they give us a fair testimony; if in the mean time our own heart condemn us. Yea what though we are (like that generation spoken of by Solomon) Pure in our own eyes, and have a plaudite in our own hearts, if we are impure in Gods eye. It is most desirable to be a white in the eye of God, while we are white in his eye, we need not trouble our selves much, though we are black in the eyes of all the world. It is a small thing with me (saith Paul, I Gor.4.3.) that I should be judged of you, or of mans judgement, yea I judge not my own self, but he that judgeth me is the Lord.

Secondly, Observe,

What we are, and what we doe, is all before the eye of God.

It is a common doctrine, that God sees and takes notice of usa But as common as the doctrine is in the mouths of men, the use is rare in the hearts of men; yet there is no man so heightned in grace, but may make use of it. Christ himself made use of it, Pf. 16.8. (The words were spoken by David his figure, and applied to Christ, Act. 2.25.) I fore-saw the Lord alwaies before my face. Christ did not use this doctrine to keep or over-awe his heart from sin (he was infinitely above that) but to support his heart in suffering, as appears in the later part of the verse, He is on my right hand, I should not be moved. But to us it is useful both these waies, and many other waies. The neglect of this doctrine leaves us under the neglect of many duties, and opens a gap, yea floudgate unto every fin. Durst any mock God with out-fide and bare profession, if the heart had fed upon, and thorowly digested this truth, cleannesse and uncleannesse, sincerity and hypocrisie are in the fight of God? How often do men flatter themselves with this vain hope, that their work is in the dark; and no eye fees them? How often doth the Church-Atheist question, like those (Fob 22. 13.) How doth God know? Can be judge thorow the dark cloud? Thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven. Sure he troubles not himself with what we do; And though most are ready to acknowledge in words, that God seeth them, they act as if God (like the Heathen Idols) had eyes, but could not fee. It was that which Melandthon observed of the Italians, You (saith he) are very zealous to believe that God is in the bread, but you walk as if you did not believe God to be in heaven. Blessed is he that condemneth not himfelf by the truths which he alloweth,

Thirdly,

Thirdly, Forasmuch as the originall [bar] signifies not only purity, but elect and chosen. Observe,

Clean and holy persons, just and upright persons, are fit for choice

and election.

Men may not choose, as God chooseth. God chooseth out of a common masse without respect to good or evil, as the motive of his election; he all not look upon mankinde, and see one pure, and another impure, one clean, and another unclean, and then chuse the clean, and leave the unclean : No (Rom.9.11.) before Facob and Esau were born, before they had done either good or evil, That the purpose of God according to election might stand, not of works, but of him that calleth, it was faid, Jacob have I loved, but Esan have I bated; Gods election is not upon actions. He found them both in a like state, yet he chose facob. The reason of it is; Because he hath power, and a purpose to make them clean, whom he chuseth. God elects to cleanness but he doth not elect any, because they are clean, or cleaner then others. The grace of ele-Ation is not directed by, but directs and leads to the grace of fan-. Etification. But when men go to chooling, they must not take this conrse, because they have not this power: when men choose, they must choose upon fore-seen, or rather present works of holines and righteousnes. They must chuse men fearing God, and hating coverousnes for Magistrates. They must chuse men apt to teach, fober and blamelesse for Ministers. They who cannot make men fit, whom they have elected, must consider who are fit, and then elect them.

Zophar having laid down Jobs opinion of himself, My doctrine is pure, and I am clean in thine eyes, (vers.4.) proceeds to the confutation of it in the fifth and sixth verses, which we may give you in this argumentative form.

That person is not pure in doltriue, and clean in the sight of God, whom though God hath greatly afflicted, yet he

might justly afflict more:

But though God hath greatly afflicted thee, yet he might justly afflict thee more.

Therefore thou art not pure in thy doctrine, nor clean in

The assumption is given in the close of the sixth verse, Know therefore that God exacteth of thee lesse then thine iniquity deserveth: and is presac'd or led in by a wish, in the sisth verse, and part of

the

the fixth, a wish that God himself would undertake Fob, and dispute with him.

Verse 5. But O that God would speak, and open his lips against thee!

As if Zophar had said, While I am about to speak, I almost think it will be but lost labour for me to speak; yea, I think thou art beyond the speaking of any man: thou art so obdurate and hardened in thy way, so wise in thine own conceit, so stiff to thine own principles so unyeelding to those better counsels, which have already been given thee, by thy grave, learned and godly friends, that I am much (and I conceive any man would be) discouraged to argue and debate the matter further with thee. And therefore I would willingly quit my hands of this task, and leave thee to God, I would gladly be eased of this burden, and turn thee over (as a man past cure by man) to the hand of heaven. O that God would speak, and open his lips against thee!

Or secondly, This Preface may have relation to those secret hints, yea sometimes explicite wishes of Fob (declining the sentence and censure of his friends) that God and he might speak together. He only defired the Lord to abate the dreadfull splendour of his Majesty, or not to clothe himself with dazling light, and amazing glory in that congresse; And, Then (saith he) let him Speak, and I would auswer, Chap. 9.15. Again Chap. 10.2. I will say unto God, Doe not condemn me, shew me wherefore thou contendest with me? In both which passages Job seems to petition and presse the Lord for a personall treaty; in answer to which request, possibly Zophar might thus begin, My friend Job, It falleth now to my lot to speak unto thee, but I should (with all my heart) rejoyce, if God would grant the wish which thou hast So often presented to him, even vouch safe to speak unto thee himself. We have often heard thee appealing from earth to heaven, calling God to witnesse, that such and such is thine integrity. O that God would answer thee, and give thee a meeting! O that he would condescend so sane alter rem farre as to conferre immediately with thee! How glad should we be hatere intelliof this? and we beleeve thou wouldst be as sorry; it will be little to thy gere quam puease, if God once take thee to task, thou shalt quickly finde it other-tas, non ita wise with thee then thou dreamest or presumest, he would soon cool justus apparethese heats, and asswage the swellings of thy spirit by discovering himpersuades.

self in holinesse, and thy self in sinfulnesse. Thy crest will fall, and thy Merc.

courage

. NEET

courage come down as soon as ever he enters the list with thee, and doth but shew thee who be is, and what thou art. Either of these wayes the connexion lies fair, O that God would speak and open his

lips against thee!

Quis det Deum boqui.

The Hebrew is, Who would give, or, O that some body would get God to speak? The phrase is optative, including an ardent delire of obtaining, and therefore we translate not, Who would give? but, O that God! As implying the great and instant importunity of Zophar to speed his sute, That God would speak and.

open his lips against him.

Loquitur Deus minum vel abiarum rerum opera tanguam instrumento ntitur ad aliquid manifefandum. Aquin.

Some too critically and over-curiously distinguish between the per semetipsum, Speaking of God, and the opening of his lips. As if the one, namely aperit vero la- speaking did import an immediate voice, when God reveals himbia cum vel ho- self without the intervention of any instrument or second cause: but the opening of his lips, a mediate voice when God speaks (though in an extraordinary manner, yet) by man or angel, or any other creature, whose service he is pleased to design for such a manifestation of himself. God can give alip to livelesse creatures, and make any thing his tongue. He that made mans mouth to speak, can make that speak which hath no mouth; And so, may be faid to open his lips in whatfoever he useth to demonstrate or discover his minde to us by. But I passe this as a nicity, especially because Zophar imploring God to deal with Job immediatly, and not by the service of any creature, yet calsit, The opening of his lips.

> Speaking and opening the lips, are the same thing under different expressions, or the later is but an exposition of the former. Opening of the lips is speaking, we speak by opening the lips; only here is an hysterosis, a figure frequent in Scripture, when that which is first in nature, is put last in order, for opening of the lips precedes speaking; here the method is inverted, O that God

would speak, and that he would open his lips against thee!

O that God would speak!

רבר Mon ad quemfed ad eum qui in judicio habetur velad di |eeptationem. speltat. Bold.

The word carries more then common talking, it is here reftrailibet sermonem, ned to speech in judgement, or to an exact discussion of the cause preceding judgement. Such is the meaning of that heavenly fummons (Pfal. 50. 7. Hear, Omy people, and I will speak (I will debate the matter, and plead with thee) O Ifrael, I will testifie against thee. Zophar prayes for a day of triall, for a little

day of judgement, O that God would speak.

And open bis lips.

To open the lips implieth grave and deliberate speaking. The Aperire labia Hebraisme is very frequent, Psal 78.2. I will open my mouth in est sapienter & a parable. Parables are sententious speeches, speeches filled with cum pondere weight of wisdome. To open the mouth in a parable is to have loqui, quase an active intension of the spirit, preparing and fitting the mouth in corde, cujus to open. The mouth of a wife man is under custody, least the trea- os & labia fins sures of his minde should steal out, or be stolne out unobserved. velut oftium Precious things are not left open, they are under look and key. He is sub clave vel a wise man that keeps a lock and a key at his lips. The lock of si- figille, &c. lence, and the key of speech; or the key of discretion to shut and open the lock according to the true occasions of speech and silence. David prayeth, Set a watch, O Lord, before my mouth, and keep the door of my lips Psal. 141. 3. as we should desire the Lord to keep or watch the door of our lips, least we speak sinfully, so we should keep or watch our own lips, that we may speak fruitfully and seasonably. The Scribe which is instructed to the Kingdome of heaven, is like unto a man which is an housholder, bringing forth out of his treasure things both new and old (Mat. 13.52.) He hath a store, a stock of knowledge laid up there, and he openeth not his mouth, or vents it, till occasion speaks. That counsell Prov. 22. 17, 18. fully reacheth this Hebraisme of opening the mouth. Bow down thine ear, and hear the words of the wife; (what to do?) And apply thine heart unto my knowledge; (let thine heart draw in knowledge) Let it be as a bed, or a repository for the words of the wife to rest on, or be laid up in; for, it is a pleafant thing (ther's the treasure) if thou keep them within thee, they shall withall be fitted in thy lips ; if thou keep them within thee; As if he had, said, When thou hast been a learner, and hast gained a stock of knowledge, then, they shall be fitted to thy lips, that is, thy lips shall bring forth, shape and form those notions of truth into profitable and favoury discourses, They shall be fitted to thy lips. Some speak the words of wisdome, but such words are not fitted to their lips. It is (as the Proverb treacheth) The Affe to the harp, or the Cat to the lute. Words must be seated in the heart before they are fitted to the lips. Davids mouth did not speak of wisdome, till the meditation of his heart had been of understanding. Out of the abundance of the heart, the month speaketh, both good and

evil. And as a good man speaks evil, so an evil man speaks good

unhandsomely, because it is not in, nor with his heart.

Sincerius erit sin simplici fandi notione Sumatur hoc Fobi dulciloquio simplex Dei loquela opponatur out hac illud facillime

Further, To open the lips is no more in ordinary acceptation, then to speak plainly; and then it stands in opposition to those eloquent orations, which (as Zophar supposed) Fob had studied verbum, quafi to defend and secure himself against God; as if he had said, If God would but open his lips, and feak unto thee : one plain word might be enough to overthrow all the curious discourses and fet speeches; enough to answer, and cut the sinews of all the fine-spun orations, and cunning sophistry which thou hast used in this cause. Let God aconfundi dicat. rise (saith Moses) and his enemies shall be scattered. Let God open

> whom God did so farre neglect, that he would not afford him a word; As if his friend Zophar had thus reproved him, Thou haft

> his lips, faith Zophar, and thy mouth shall be stopt. Thirdly, The words may carry a redargution of Fob, as a man

been calling upon God to speak, and shew thee why he contendeth with thee, yet thou hast not prevailed in thy sute, he vouchsafeth thee His verbis ha- never a word, but leaves thee still to us. This (some conceive) bita persona & hath a reproof in it, considering the times wherein Fob lived; for temporis ratio- then it was no very strange thing (though it was an high favour) for God himself to speak to the Saints his special favourites. God at sundry times, and in divers manners, spoak in time past unto the Fa-

thers by the Prophets Heb. 1. 1. And as he spake by the Prophets, fo he spake by himself; God spake nine times unto Abraham, as you may observe upon diligent reading from Gen. 12. to 22. He 13.c.15.1.c.17 spake also to others of the Ancients. And when God refused to 1.c.18.1. c.21. open his lips and speak to Saul, How pitifully doth he complain,

12. & 22.1.11. I am fore distressed for the Philistines make warre upon me, and God is departed from me, and answereth me no more neither by Prophets. nor by dreams I Sam. 28. 15. Saul took it not only as his diffaragement, but as his undoing, that God refused him conference. This refusal (according to the present interpretation) Zophar laies in Jobs dish, Thou hast praied that God would manifest himself to thee, and that's an honour which he hath done to many of his fervants, in the Catalogue of whom thou writest thy name, and pretendest they self for one, but he bearkens not unto thee, though I will be would. O that God would speak, and open his lips against thee!

> But what is the manner of Gods speaking, and how doth he open his lips?

me non leviter pungitat Fob. Bold.

Gen. 12. 1,7,

that

It is an allusion unto men. Man is not able to understand the way of a spirit, but by what is common to man. A spirit hath no lips to open, nor any instruments of speech. And to speak strictly. A spirit doth not speak at all. God is said to speak.

First, When by his mighty power he forms and frames a voice, Formatas à which is audible and perceptible by the ear, as unto Samuel, The Deo fensibiles Lord called Samuel, Samuel, and at last Samuel answers, Speak, & externas voces negare vi-

Lord, for thy servant heareth.

detur. Bafil. in Secondly, God spake to Moses, Face to face, that is, familiarly and clearly. This was the highest degree of revelation, and Quod non audrew nearest to that which the Saints shall have in glory. fim admittere.

Thirdly, He spake also by many signs, especially by Vrim Bold.

and by Thummim.

Fourthly, God spake when he intimated or hinted his minde to the spirit of man, by the instinct of his own Spirit. Most of the Prophets heard only an inward word, which is called, The coming of the word of the Lord unto them. As God only speaks to the heart, while the word foundeth in the ear: So he often speaks to the heart, when the ear hears no found. I will hear what God the Lord will speak, for he will speak peace unto his people, and to his Saints. Pf. 85. 8. God speaks peace when he sends or gives peace, that is, all good things. God speaks peace also, when he (as it were) by a secret Eccho, returns a word of assurance to the petitioners heart, that he will give peace. When Zophar wishes, that God would speak, he means it of speaking by audible voice, or face to face, not by figns or fecret intimations.

Zophar being thus instant, That God would speak, and open his

lips against fob, teacheth us,

First, Some men are beyond the conviction of man.

O that God would speak. We say of a sick man, whose disease is desperare, as in the plague, &c. The Lord look upon you, the Physitians have given you over, they can doe no more, we leave you to the prayers of the faithfull, and to the compassions of God. Some in spirituall distempers are so extreamly diseased, that the soul Physitian can do nothing upon them, they are past all his medicines and preparations, these we give up to the cure of God, who raiseth the dead, and calleth those things which are not, as if rhey were: I grant, that what soever healing or cure is wrought upon the foul of man by men, is from the Lord. Man and man stand upon even ground; Humane reason and humane reason are equall; and he that speaks is often upon a lower ground (though he stand higher) then he to whom he speaks, and is sometimes weaker in humane reason: Now that which overcometh and convinceth, must have an advantage, and come in power, else there can be no victory. An equall (in all points) cannot be a conquerour. Hence when the Prophets delivered their messages, they put Gods authority to the word, Thus faith the Lord: They knew all they spake could prevail nothing. But though God give the effect of mans word to every man, yet some men appear more untractable and unteachable by the Ministery of man then others, they sit under it, & (possibly) have fate under it long, yet nothing's done, their mindes are as blinde, their wils as stubborn, their waies as crooked as ever. Man is not any thing in the conversion of any man without God I Cor. c.3. v.7. but some we referre wholly to God, having spent much strength and time upon them in vain. Some men have out-stood, and are the reproach of all the praiers and tears, of all the counsels and admonitions of man, What can we do more or lesse then give up fuch (as neer lost men) to the work of God? O that God would speak.

Secondly, Observe, which Z'phar chiefly intends.

That if God once open his lips, and deal with a foul, he will quickly

bring down his spirit and convince him.

Man cannot hold out against the speakings of God. Man is not able to withstand the immediate, no nor the mediate speakings of God, I Cor. 10.4. The weapons of our warfare are mighty through God; it is our warfare, but the conquest is from God. When he cloathes the word with his own power, and bids it go in his might, the Arongest holds of ignorance and unbelief, of obstinacy and rebellion fall to the ground, like the first ripe figs shaken with the winde. When the unlearned or idiot comes into the assembly of the Saints, He is convinced of all, and is judged of all; for the secrets of his heart are made manifest, and so falling down on his face, he will worship God, 1 Cor. 14. 24, 25. What wrought this sudden change? Was it the power of men? No. He will report that God is in you of a truth. The man perceived God was there, and upon that apprehension his heart was subdued, he fals down on his face and worships. When God works, the work is done. He works for us, and none can hinder; He works in us, and we cannot hinder. The arm of grace in the word of God is invincible. O that God would speak.

Verse 6. And that he would shew thee the secrets of wisdom, &c.

As if he had said, 'Tis but reason that I should call God to speak unto thee, for the secrets and depths of wisdome are hidden from and above our reason. The natural man perceiveth not any thing of God, and the spiritual man may be yet unable to perceive many of the things of God. O that God would shew thee the secrets of

wisdome.

Zophar seems to meet with Jobs seeming boast, that he was one Videtur Jobo of Gods samiliars, and well acquainted with his will. The con-impingere quaviction riseth thus, Thou hast carried it as if thou wert of the sa-sam Dei sapienbinet councel in heaven, as if thou hadst stood at Gods side, when he tiam se assemble gave his orders and dispatches concerning the affairs and motions of gloriatus suistitude whole world, thou takest upon thee, as if thou wert the favourite set. Marc. of the great King, and knewest his heart; But if God speak to thee indeed, he will shew the other manner of secrets then thou art yet acquainted with, thou shalt at once see that thou mistakest much, and knowest little.

O that he would shew thee the secrets.

Or, The hidden things of wisdome. Here we have Zophars ar- MINTY gument distinct from his two friends. He deals with Job, not so MINTY much to convince him of his own sinfulnesse, as of the mysterious. Pracipua arx nesse of divine wisdome. Thou complainess and criest out of the disputationis hand of God, of thy great afflictions: I tell thee there is a secret Topharis had of wisdome in this dispensation, I will plead no other justification minibus non of Gods proceedings, but only this, God is infinite in wisdom, patere, deque that God would show thee the secrets of wisdome:

O that God would show thee the secrets of wisdome:

Every word, and all the works of God are full of wisdom, and controversiam yet many of them are so plain and easie, that he that runs may non debere voreade them. So plain and easie, that an Adonibezek may run, yea fall and reade them Judg. 1.7. As I have done, so God hath requited me. There was no mystery at all in that. Sense and reason have their lessons, as well as grace and faith. But as there are some lessons easie enough for sense; so there are not a few hard enough for faith. And as some sins of men are plain, very sinfull, yet very plain, while other sins lie close in the heart, and are not only an iniquity, but a mystery of iniquity, or iniquity wrapt up in a mystery (the whole body of Antichristian iniquity is a mystery) So some lessons of wisdome are plain, sull

aby (si de quibus disputare, quas (crutari, eft leiplum præcipitare. Sanct. Erudita in citia eft, non scire velle, qua magister maximum nos vobuit nescire.

of wisdome, and full of plainnesse, we may reade wisdome upon Sunt quadam the very letter of some words, and in the face of some works of God, while other lessons of wisdome are hard, so hard to be understood, that none can unriddle the meaning of them. And in this the Lord maintaineth his own honour, and keepeth state; he will not have all he doth, or all he speaks lie levell to every apprehension, or to be a Text for every mans interpretation; he hath fome knotty ænigmas and obscure riddles to exercise the holiest wits, the highest parts, the choifest gifts of his people, yea and their patience too: they must stand waiting and expecting, yea admiring and wondering what God meaneth. 'Tis learned nescience willingly not to know, what God is unwilling we should know. They are as good schollars who endeavour not to learn what he is not pleased to teach them, as they who have learned what he teacheth them. Though his secreets be with those that fear him, yet we must fear to be among his secrets.

> The secrets of wisdome here specially meant, are (I conceive) the secrets of providence: That's the subject upon which the dispute runs: God in his actings toward mankind, hath many referves in his own brest and bosome, which no man is able, or should adventure to give any reason or account of, besides the di-

Etate and meer good pleasure of his own good will.

Once more, O that he would shew thee the secrets of wisdome, is, as if Zophar had faid, Thou judgest upon the out-side, thou dwellest in the bark and rinde of divine dispensations, Thou canst not look into their heart, God alone can shew that to thee. The word which we translate [Shew] fignifies to interpret and expound that which is dark, mysterious and ænigmaticall.

Hence observe,

First, Wisdome is a secret, or bath a secret in it.

1. Then it is precious. That which is very common may be very good (as air and water) but it cannot bear any great price. 2. Then wildome must be fought for, and fought with diligence; If thou seekest her as silver, and searchest for her as for hid treasures. Prov. 2. 4. Wisdome lies deep, as the veins of gold and silver in the earth. Wisdome is to be sought as silver. Silver is not to be had upon the furface of the earth, there you may finde pibbles and flints, but if you would have filver, you must dig and mine for it. Secrets are not seen at first fight, nor found out upon the first fearch; fearch; we must enquire and enquire, look and look, enquire and look often, and long for the secrets of wisdom. We may buy gold too dear, and be at more charge to seek for silver, then the silver will be worth when it is found. But we cannot buy wisdom too dear, and the least vein of divine secrets, which we finde, will not only bear all our charges in the search, but enrich us also.

Again, The word is in the plural, O that God would shew thee

the secrets of wisdom. Hence note, There are many secrets in wisdom.

The Apostle (Epb. 3.10.) speaks of the manifold wisdom of God. His wisdom is full of variety, it is of many torts and forms, of many folds and plights. The wildom of God is simple and uncompounded, it is pure and unmixed with any thing but it felf, yet it is manifold in degrees, kindes and administrations, There are secrets of wisdome; when you have learned one secret, there are more to be learned. As there is not only a secret, but secrets, many secrets of iniquity lie in the heart of man; we may go from one room of the heart unto another (as the Prophet Ezekiel was carried from one place to another about the house of the Lord, Chap. 8.) to see greater and greater abominations. Thus you may go from fecret to fecret, from one fecret of wisdom to another, and when you have feen both, there are yet greater fecrets to be feen, besides those which shall never be seen. Some works of wisdom are unsearchable, and past finding out; they are also innumerable and past reckoning up. Some things are called secrets, because they can hardly be known; other things are called fecrets, because they cannot at all be known. A third fort are so fecret, that it is our fin to attempt, yea to defire to know them. All the secrets of wisdom are in God, yet some belong unto us; and they are called fecrets, not because they are not at all revealed, but because they are obscurely revealed. Some secrets in God belong to God alone. And they are called fecrets, because they are not at all revealed. That's the meaning of Moses, Deut. 29. 29. Secret things belong unto the Lord our God, but things revealed us, and our children for ever.

Thirdly, The special secrets of wisdom here spoken of, being

seated in providence, Observe

The works of God are full of Secret wisdom.

As there are mysteries in the Word, so in the works of God; There are mysteries in the work of redemption, the whole Gospel Gospel is a mystery. The great mystery of godlinesse, it Tim.3.16. Now as the work of redemption is full of mysteries, so are the works of providence; How many hath God posed and put to a stand to read and pick out the meaning of his providential motions? why he asserted this man, why he prospereth that; why affairs go sometimes forward, and why at any time backward, why the deliverance of the Church proceeds no faster, and why deliverance makes so many stops and stands, why such instruments are laid aside, and such imployed, these pose and gravel the understanding of man: nor can we give any account of them till we go into the Sanctuary, and inform our selves from the oracle of the Word about the order of the works of God.

Fourthly, Observe, God only can shew and teach us effectually the

secret wisdom of his works and of his word.

As we learned from the former clause, That a word of Gods speaking humbles the foul : fo here we learn, That a word of Gods speaking enlightens the foul. God is the revealer of secrets. There is a God in heaven (faith Daniel, chap. 2. 28.) that revealeth secrets. I cannot interpret the Kings dream, or spell the meaning of it, but there is one in heaven that can, his name is the revealer of secrets. If he shew them, we shall surely see them. Thou hast corrected me (faith repenting Ephraim) and I was corretted; and if God instruct us, we shall be instructed. The dullest Scholar cannot but learn, if God vouchsafe to be his Tutour. He that made the understanding can make us understand. This is one of the articles of the new Covenant, Heb 8. 11. In those daies I will put my laws into their minds, and write them in their hearts, and they shall not teach every man his neighbour, saying. Know the Lord, for all hall know me from the teast to the greatest: God himself hath undertaken to be our teacher; though we are unapt, dull and indocible, yet, he hath promised to be at the pains to teach us. His teaching doth not acquit us from our attendance upon the teaching of man, but assures us that he will teach his, if man doth not; and that while man teacheth, he will make that teaching effectual and fuccestfull. When he gives us the candle or light of his Spirit to read his Word by, we read and understand. And unlesse he give us the candle or light of his Spirit to read his works by, we cannot reade them with understanding. We are as ignorant in the book of the creatures, as in the book of Scripture, untill

God instruct us, and if he instruct us, we prove knowing in both. What I do (faith Christ. Fob. 13.7) thou knowest not now but thou shalt know hereafter : and what was the date of this hereafter? Even the day of the spirits operation in him. Te have an unction (as the beloved Disciple writes, 1 Fob. 2.20.) from the holy one, and ye know all things. When the anointing teacheth we have a qualified, a moderated omniscience. He knows all things (in this sense) who knows as much as concerns him to know; And except the anointing teacheth us, we know never a letter, either of what God hath written, or of what he is doing as we ought to know. His antient people the Jews (Pfal. 106. 7.) understood not his works; and he reproves them by the Stork in the heavens, by the Turtle, Crane, and Swallow, by all the Fowls of the air, as more learned and fagacious in his works and providences, than the men of Ifrael. The stork in the heavens knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but my people know not the judgement of the Lord (Jer. 8.7.) My people do not understand when it is winter, and when it is fummer, when it is a feafon of mercy, and when of judgement: Some are sick, their bodies are smitten, others are poor, their estates are smitten; a third fort are disgraced, their names are smitten; but they have neither ears to hear, nor hearts to understand unto this day. How senslesse are thousands at this day about the great things which God is doing among us? He works terrible things in righteousnesse, but few learn either the righteousnes of their own waies, or the righteousnesse of Gods waies. Few learn either what God hath done, or what themselves ought to do. O that God would teach such the secrets of his wisdom.

That they are double to that which is.

The word double, is not here taken arithmetically or strictly, Lingue fantle as noting just two for one; but by double is meant, much or manifold, mos est ea dua certain excesse being put for an uncertain; it is frequent in the que aliqua language of Scripture to call those things which exceed much, dignitate, vir-Double, and but double, though they exceed very much, though tute, aut muthey exceed seven fold, yea an hundred fold, Isa.40. 2. Speak mero excellung comfortably to Ferusalem, &c. for she hath received of the Lords hand ficut apud latidouble for all her sins. But doth it sure the goodnesse of God, or medi Decimahis sparing mercy to punish his people much for sin, or double næ vocari sefor their sin? Doth not Zophar in this verse argue Fob into pati- lent.

Duales numers proprie significat duplicia.

ence,

ence, and redargue his impatience, by telling him, That God exacted of him lesse then his iniquity deserved, and did he exact of Fe-

rusalem double for all her iniquities?

I answer. God is so farre from exacting double of his people for fin in a way of fatisfaction, that he taketh nothing of them, not a peny of them upon that account. Christ is the only pay-mafter for believers to the justice of God, and he hath paid double, yea an hundred fold, in sufficiency, for all their sins. When the Church receives double, it is double, that is full chastisement for all her fins, but the makes no paiment for any one of her fins. So double destruction threatned upon the enemy is full destruction (Fer. 17.18.) And when the Church is promised double honour for ber shame, 1sa.61.7. and double liberty for her restraint and imprisomment (Zach. 9. 14.) The Prophets give her assurance of compleat honour and perfect liberty.

Again, The word double is put also for that which is in any kinde choice and excellent. The burying place which Abraham bought of Ephron, is called (from this word) the Cave of Mac-In spelunca du- pelah; that is, say some, a double Cave, one for men, another for plici, i.e.excelwomen, one within another; or as others, a fair, beautifullenti pulchra & Cave, to which sense the words of the children of Heth, at the fixth verse, seem to lead us. In the choice of our sepulchres bury thy dead. That which is belter most is double at least, Thus the secrets

of God, being very excellent, are double.

To that which is.

The word which we translate, that which is, beareth a very va-

rious fense, and so renders the text very difficult.

First, It signifies a law or rule prescribed to live and walk by: Hence some translate, They are double according to the law. O that he would hew thee, that his law is double, or that there is a great deal Secundumlemore in the law, then thou apprehendest. Some restrain this to the gem. Pag. Et quod multi- law given Noah, The seven precepts whereof are famous among plex effet lex e- the ancient traditions of the Jews. The first whereof forbad the worship of strange gods. The second commanded to blesse the name of the true God. The third prohibited the shedding of innocent Hugo Grot in blond. The fourth was against the defilements of filthy lusts. The fifth against theft. The fixth concerned judgement and justice. The seventh said, Thou shalt not pull a member from a living creature, and eat it.

gus. Vulg. Intellige legem Noa datam.

eximia. Bold.

But we need not reduce Zophars text to these straits; but enlarge it to the whole revealed will of God, which is often called the Law of God. The Hebrew particle affixed noteth a relation, Double according to, or, by the measure of the law. As if he had said, Thou hast narrow thoughts of God, and of his secret wisdome in Duplicia tibi afflicting thee, but according to law thy afflictions might be dou- convenient, i.e. bled upon thee, God might make his little finger heavier then his supplicia quam loins have been. To this fense, Mr. Broughton translates, And that patiaris, juxta thou shouldst have double by justice.

aquitatis normam. Merc.

Hence observe,

There is more righteousnesse in the law of God, then man is able

to comprehend.

As there is more mercy in the Gospel then we are able to comprehend (no man ever faw into the depths of that mercy) fo there is more holinesse in the law then we are able to comprehend. No man ever saw into the depths of that righteousnesse. There is an infinite holinesse in the law (Pfal. 119.96.) I have seen an end of all perfection, but thy commandment is exceeding broad; He speaks! not in the concrete, I have seen an end of perfect things, but in the abstract, An end of perfection, and of all perfection, I have come to the out-fide or to the very bottome of all (a manmay foon travell thorow all the perfections that are in the world, and either see their end, or see that they milt end) But thy commandment is exceeding broad, that is, it is exceedingly broader then any of these perfections, I cannot see the end of it; and I know it shall never have an end. There is a vastnes of purity and spiritualnes in the law. Some narrow it up into a small compasse, The Pharisees of old with their poor impure spirits and grosse imaginations, straightned the Law into their model, and made it very narrow: They thought no man brake the Law; which faith, Thou shalt doe no murder, but he that cut his brothers throat; That no man brake the Law that forbiddeth adultery, but he that actually defiled his neighbours wife, &c. But when Christ opened the mysteries of the Law, he shewed secrets of wisdome there. His doctrine affureth, That a lustfull thought is a violation of that commandment, Thou Shalt not commit adultery; That an angry thought is a breach of that Commandment, Thou shalt not kill. Thus the Law is of a vast compasse. I (saith Paul) was once alive without the law (Rom. 7. 9.) I thought my felf a brave man, I was some body, my conscience never troubled me, I

knew not my disease, while the Law stood aloof off, and I was

Divina legis multiplicatio in ad minima unaque se ex-Lex Dei curat

de minimis.

without the Law. (Not that Paul had not the Law both written in his heart, and in his book: for as a Pharifee he was bred up among the Commentatours of the Law) but he was without it, or, he was but at the out-fide of it (though I give it not for the proper meaning of the place, yet in that sense also) he was without the Law he had not travelled thorow the length and breadth of it: But (faith he) when the commandment came, when it came in the spiritualnesse of it, and I saw in some measure what holinesse was couched there, I was then in a woefull condition, I faw my felf a lost man, then sinne revived, and I died; and (verse 13.) Sin by the commandment became exceeding sinfull; that is, When the Commandment was cleared to me, then I faw that I was extream finfull, or felt the violent motions of my fin. My fin being discovered by that light, began to spit out its venome, either provoking me with fresh and unwearied assaults to commit it, or terrifying and vexing me for what I had committed. There is a muleo confistit, quod tiplicity of purities in the Law, reaching the multiplicity of impurities and finfull imaginations in us. The Law of God doth, though the laws of men do not, nor can, take notice of, and derendit. Aquin. scend to the least Items and punctilio's. A man cannot so much as go a hairs-breadth beyond that which is right, but the Law is upon his back; a man cannot have a wry thought, but the Law meets with it; and a godly man (who is spirituall, and hath a new nature in him) feldome hath a wrong thought, but he takes himself tardy in it, and findes somewhat in that holy, and righteous will of God, by which he can charge himself a sinner. Whereas, they that are carnall and ignorant of the Law, can run on in a thousand lins, and never tell themselves of one, nor will they be convinced, when another tels them. A godly man bath a preacher in his own bosome; if he do but step aside, or do amisse, somewhat within will shew him a rule, and bring him a light to take measure of, and see his failings by. He (as the Apostle hath it, (2 Cor. 10.6.) hath in a readinesse to revenge every disobedience. He findes a weapon ready to his hand in the magazin of the word of God, to avenge every disobedience of his heart; if but a vain thought arife; he hath somewhat ready to check it; such is the variety and largenesse of the Law, that it discovers and controuls every aberracion. If God shew a soul the secrets of wisdome in the glasse of the law. He must confesse that it is double to all he knew knew before, from the light of nature, or from the dictates of

humane reason.

Secondly, The word fignifies an inward law, as well as an out- Prascriptum ward, yea the height and spirit, the extractions and quintessence rationis quod of reason come under this notion. There is a reason, a prescript sequi oportet in of reason in God. He acteth by a rule within himself, his righteous panis irroganwill is his rule. He gives us a law to regulate our wills, but his Infinite funt own will is his law. We need give no other reason, that what in mente Dei he hath done is right, but this, that he hath done it. We have re-leges, rationes, ceived one law from the minde of God, but there are infinite & modi quibus laws in the minde of God. Thus the sense runs very clear, O that utitur in mor-God would shew thee the secrets of wisdome, that they are double (to ne; Qui sensus what thou thinkest) according to the internall, eternall movings and lenifimus oft. thoughts of his own heart. Hence Davids holy rapture (Pfal. 40. Bold. v.5.) Many, O Lord my God, are thy wonderfull works, and thy thoughts whice are to us ward, they cannot be reckoned up in order to thee; If I would declare and speak of them, they are more then can be numbred. The works of God toward his people are many and wonderfull, but his thoughts are more. The thoughts of God are the eternall purposes of his heart. He doth not think and then resolve, but his thoughts are his resolutions. His thoughts stand, he never lost, or laid aside any one of them.

We translate, That they are double to that which is: The word puplo majora fignifieth being, or the existence of a thing; and so others render, esse iis qua exi-O that he would shew thee the secrets of wisdome, that they are double funt. Jun. to those things which exist; As if he had said, The Lord hath re- Vox Thusiab vealed and made many things apparent, but the things which completitur appear not are farre more then those which do appear; the se- Dei ejus facret wisdome of God exceeds what he hath revealed, he af-pientiam & ju-Hieteth thee according to what he hath revealed, but he might stitiam, qua afflict thee more, if he should proceed with thee according to the duplo i.e. multo major & ilheight of his secret wisdome. Hence observe, lustricr est

That the wisdom of God which appeareth to us, is not half, or is quant nobis vibut little in comparison of that which is in God.

The Lord hath not brought forth all the treasures of his wis- fra ratio capedome; he hath not stamped all his wisdome upon any thing which re possit. he hath done, no nor upon any thing which he hath spoken : It is not possible that a finite nature should receive the whole imprestion of an infinite wisdome. Our receits are but drops, he hath an ocean of wisdome in himself. We are narrow-mouthed vessels, we

take

deatur, vel no-

rake in by little and little. We are vessels of a small and narrow gage, when we have taken in all we can, we have taken in but little. God gives us more then we receive, and he hath more then he hath given. As the fecrets of fin in man are double to those which appear, no man ever sinned out all the sinfullnesse of his heart. Though thousands have brought forth abundance. though they have acted many abominations, yet as Solomon speaks. There are still seven abominations in their hearts. Monsters and prodigies of wickednes lie in those dens and dark chambers, which the world never faw. Now as the fecrets of fin in man are double to thole which appear: fo much more are the fecrets of wisdome in God. The great God of heaven and earth hath a stock, a store of wisdom by him, which no creature ever saw or looked into, or is indeed capable of. No man, but the Man-Christ hath known fo much as is possible to be known of God, and most of God is imposlible to be known by man. We should be ashamed, that we know no more of what is revealed. And we should adore what is not revealed to our knowledge. The wisdome of God is divided into secret and revealed; mans portion is in things revealed; Gods portion is in secret things; God hath referved a farre greater portion for himself then he hath given unto man; that which will ferve man will not ferve the Lord, his portion is as much above mans as himself is above man. This Zophar layes before Fob, that he might convince and humble him. Why doft thou cavil or fret thy felf thorow with impatience, at what God doth, feeing thou canst not found the reason of what he doth? thou hast not fathomed God, thou hast not reported all that God is, or hath, The secrets of wisdome are double to that which is.

His next words are an inference upon, or the use of this do-

Strine.

Know therefore that God exacteth of thee lesse then thine iniquity deserveth.

Thus he applies what he had spoken in generall. God hath secrets of wisdome, and they are double, What then? I infer this upon it, Know therefore (O Job) that God exacteth of thee lesse then thine iniquity deserveth.

Observe from Zophars method,

That truths are to be applied and brought home to the conscience of the hearer, or to the businesse under debate.

Posibly

Possibly Job might not have known the meaning of Zophars discourse; That God hath secrets of wisdom, and that the secret wisdom of God is double to his revealed; he might be to seek what use to make of this: Therefore (saith he) know (here is the application) God exacteth of thee lesse then thene iniquity de-Serveth.

Exacteth of thee.

The Hebrew Nashah, signifies to forget, to lend, and to exact what is lent; and from this fruitfulnes of the originall, there arise fundry interpretations of the Text. Many take the former fense, as Nashah signifies to forget, and they differ yet much in

giving the meaning of the whole fentence.

First thus, Know therefore that God maketh or causeth thee to forget thine iniquity; as if he had said; There is infinite wisdom in Oblivisci, & in God, and if he should break forth upon thee in the full lustre of Juo Hipbil non his holines, and make thee remember all thy fins, thou wouldst facere, quam be swallowed up in the gulf of thy own sinfulnes. As no man can notitian ansersee the face of God and live, it is so glorious; so a sinner cannot re significat. fee his own face and live, it is fo odious. As God in condescention to our weaknes, shews us but the back-parts of his glorious self, so but the back-parts of our sinfull selves. It is alwayes our fin to forget our fins, but it is often mercy in God to make us forget them. Know therefore that God makes thee to forget thine iniquity; that is, The Lord doth not fet them in the eye of thy conscience, nor deals he with thee, as if thou hadst committed such sins, which yet he could bring to thy remembrance, and fet them in scito quod order before thine eyes. So the interlineall gives it, Know that Deus latere fa-God doth cause somewhat of thine iniquity to be hidden from thee, or cit aliquid de to be a fecret to thee. God doth not open the pack of thine iniquity, iniquitate tua. and shew thee all the wickednes that is in thine heart and life, God lets some of it lie hid, and be as a thing forgot, or a secret to thy felf.

Secondly, Others refer this forgetfulnes to God himself, who is faid to forget the fault, when he remits the punishment. This comes up to the sense of our Translators, for when a thing is forgotten, then it is not exacted, or called for (Act. 17. 30.) The times of this ignorance God winked at; he regarded nor, he looked not after what was done (that's the common exposition of the Text) God did (as it were) forget the sinfulnes of those times; As

God is faid to forget fin, or to remember it no more, when he fully pardons it: So he may be faid to forget fin, when he doth not fully punish it. When meer ignorance hinders man from seeing, meer mercy hinders God from feeing. He is pleafed to wink, when we cannot see. When men have not much understanding what to doe, God bath not much memory of what they doe; that is, He doth not strictly reckon with them, or bring them to an account for what they have done. Though a fin of ignorance is damnable in it self, and may condemn thesinner, yet the Lord puts a difference between fins committed ignorantly and knowingly, in the dark and in the light, between those which are committed against the light of nature only, and those committed against Gospel-light. Thus the present Exposition carries it, Know, O fob, that God handles thee, as if he had forgotten or were ignorant of thine iniquity. Which interpretation a learned Writer makes his translation of the Text, Know therefore that God hath remitted part of thine iniquity.

Scite quod Deus remisit tibi partem iniquitatum tuarum. Vatab. Oblitus, i.e. patis tue debitam diffulit. Tygur.

A third renders, Know therefore that God hath deferred thine innam iniquita- iquity, he hath put it aside for a time, and hath not called thee to a present answer. Deferring is a temporary forgetting: when a man doth willingly forget a thing, he intends not to take a strict or fudden account of it, as when he forgets unwillingly or thorow infirmity, he cannot take any account of it at all.

Scito quod Deus propter iniquitatem.

There is yet a fourth interpretation given from this fense of oblicus est tui the word, Know therefore that God hath forgotten thee because of thine iniquity; and so the forgetfulnesse lies upon Fobs person, and not upon Jobs sin; Thou complainest that God regards thee not, hears not thy cry, attends not to thy prayer, hastens not in with relief and succour in this thy sad condition, Know that God forgess. thee, and he hath reason to do so, He forgets thee because of thine iniquity. God forgets those who have forgotten him, Prov. 1.28. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not finde me. But hath not the Lord promised to answer when we call, yea to answer before we call? Hath he not promifed to be found of those that seek him, yea to be found of those who seek him not? Why then are these earnest sutors rejected, unanswered? The cause was in themselves, They bated knowledge, therefore God would not know them, They would none of his counsels, therefore he would none of their prayers. God put them in mind, but they forgot him, therefore they put God

in mind, and he forgot them. Know therefore that God hath forgotten thee, because of thine iniquity. To obey God is to remember him, and none are so much remembred by God, as they who obey him, to fin against God is to forget him, and none are forgotten of God, but for their sin.

We translate, God exacteth of thee lesse then thine iniquity deserveth, wil the word lignifies also to lend (as was toucht before) so we read significat muit (Deut. 15. 2. Deut. 24. 19.) in the laws given to the Jews a- igere, more fabout releasing : to exact lesse than due, is, to release somewhat of neratoris. what is lent. The adverb leffe is not in the originall, no nor the verb deserveth, our Translators have added both in a different letter, to supply and clear their sense upon the place. The words being only thus, Know that God exacteth of thee for thine iniquity. Agnosce saltem Mr. Broughton renders it roundly so, Know that the Puissant will exigere abs te call thee to an account for thine iniquity. Another learned Transla- Deum aliquid tor gives it thus, Acknowledge at least that God exacteth somewhat de iniquitate of thee for thine iniquity; As if he had faid, Doe not thinke that all tun. Jun. this evil is come upon thee without cause, for shame submit, and confesse that thy sinne hath deserved some of it. Our rendring alludes to the dealing of a mercifull Creditour with his debtour, who is willing to be compounded with, for what is justly owing him. Or to the dealing of a mercifull Magistrate towards a malefactour, when he layes not the rigour of the Law upon him. Thus the Jews would not exact so much punishment of Paul, as they supposed his iniquity deserved. The Law admitted fourty stripes: they would not go to the utmost line of justice; they, to do him a courtesie, or to avoid the suspition of cruelty (though this mercy was cruell) abated him an ace, and therefore gave him only fourty stripes save one. The mercy of God to man runs not like this or 2 Cor. 11. 24. any other mercy of man to man. When we fay, God exacted lesse then iniquity deserveth, we mean, God hath not exacted half, no nor a tenth of what our iniquity deserveth. He sets down but fifty in his bill of chastenings, for an hundred, which he finds in our bill of transgressings. And this half which he exacteth is not taken either to satisfie himself, or properly to punish us, but to purifie us, that we may glorifie him. God exacteth fo little, that indeed he exacteth nothing. The word is harsh and hears ill among men, but God is so good to Ifrael, that we know not how to call him an exactour, but because he doth not exact.

Hence observe.

First, Every sin makes us debtors to God.

We are in his books, and in his bonds for every transgression. All men are in a debt of duty to God (as creatures) which if they pay not, they fin, and fo run into a double debt; a debt of duty, which they should have performed, and a debt of penalty, because they have not performed it. Tribulation and anguish upon every foul of man that doth evil, there is the penalty. Creatures owe God a duty, which they ought to pay, and finners owe him a penalty, which must be paid, either by themselves, or by their Surety. The Apostle useth that phrase (Gal.5.3.) Every man that is circumcifed, is a debtor to the whole law. He is a debtor in regard of duty, because he that thinks himself bound to keep one part of the Ceremoniall Law, doth thereby bind himself to keep it all; where the parts are inseparably united, we pull all upon us by engaging or medling with any one. And he that is a debtor in duty to keep the whole Law, must needs be a debtor in regard of the penalty, because he is not able to keep any part of it. And that's the reason why Christ (who stood in the place of sinners) was put to pay both these debts, that so he might fully cut scores with the Law. He paid the debt of duty, by fulfulling all righteousnesse. He also paid the debt of penalty, by enduring all forrows, even the forrows of death it felf. We do but confesse the debt, and God croffeth the book, and cancelleth all our bonds. If we confesse our sins, he is faithfull to forgive us our sins, and the bloud of Christ cleanfeth us from all sinnes, I Joh. 1.9. The red lines of his bloud are drawn over the black and abominable lines of our transgressions, and so the debt is discharged.

Secondly, Observe,

If God exact not the whole debt of sinners, it is mercy.

Zophar would have Job to know this, Thou hast spoken hardly of God, because he hath smitten and afflicted thee; but God doth not exact of thee what thine iniquity deserveth; Is not this mercy? It is of the Lords mercies that we are not consumed, Lam.3. v. 22. and vers.39. Wherefore doth a living man complain, a man for the punishment of his sins. It is mercy it life be spared. Though a man be not left a rich man, a strong man, yet if he be left a living man, yea though but a man, he hath no reason to complain, while he remembers he is a sinfull man, and is punished for his sin. It is mercy that we have not the whole debt laid upon us, If

thort

God defer any time, or remit any part, it is a favour; As Christ paid, so he paid all for believers: and the damned shall pay all in hell; there shall be no releasing, no compounding of their debts. And because they are not able to pay down the full summe at once, therefore they shall alwaies be paying. How rich is the grace which we have by Jesus Christ, thorow whom God releafeth all our debts! We must have paid all, if Christ had not paid all. Now he hath paid all, and we pay none at all. Christ having paid all for his redeemed ones, God doth not exact one farthing from them, much leffe the utmost farthing, as he will from the impenitent and unbelievers.

Thirdly, Observe,

Afflictions are the defert of sinne.

God exacteth of thee lesse then thy iniquity, or then thine iniquity deserveth. Most are afflicted for their sin, none had ever been afflicted, if they had not finned. The doctrine is true, though Zophar failed in his application. Fob was a sinner (the best of Saints on earth are sinners) yet God afflicted Job for the trial and improvement of grace, not for the purging or correcting of his iniquity, as hath been observed from those words in the second Chapter, Thou provokest me to afflict him without cause, that is, without such cause as thou suggestest, his iniquity or hypocrifie.

Fourthly, Observe.

That all the afflictions of this life are lesse than our sins.

That's Ezra's confession (Ezra 9. 13.) After all that is come upon us for our evil deeds, and for our great trespasse, seeing that thou our God hast punished us, lesse than our iniquities deserve. Was it a touch, or some light stroke which God gave Ferusalem? Was their wound but a scratch, or their affliction little? Read the Lamentations of Feremy, and you shall finde how doleful, how fad, how terrible a judgement was brought upon Ferusalem, even such, as was not done under the whole heaven, and yet Ezra faith, Thou hast punished us lesse than our iniquities deserve. As all the good which we do in this life, is lesse than the least of the mercies of God; so the least evil of sin which we commit, is greater than all the evils of punishment in this life. In the life to come, God will make even with sinners and with Saints. These shall receive as much good as Christ hath deserved for them, and they shall receive as much evil as themselves have deserved: Both are here H 3

short of their due, yea and uncapable of their due. The Saints in this life cannot hold fo much glory as Christ hath purchased (1 Cor. 15.50.) Flesh and bloud cannot inherit the kingdom of God. The frame of nature, though purified and purged, is not receptive of heavenly glory. Thus also the frame of mans nature unpurified, is not receptive of fo much punishment, as sin deserveth. This flesh and bloud cannot enter into the kingdom of hell. Therefore as the Saints shall have spiritual bodies, that they may be fit vessels for the glory of heaven; so the wicked shall (in a fense) have spiritual bodies too, that, they may be fit vessels for the misery of hell. Their bodies shall not die, their bodies shall live without the support of natures, meat and drink, sleep or refreshing. Thus they shall have an angelical life; and all to this end, That they may be capable subjects of the fury and wrath of God, even of all that vengeance, which he hath prepared, and will pour out upon those who disobey the Gospel, and come not in to receive Jesus Christ. We may say of wicked men in this life, Verily they have their reward; they have seen the best of their daies, the best of their state; But how much so ever any wicked man is punished, though he spend all his daies groaning and sighing, though he be poor and lick, weak and pained, though he lie upon the rack of the most torturing diseases, the stone, gout, &c . yet it cannot be said of this man, He hath had his punishment. A miserable ignorant man is ready to say, I hope I have had my punishment, my hell in this life. Alas, poor soul, thou maist be pained here, and in hell too: thou maift go from rack to rack, from torture to torture; present punishments are but as a sip of that cup, which shall be drunk to the bottom in hell, they are but as sports to the pain there, and as painted fire to read fire. As the best of the Saints portion is behind, Their works follow them, their reward waits for them; So the worst of a wicked mans portion is behind, his fins follow him, his works of spiritual darknes follow him into eternal darknes, his punishment waits for him : Though his judgement be now afleep, yet it will awake, and newer fleep, no nor flumber any more.

JOB Chap. 11. vers. 7,8,9,10,11.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

It is as high as heaven, what canst thou doe? deeper then hell,

what canst thou know?

The measure thereof is longer then the earth, and broader then the sea.

If he cut off, and shut up, or gather together, then who can hinder him?

For he knoweth vain man, He seeth wickednesse also, Will he not consider it?

For vain man would be wise, though man is born like a wilde asses colt.

The three first verses of this context, are an illustration, or a comment upon the sixth. Zophar having breathed out his wish, O that God would speak, and that he would shew thee the secrets of wisdom, that they are double to that which is, proceeds to prove, That it is but need he should: those secrets being such, as none can see till they are shewed: This he sets on rhetorically,

with a vehemently negative exposulation,

Verse 7. Canst thou by searching find out God? Thou canst not. Canst thou sinde out the Almighty unto perfection? It is impossible. In the two following verses, the 8th and 9th he pursues the same argument, advancing the wisdom of God above the highest heavens, and carrying it below the lowest parts of the earth, The utmost extent of things created is too narrow for the Creatour. Mans natural wisdom reacheth at the most but to the utmost bounds of nature. But Gods wisdom is as high as (that is, higher then) heaven, yea deeper then hell, the measure thereof is longer then the earth, and broader then the search, and broader then the search.

From the vastnes of Gods wisdom he descends to the absolutenesse of his soveraigney at the tenth verse, and gives an ac-

count, or an argument of both in the eleventh and twelfth.

Verse 7. Canst thou by searching finde out God?

Per crutatus est inquesivit remota aut ab-Aruja.

The word implies exactest diligence to finde. Canst thou by searching finde? that is, Canst thou finde by all thy studies and endeavours? There is a finding by chance or accident, as well as a finding by fearch. Some cannot finde what they fearch for: others finde what they fearch not for (Pfal. 116. 3.) The forrows of death compassed me, and the pains of hell got hold upon me, I found trouble and forrow, I found trouble which I lookt not for, I was not searching after forrow, but I found it. Ther's an elegancy in the original (note that by the way) The pains of hell got hold upon me; so we read; the Hebrew is, The pains of hell found me (one word fignifies both) they found me, I did not finde them. But no sooner had the pains of hell found me, but I found trouble and forrow enough, and foon enough.

But usually the word noteth a finding (as here) upon enquiring. Canst thou by searching finde? Canst thou finde out God, by thy exactest scrutiny, by the trial of all thy wits, or by the improvement of all thy abilities? That which is easie, is found with little fearch; That which is hardest cannot be found with all our fearch. When God would shew the obviousnes and openness of the sin of man, he faith, I have not found it by secret search, but upon all these. Jer. 2. 34. Their line are evident to every eye. Here when Zophar would shew the mysteriousnes of the wisdom of God, he saith, Thou canst not finde it by the most se-

Prasentamque herba Deum.

Rea

cret fearch. Bur you will fay, Cannot God be found by fearching? refert qualibet God is every where, The invisible God is every where visible. Sense sees somewhat of him, though faith sees most (By faith Moses saw him that is invisible, Heb. 11.) Sense thews somewhat of him to those who have no faith. You might read much of God in the book of nature, if you had not the book of Scripture to read. Thus the Apostle convinceth the Gentiles (Rom. 1.20.) The invisible things of God, to wit, his eternal power and God head, are seen in the things that are made; And how are they seen? What? by opening their bowels, or by looking into their heart? No. If you look but upon the face, the furface of the creature, if but upon the rinde, the out-fide of the things that are made, even their external form and fashion, their beauty and order draw goodly lines, and make fair representations of God himself, even of his eternal power and God head. Doe but pull up a grasse from the earth, or crop off a leaf from a tree, and you may see God upon it. How is it then said, that you cannot finde out God, no not by searching?

I answer first, We may finde God by searching, but we cannot finde him out, that is, we cannot finde the utmost of God, as the next clause seems to explain, Canst thou finde out the Almighty

to perfection?

Secondly, God may be considered, either in his being, or in the manner of his being. In his working, or in the manner of

his working.

In his being, God is easily found out: This notion lies uppermost, or riseth up in every heart; it is a principal that-lives in, and cannot be blotted out of a natural conscience; Thousands deny God, but all (who have not quite put out the very light of nature) acknowledge there is a God. A Heathen faid, There is no Nation so barbarous, so untaught and ignorant, but confesseth there is a God. When man fell from God, this truth stood; as when Cities and great buildings are overthrown by warre, fome Towers, some Pinacles survive the violence, so amongst the ruines and decaies of that perfect nature, which God made at first, the notion of a God remained. Atheists, who would not finde God, finde him against their wills, even whether they will or no. While they thrust God out of their conversations, he continues in their consciences. That God is, is so easily found, that it can hardly be loft; It is found with so little study, that many who study much to lose it, cannot.

But you cannot finde out God in the manner of his being, or what a God he is: you cannot finde out his power and wildom, whis holinesse and his justice, his faithfulnesse and unchangeablenes with all your search; You cannot finde these distinctly in the book of nature, nor understand them easily when you finde them plainly described, and highly magnified in the book of Scri-

pture.

Again, We may finde out God in his working, or in his works, we may see such works done, as speak a God, such, as all must say with the Magicians of Ægypt, The singer of God is here; We may finde this with a little searching, possibly without searching; we can hardly hide this from your eyes, yea, if we shut our eyes, we have much adoe not to see it. Some cannot see, though their

eyes

eyes are open; others shut their eyes, lest they should see (Isa. 26.11.) Lord, when thine hand is lifted up, they will not see. Some workings of God are so eminent and evident, that if men were not wilfully blinde, they must needs see them. That God works, that there is a divine power, carrying on the affairs of the world, is written as with a beam of the Sun. But if we consider the manner of his working, ther's a secret, that's mysterious: Providence hath such various waies, such intricate turnings, that a searching man may be to seek about them. God doth not alwaies leave the print of his foot-steps, where he goeth. The way of an Eagle in the air, the way of a ship in the midst of the sea, the way of a serpent upon a rock, are not so untraceable as many of the waies of God.

Now forasmuch as Zophar treating of the wisdom of God, concludeth, That God cannot be found out. Having wished, O that he would shew thee the secrets of wisdom, he puts not the Question thus, Canst thou by searching finde out the wisdom of God? But,

Canst thou by searching sinds out God?
Hence observe.

The wisdom of God is God.

So also the power of God is God, and the holinesse of God is God. The attributes and qualities of God, are essential to God; there is no distinction between substance and quality in God; man and his qualities are two things, man and his wisdom, man and his holinesse are distinct, Many men are neither wise nor holy, yet men still. But God and his wisdome, God and his holines are the same; He could not be God, if he were either unwise or unholy. Once have I sworn by my holinesse, saith God, Psalm 89.36. that is, I have sworn by my felf, as the Apostle explains it, Heb. 6.13. Because he could swear by no greater, he sware by himself.

Secondly, Observe,

The wisdom of God is unsearchable.

As they said in the book of Judges, As the man is so is his might; so we may say much more, As God is, so is his wisdom. There is more wisdom of God in making the least thing, then we can make out. Then, what is there in God himself? If a man should be examined about the meanest creature, Can he resolve fully, why it is made of such matter, why in such a form? Can he tell why the colour is such, or such the qualities? why for such uses,

and why unto such ends? God hath bestowed great skill upon fmallest works.

Thirdly, Observe, God is unsearchable.

Canst thou by searching finde out God? It is not in vain to seek God, but it is in vain to fearch him. God is not farre from any man (Act. 17. 27.) but he is farre above all men. When a Philosopher was asked by Hiero, What God was? I cannot answer suddenly (said he) pray give me a daies time to consider of it; when that day was ended, and the King demanded an answer, he desired a second day, and after that a third, till at last he gave it over, professing he could not finde out God. God exceeds and swallows up, not only the reason of natural men, but of spiritual. They who are enlightned by the grace of God, cannot see all the light that is in God, or all of God, who is light.

Fourthly, When Zophar faith, Canst thou by searching finde out

God? He seems to imply, That

There is a way to finde out much of God, though we cannot finde

him by fearching.

The best knowledge of God is from his own revelation, not by our study. Would you finde out God? Do not think to do it by beating your brains, but by beating the heavens. The knowledge of God cometh down from God; we know him when he makes himself known to us. And usually he doth not make his fulnesse known to us, till we make our emptinesse known to him. We cannot finde out God by reading, but we may by praying, If any man lack wisdom (especially this wisdom to know God) let him ask of God, who giveth liberally, and upbraideth not. It was Bene oraffect a good speech of Luther, He hath studied well, who hath praied well: bene studuisse. Praier attains the key of mysteries, and faith enters into them. Luth. Hence, when Zophar had praied, O that God would speak, and that he would open his lips, and shew thee the secrets of wisdom, He presently concludes all searches about him successelesse, without him, Canst thou by searching finde out God?

Fifthly, If by searching we cannot finde out God, then we must not

boldly pry and presse into the secrets of God.

Yet this should not quench endeavour, but regulate it, and keep it in compasse; This should make us humble, but it must not make us idle. Though we cannot know all of God, yet we are bound to learn all that may be known. It will be as much our

fin not to defire to know what we may, as to defire to know what we may not. It is our duty to enquire and travel to the utmost of our line; we must not fit down where we are, because we cannot go as farre as we would. As we must aim at, and labour after perfection in holines, though we cannot reach it; fo also in knowledge. We must not rest in any imperfect knowledge of God, because we cannot know him perfectly. Which Zophar teacheth us in the next words;

Canst thou sinde out the Almighty unto perfection?

This latter clause gives light to the former; For some may object: Cannot we finde out God by searching? Great difficulties whet and quicken industry, but a total impossibility not only dulls, but deads it: If we cannot finde out God, why then doe we search? Yes, you must search, and you may finde, but you cannot

finde him out unto perfection by all your searchings.

The word, Perfection, in the Original, lignifies the height, strength, or utmost accomplishment of a thing. A learned Auquam Graci surnation red-thour translates it, the parts about the heart, or the closest lodges dere solent, fig- of the heart; which by a metaphor signifies our inward thoughts. nificat finem and most retired imaginations. As if he had said, Canst thou finde vel con umnzaout the inmost recesses or secrets of Gods heart? Hast thou seen what tionem rei. Fuxta Apolli- is laid up in the inner chambers of his Spirit? The heart of man is mariam accipi- deep, only God can fearch it; but O how deep is the heart of God? tur pro pracor- no man can fearch it.

REE

mum Jum-

dies quasi dei I finde a like interpretation given of the former clause, in andisque recessus swer to this: Canst thou by searching finde out God? rendring it penetrare homi- thus; Canst thou finde out the last thing of God? The word (Hanifit impossi- kar) which we translate searching, lignifies the chief and last of a thing. And so that text of Solomon is expounded by the same 777 Author (Prov. 25. 27.) It is not good to eat much honey, fo for significat ulti- men to search their own glory, is not glory; so we render : he thus; mumque Coc, It is not good to eat much honey, but the last of glory is glory; The sence of which reading is to this effect. The best of temporal and outward things (honey it felf) if you eat much of them, will not be sweet, you may eat honey till honey be loathsome to you; but glory, or heavenly things (he takes glory for the happinesse which man shall have with God in heaven, not for the same or respect which man hath with man on earth, which is the sense of our translation) glory (I say) or the state of heaven, is,

fuch, that the last of it is glory : the longer you feed upon glory, the sweeter it will be, the last bit will be as sweet as the first; The Manna which came down from heaven was loathed by the Ifraelites. But no Israelite shall loath the Manna which he findes in heaven: The last of glory will be glory; the longer weeat, the more we shall delight; the more we taste those dainties, the more pleasant will they be to our taste. Taking the word (Hakar) in that sense, it may be rendred, Canst thou finde out the last of God? And so it falls in with this, Canst thou finde him out unto perfection?

Unto perfection. Canst thou come to the uttermost of what Inveniri potest God is? or of what God doth? Canst thou know God, as we Dous sed now speak (a capite ad calcem,) from head to foot, from beginning ad pleuum, to end, from first to last, within and without? Canst thou take Drus. in all the excellencies and dimensions of God? thou canst not do

it, man, wert thou more then a man; hadft thou the understanding of an Angel thou couldst not doe it. How much foever thou art above man, below God, thou canst not finde out God unto per-

fection; God only knows God perfectly.

Hence observe,

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Though much of God may be found out, yet all cannot: We cannot finde him out unto perfection. Finite cannot hold infinite. Some may conceit (but it is a meer conceit) that they can; as a Country fellow thinks, if he were upon such a mountain which bounds the Horizon, he could touch Heaven, and take a Star in his hand; but when he comes thither, heaven is as far off as it was, and the Stars as much out of his reach, as they were, where he stood before: Such are the gueffes of men about God: if they could attain such a point, and be refolved in such a doubt, then) doubtlesse) they should know all the mysteries of the divine nature: but if they get thither; they are as far from the perfection of God as before: for how neer foever we come to God, there is an infinite distance between us and God. Every beleever is neer God in affection, yet is he still infinite removes from his perfe-Ction, When we seem to come neerest the perfections of God, God goes Cum accesseris further off from us, and we are as much to seek as ever. When holy Longius abit. Augustine walked by the sea side, rapt in the meditation of God and of his wayes, he heard a voice which bad him lade the ocean with a cockle-shell: we may sooner drain the ocean with such a little shell, or with a spoon, then the perfections of God with our

largeft

- Verf.7.

largest understandings. The Lord bespeaks Fob chap. 38. 22. Hast thou entred into the treasures of the snow? There are secrets in nature, which were never entred into by art: The treasures of the fnow descend upon us, but we cannot ascend into the treasures of the fnows we cannot enter into naturall things, how shall we enter into spirituall? how shall we enter into the God of spirits? Eve hath not feen. nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him, I Cor. 2. 9. And if the things which God hath prepared for man, have not yet entred into his heart, can God who hath prepared those things enter into his heart? Solomon puts the question Eccles. 11.5. Canst thou know how the bones doe grow in the wombe of her that is with childe? Even so (faith he) thou knowest not the works of God who maketh all: If naturall questions pose us, divine questions may amaze us. To know God here is eternall life, and yet we shall not know all of God in eternall life. It is our perfection to know God while we sojourn here upon the earth, yet we shall not know God to the utmost of his perfection in heaven: in heaven we shall know him perfectly, but not unto perfection: Now we know in part, then we shall know as we are known; that is, we shall know much, we shall know abundantly: Now we see thorow a glasse darkly, but then face to face I Cor. 13. v.12. that is cleerly, immediatly, not by reflexion, but by intuition. Then the curtains shall be drawn aside, then all the clouds and · dark vapours which stand between us and truth, shall be scattered from before our eyes: Then, the beautifull face of truth shall be unveiled, there shall not so much as any doubt interpose between truth and our understandings. Those perplexed questions and fatall controversies, which have troubled the peace of the Churches, and exercised, yea vexed the greatest wits to resolve and compose them, shall have all their knots untied, and their fallacies discovered by the meanest scholar in glory. And yet Zophars denying question may be put to the highest graduate in glory; Canst thou finde out God unto perfection? As there shall be no feekers in beaven, so, no such finders. Creatures shall there know so much of God as will make them perfectly happy, but to know God unto perfection, is more then comes to the share of a creatures happinesse. 'Tis the perfect happinesse of God, to know himself unto perfection.

Zophar having by way of question laid down this position,

That

That, man cannot finde out God unto perfection, exemplifies it. Altitudines cali Verse 8. It is as high as heaven, what canst thou doe? deeper then continet plurale hell, what canst thou know? more Hebrao maximam al-

It is as high as heaven, what canst thou doe?] What is as high as titudinem siheaven? The wisdome of God is. Wisdome is the soaring an-gnificans. tecedent to this relative. The Hebrew is plurall, It is as the highnesses of heaven; take all the heights and elevations, all the sphears and stories of heaven, climbe the loftiest pinnacles of heaven, wisdome is higher, or high beyond them all, so it may be rendered

from the originall; bigh above the heavens.

Some Translators give us the text in this interrogation, What Quid facies in wilt thou doe in the height of the heavens? which founds like the altitudine calo-Apostles caution; Be not high minded, but fear: or like Davids rum? Sept. humble acknowledgement Pfal. 131.1. I doe not exercise my Vatabl. Pagn. self in things too high for me : as if he had said, Seeing thou canst Regin. not mannage the height of the heavens, surely thou canst not digest the height of God who is above the heavens: If thou shouldest be put to give an account of things in heaven, of the Sun, Moon and Stars, or of their motion, thou wilt be puzled. How then wilt thou be able to give an account of him who is higher then the heavens, whom the heaven of heavens cannot contain, 1 King. 8. 17. Isa. 66. 1. who also buildeth his stories in the heavens? Amos 9. 6. Astronomers have left us the doctrine of the heavens, they tell us of the nature and order, of the qualities and influences of those superiour bodies: but they speak most by guesse, or without book. There is no certainty in that knowledge, Dens non sothough some probability. Astronomers look up to heaven, but creatis est, sed they bring little of heaven down to us. What wilt thou doe in the extra, prajua height of heaven?

essenti æ immen-Further when Zophar saith, the wisdome of God is as high as hea- sitatem. August. being the highest of all things visible, that must needs be higher Damase 1. 2. then the highest of visibles, which is higher then the heavens; and de Orthodox. because those things which are extream high affect us highly, Fide cap. 6. therefore he gives divine wisdome the utmost line of the dimension.

It is as high as heaven.

Deeper then hell, what canst thou know? The word Sheol, is taken denotat omnin for all that is deep or low, sometimes it is put in speciall for the loca subterragrave, here for the place of the damned. As we can do little in nea Deus.

Jupiter est lummus vertex atque infima planta Orph. in Satur, hym-1. 3. c. 3. de

the height of heaven, so we know little of the lowest hell. Some of the upper part of the earth is to us yet (terra incognita) an unknown land; but all of the lowest part of hell, is to us an unknown land: Many thousands have travelled thither, but none have returned thence to make reports or write books of their travels. That peece of Geography is very imperfect. It is deeper then hells what canst thou know? Heaven and hell are the greatest opposites or remotest extreams. (Matth. 12.23.) Thou Capernaum which art exalted up to heaven, shalt be brought down to hell: no apud Euseb. Heaven and hell are at furthest naturall distance, and are therefore the everlasting receptacles of those who are at the furthest præpar. Evang. morall distance, beleevers and unbeleevers, Saints and impenitents. And as the height of heaven, fo the depth of hell is afcribed to wisdome, to shew the unsearchablenesse of it. O the depth (as well as O the height) of the wisdom of God, how unsearchable are his judgements, and his wayes past finding out, (Rom. 11.35,) We read of the deep things of God (I Cor. 2. 10.) The Spirit searcheth all things, even the deep things, or the depths of God. Satan, who is full of subtilty and craft, hath his depths also (Rev. 2.24.) But unto you I say, as many as have not know the depths of Satan; This is, who have not approved nor practifed the policies and devices which Satan inspires his disciples with, under the notion of profound wisdome. Deeps of all sorts lie far out of our view, and are hard to be found out.

Verse 9. The measure (or the stature) of it is longer than the earth, and broader then the sea.

The former verse shewed us the height and depth of wisdome;

this its length and bredth.

Populari modo loquitur nam hoc patio ac distantia vulconcipit. Bold.

Mare & occidens; quod mare magnum erat ad plagam occidentalem terræ Ifrael.

It is longer then the earth. He speaks popularly, or to the shortest and narrowest capacity; man thinks there is nothing longer than the earth; The length of many parts of the earth is gus nihil rarius exceeding long: how long then is the whole earth. Mathematicians tell us, that the circumference of the earth is about 22 thousand miles, a vast length; and the measure is the same in the length of it from east to west, or in the bredth of it, from north to fouth; Every Sphæricall body is of equall dimensions. The measure of wisdome is longest, being longer then the earth, which is the longest journey man ever travelled.

And broader than the fea. Latitude or bredth is usually afcri-

bed to the fea, as longitude or length unto the earth. The Pfalmist in his meditations upon the works of God, calls it, The great and wide sea, Psal. 104. 25. Breadth is ascribed to the sea, because of its huge extension. The sea is a lower firmament: and as the upper firmament is called in the Hebrew, A thing stretched out, or Stread forth. The upper firmament is one expansion; so also is this lower firmament, the sea. The sea puts out long arms, and thence it is denominated broad. The breadth of a man is meafured by his arms stretched forth, as his length is measured from head to foor: Thus the sea stretching forth its mighty arms to imbrace the earth (We commonly call them, The arms of the [ea) carries away the name from all other creatures for latitude or breadth. There is nothing counted so wide and roomthy as the fea. Such (and how much more no man knows) is the wifdom and knowledge of God.

Here are four very different dimensions met together , height and depth, length and breadth, yet they all minde and speak the same thing, That the wisdome of God is infinite; higher then all natural height, and deeper then all natural depth; broader then all natural breadth, and longer then all natural length. The Apostle speaking of the love of God in Christ (Ephes. 3. 18.) ascribeth these four dimensions to it, with which Zophar here adorns the wisdom of God, That you may be able to comprehend with all Saints, what is the breadth and length, and depth and height. and to know the love of Christ which passeth knowledge. Many wits run riot in Geometrical notions about these moral dimensions. And whereas Naturalists give us but three dimensions of a body, longitude, latitude and profundity, the love and wildome of God have altitude added, which is a fourth. But all these dimenfions serve only to shew the immensity both of the love and wis-

dom of God.

Hence observe,

First, Mans inability to reach the perfection of creatures, should convince him of his utter inability to reach God in his perfection.

For when Zophar affirms the wisdom of God higher then heaven, deeper then hell, &c. He by a lesser impossibility would convince a greater. Thou canst not finde out the height of heaven, nor the depth of hell, thou canst nor take the perfect length of the earth, nor the breadth of the sea, therefore much lesse art thou able to take the height and depth, the length and breadth

of God himself, or of his wisdom.

Secondly, When he saith, that the wisdom of God is higher, longer, deeper and broader then heaven, earth, hell and fea; We may observe.

That God is present with all his creatures in all places.

The wisdom of God is every where, therefore God is. Wisdom is the eye of God, and God is faid to have seven eyes (that is, many eyes, or a manifold wisdom) running to and fro thorow the whole earth, Zech. 3.9. cap. 4.10. There is one God and Father of all. who is above all, and thorow all, and in you all, Eph.4. 6. God is above all, not only in regard of power and authority, but of inspection and over-sight. God stands aloft, as upon a watchtower, beholding all that's done below, whether within or without, whether for or against the Church. There is no turning, no corner, wherein any can stand unobserved. for as he is above, so he is thorow all, and in all: He is thorow all the world by his common providence, as well as in all his Saints by his special grace. In him we live and move, and have our beings, Act. 17. Yea he is present in all places, not only virtually and efficaciously, but essentially. It is not with God as with the Sun, the Sun is fixt in its orb, and from thence fends forth its light and influence into all the world; We cannot fay the Sun is every where, though the light and hear of the Sun are every where; the body of the Sun is only in heaven. Again, it is not with God, as with a King, who fits upon his throne, and yet hath long hands, and many eyes, reaching all places of his Dominion, but it is by his Authority and Commissions only. A King is virtually present in many places at once, but not personally; wheresoever his residence

Essentia divina is, there his person is, and no where else. Whereas Gods hands sora est intra and eyes, his power and wisdom extend over all personally. The omnia & tota divine nature is as large and vast, as the divine power. Doe not I Nusquam in-fill heaven and earth, saith the Lord (Jer. 23.24.) Once more, God eluja aut exclu- is every where, not as the air is every where; The air is part in fa, omnia con- one place, and part in another, God is all in every place; God is wholly in the height of heaven, and wholly in the depth of hell, zinens a nullo contenta, nee wholly in the length of the earth, and wholly in the breadth of the propterea eft fea. All God is in all things, and all God is without all things, sminista rebus aut sordibus in he is without all things, and not shut out of any thing, he is in all quinata Aug. things, and not included in any thing, fo the Ancients speak of

Ep. 57 and Dar. this wonderfull mystery of Gods omnipresence.

Thirdly, Note,

God is not only in, but above and beyond all creatures.

He is higher then heaven, and deeper then hell.) So the Hebraisme) 2 Chron. 2. 6. Who is able to build him a house (saith Solomon) seeing the heaven, and heaven of heavens cannot contain him? God hath given a limit to every thing, but himself hath none. He that made all things cannot be circumscribed by the things which he hath made. Man makes a house, and there he dwelleth, his house shuts him in. God hath made a house big enough for all creatures, but not big enough for himself, The heaven, and the heaven of heavens cannot contain him, how much lesse this house which I have builded, saith the same Solomon? The heaven of heavens is the highest heaven, the chiefest heaven, the third heaven, the heaven compassing and containing all those heavens which we behold. That heaven which contained the heavens; cannot contain the God of heaven. (I Ktng. 8.27.) God is a sphear, whose center is every where, and whose circumserence is no where.

Fourthly, Observe,

All that is done in the world, is done by the ordering or over-ruling

hand of God.

God useth means, but himself is present with all the means he useth, and acts in every thing that acts; He that is every where can as well do all, as any one thing. A man who hath many businesses to do at the same time in many places cannot ar-

all, and gives the reason, Doe you think I can be every where if I was in such a place, could I be in this too? Carnall minds think it a strange doctrine to affirm, That God doth all things, and that there is not any motion in the creature, but God is in it. But what difficulty is there in this, when we have once digested this principle, That God is every where? He that is higher then heawen, and deeper then hell, &c. is ready at every turn to do what is done. Kings send their Vicegerents and Deputies, who do their work, while themselves are absent. Kings are not in the means and with the means which they imploy, and that's the reason why instruments work often so contrary to the minde of Kings, They not being actually present with them, cannot over-rule and order them. But God being present with all instruments and second causes that are awork in the whole world, orders them all by his foveraign will. They who act against the revealed will of God, are yet order'd by his secret will. There is nothing done

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against

against the counsel and purpose of God, though many things are done against the command and appointment of God. For as he is with every hand that helpeth us, so he is with every hand that smiteth us; as he is with every tongue that bleffeth us, so he is with every tongue that curfeth us. When Shimei curfed David, he knew God was with that tongue, and therefore he said, So let him curfe, because the Lord hath said unto him, Curse David, 2 Sam. 16. 10. We indeed pray to God, Our Father in heaven. Heaven is the throne of God, but heaven it is not the prison of God, God is never shut up in heaven, though his glory shine most in heaven. But Moses saith to Israel, Go not up, for the Lord is not among you (Numb. 14. 42.) lanswer, The Lord is not among a people when he doth not affist, prosper and blesse them, but he is then among them, both, to observe what they do, and to punish what is done amisse. Thus God is near those who depart from him, as is further cleared in the next point.

Fifthly, Observe,

God beholds all the good, and all the evil that is done in the

world.

His wisdom being higher then heaven, and longer then the earth, brings him in intelligence from all the quarters and corners of heaven and earth; our works are before him, and fo are our words (Mal.3. 16.) Then they that feared the Lord spake often one to another, What then? Did they whisper so in one and thers ear, that no ear else heard them? No, the Lord hear, and heard it, the Lord listened (as it were) at the key-holes by was under the window, and what then? Abook of remembrance was written before him; all was kept upon record. And when they who do not fear the Lord speak one to another, when wicked men plor against the righteous, or conspire against the righteous waies of God; He hearkneth and heareth, and there is a book of remembrance kept of that too. Let them whisper as softly as they can, God can hear, and will record all their malicious speeches, all their evil devices and contrivements against himself, or against his servants.

Sixthly, Observe,
There is no avoiding or getting from the justice of God.

God is higher then heaven, and deeper then hell, &c. Some who have done wickedly in one place, escape the Law by getting into another: they will be out of your bounds, and then they

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are fafe, But who can go out of Gods bounds? (Amos 9.3, 4.) Though they dig into hell, thence shall my hand take them, though they climb up to beaven, thence will I bring them down, though they hide themselves in the top of Carmel, I will search them, and take them out thence, &cc. And Pfal. 139.7, 8. Whither shall I go from thy presence? If I ascend up into heaven thou art there, if I make my bed in hell, behold thou art there, if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me, &c. There is no avoiding the justice of God, for there is no avoiding the presence of God. He hath power to arrest and attach a malefactour where ever he findes him, and he can finde him whereever he is; Though he fleeth, yet he shall not flee away, and though he escapeth, yet he shall not be delivered (Amos 9. 1.) that is, though he thinks he hath escaped, yet I (saith the Lord) will overtake him quickly, and my sentence shall be executed upon him. Thus the workings of God, and his wisdom, are compared unto, and exceed all the dimensions of the creature; he is above and beyond all their perfections, therefore unsearchable, therefore not to be found out unto perfection.

Zophar from the infinite wisdom of God, descends to argue

his Soveraignty, and the uncontroulablenes of his power.

Verse 10. If he cut off, and shut up, and gather together, then who can hinder him?

As if he had said, The Lord is in all places, and wheresoever he comes he is within his own Dominions; it is possible for the greatest Prince in the world to travel out of the bounds of his own power. The chief Officer of a Ciry hath great power within that City, but beyond he cannot meddle. Kings have great power within their own Dominions, but get into another countrey, and they cannot teach you: Should a King act his Authority beyond his limits, many would hinder him, no man would obey him. But wheresoever God acts his authority, he is in his own kingdom, for all the world is his, Therefore none can hinder him. This Zophar thews in three acts of Soveraignty, If he 1. cut off, 2. shut up, 3. gather together, who can hinder?

If he out off to barm bar iliud of one Bin

The word signifies to change and alter, to put things into a- item exscindes nother

That which is cut off is changed, and that which is destroied passeth away. We have an elegant gradation (Isa. 8.8.) and this word makes the first step of it, He shall passe thorow Judah, he shall everslow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy Land, O Immanuel. He shall passe thorow, that is, the King of Assyria, who is compared to a mighty river covering all its chanels, and over-slowing all its banks, He shall passe thorow the Land like a violent torment, he shall destroy and cut off much people in Immanuels land, that is, in Christs land, who is God with us; Yet he will not suffer his people to be utterly cut off. The enemy who once associated and prevailed, shall associate and be broken, For God is with us, vers. 10.

And shut up.

Includers.

The word is taken two wayes; Sometimes sin a good sense, so, If he shut up, is, if he secure any from danger, hiding them in his own pavilion of protection, Deut. 32. 36. The Lord shall repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left: that is, When he shall see that none are out of the power of the enemy, none shut up in the City, none guarded and kept safe from danger, but all doors and places lying open to the destroyer, then God repents himself for his servants, that is, he changes his course (though not his decree) and hassens to the rescue of his people thus exposed to trouble on every side.

Again, The word is taken in an ill sense, so, If he shut up, is, if the restrain mercy, and expose to misery (Deut. 32. 30.) How should one chase a thousand, and two put ten thousand to slight, except their rock had sold them, and the Lord had shut them up? How shut them up? As into a prison or under durance: except the Lord had delivered them as prisoners into their enemies hands, they had never come into their hands. The people of God are compassed about with such priviledges that they can never be overcome by man, till God with-draws his sase-conduct, and gives them to the robbers, and to the spoilers, Till their rock sells them, and their God shuts them up. It is an allusion to strong Cities or Forts, which are so built and man'd, so victualed and provided with ammunition, that it is impossible to take them in by assault or siege, unlessed

lesse the governour or he that hath the power of the place sell, or betray them to the enemy. The people of Ifrael, were fo forrified with promises, yea walled about with God himself, that except their rock had fold them, except God had (as we may speak with reverence to his eternall faithfullnesse) betrayed them into their enemies hands, they had continued impregnable. In this sense take the word here, If the Lord shut up, that is, if he put men as in a prison, or into the adversaries hand, who can hinder?

Or gather together.

This act of providence is opposite to the former; by that menare shur up as prisoners, and debarred of liberty; By this they are gathered together as friends unto one society. Scattering imports affliction, and gathering a return out of affliction. The Apostle James dedicates his Epistle, to the twelve tribes scattered 777 abroad. And when the Prophet Zephanie foretells the restaura- Congregars tion of the Jews, (chap.3-17.) he brings in God rejoycing over setum. them with joy, resting in his love, joying over them with finging, and saying (vers. 18.) I will gather them that are sorrowfull, I will save her that halteth, and gather her that was driven out. To gather is

to restore whether to civill or to spiritual society.

There are two words in the Hebrew noting Church affemblies. whereof this is one; yet it may be interpreted a Commonwealth gathering, as well as of a Church-gathering, of a civil, as well as of spirituall communion. The book Ecclesiastes receives its Cobeleth liber title (Koheleth) from this root. Two reasons may be given of it : in quo collect a Either because that book of the Preacher is a collection of excel-omnes scientia, lent observations; Solomon there gathered together and congre- audiendam hogated many points of highest wisdome. Or because men ought mines congreto assemble, or congregate themselves chearfully together, to hear gantur. and drink in at the ear those excellent instructions which Solomon gives in that book. A learned Interpreter understands all these acts, of affliction; if the Lord cut off by sword, shut up in prison, gather together and bundle men up as fuel to feed the flame of his fierie indignation, though he doth all or any of these things, who can hinder him? The Chaldee Paraphrast translates, vit exercitus shough he gather together his armies, his military forces, though he aut copias milimuster nations together in a warlike manner to vex or destroy sarus. Targ. each other.

Who can hinder him?

The Hebrew is, who can turn him away from his purpose? who can stop him? The Lord hath no peer, no superiour, none to check his counfels, or stay their executions; when he hath determined to do a thing, none can fay, it shall not be done, or it shall be done another way: his power is supream, and he can do what he pleafeth without giving an account to any. The summe of all is, that God may destroy, spoil, overthrow, burn, consume if he will; he may do what he will with men and kingdoms, and no man must open his month against him : or if any do, it is in vain, or at their own peril. Thus he answers Fob, who complained in his afflictions, that the Lord had cut him off, and shut him up, that the Lord had gathered together armies of Chaldeans and Sabeans to destroy him. Though he do (saith Zophar) yet know the wildom of God is unfearchable, higher than heaven, deeper than hell, if he will take thefe courses with thee, who can hinder him? why dost thou complain as if God had done thee wrong? when as he hath right to do what he will, and he can will nothing but what is right. Hence Observe first, a the total vide and the same and th

All the changes and troubles, the good and evil in the world is

from God.

If he cut off, if he shut up, if he gather together; he speaks as if there were no hand of the creature moving in any of these things, but that God himself had done all : Come (faith David, Psal.46. v. 8:) behold the works of the Lord, what desolations he hath made in the earth. See how the Lord hath made the earth desolate; fee how he drives the nations, and scatters the inhabitants of the world. We have a great instance in this kingdom, Behold the works of the Lord fee what defolations he hath made in the North, what in the West, see how many houses are burnt, how many Towns impoverished, how many families utterly ruined; Come, behold what desolations the Lord hath made. Come also and behold what habitations, what reformations he makes in the earth: where you see these done, know it is God that hath done them, as the Pfalmist adds in the next words, He maketh wars to cease unto the ends of the earth, he breaketh the bow, and cutteth the Spear in sunder, he burneth the chariot in the fire. Our eyes are usually much upon second causes, and little upon the first; this makes us angry and impatient; if we could see God more in what is done, and man lesse, we should be much satisfied, or at least lesse troubled, we should possess, our souls in patience whatsoever is done.

Secondly Observe.

God cannot be hindred of his purpofe.

What he hath a minde to do shall be done though all the world say no; he gives no account of, nor can any restraint be laid upon his actions. If he cast one into prison, and inlarge another; enrich one, and impoverish another; give one honour, and lay reproach upon another, who shall say, What dost thou? I have often met with this point of the Soveraignty of God, therefore I only touch it here.

Zophar in the former words moves Job to consider the unfearchable wisdome of God, and his unquestionable Soveraignty, Canst thou by searching sinde out God, & c. If he cut off, and shur up, and gather together, who can hinder him? Thou canst not fathome the bottomlesse abysse of his wisdom, nor stay him in the resolved actings of his power. He now proceeds to give the reason

of both (for the connection may refeer to either.)

First, He gives a reason why man cannot reach the wisdom of God (vers. 11.) He is vain man. And as man shews his vanity in noting more then in his assayes and offers to finde out the secrets of God; so his vanity renders him under an utter impossibility to

finde out the secrets of God.

Secondly, He gives a reason why, If the Lord cut off, and destroy, vanitas homiand gather together, if he turn the world up-side down, why man num assignacannot hinder him? He knoweth vain man, he knoweth that man tur causa cur hath no power to match his, vain man is weak man, and what secretorum dican weaknesse do against strength, impotency against omnipo-vina providentency?

Again, Man is vain, and therefore gives the Lord cause (if he probari vide-should descend to give a reason of himself, or of his actions) to tur à sophare cut off, to gather together, to shut up; Vain man is wicked man, he cur Deus jure seeth wickednesse also; so that if God would not act by his prero-possit succidere, gative, man gives him ground enough, legall ground according nium hominum to the line of humane understanding, to do what he doth. He vanitatem & knoweth vain man well enough, both what he is, and what he secretiona di-hath done.

All this Zophar intends against Job, as if he were the man whom Bold.

God

God knew to be vain, and in whom he faw iniquity, yea the brutishnesse of a wilde asses colt, and was about to break and tame him by those judgements. Zophar speaks right in this of mans nature in generall, but his centure of fob, was erroneous. He was not a vain, but a holy man, neither did God see wickednesse, but uprightnesse in him. Grace had changed his nature; and the spirit in regeneration had blotted out the image of a beaft, and stampt him with that image, which is after God in righteousnesse and true holiness. And as for his afflictions they were not fent to tame him, but to try him, not to break his head-strong spirit, but to shew that he was already broken, and brought to hand, yea led by the Spirit of God.

Verse II. He knoweth vain man, he seeth wickednesse also, will be not consider it ?

He knoweth.

To know is fometimes taken for a pure act of intuition; or for the discerning of persons and things, what they are. Sometimes it imports an act mixt, or made up with the understanding and affections, and then to know takes in both delight and approbation, Pfal. 1. 6. The Lord knoweth the way of the righteous, it is the way, which himself hath cut and chalked out for them, therefore he cannot but approve it (2 Tim. 2.19.) The Lord knoweth who are his; yea he knoweth who are not his too, but with a knowledge as different as the persons; he knows the later and rejects them, he knows the former and is pleased with them, Gen. 18. I know Abraham (saith God) I, ther's a man, I know what an one he is, he is a good man, and he is one I have in my heart to do him entissi.e. vani- good. The Lord also knoweth vain man: there is nothing of vain man hidden from God, though there is nothing of vain man, loved or approved by God. He knoweth vain man, or men of vanity, so the Hebrew. We put it into an epithite, vain man.

\$14m. 1

Vain man:

Titatem :

That is, Inconsiderate, rash, heady, hasty man. With all Proprie fignifi- these senses the original word is filled. When men go head long, sat pracipitan- and without heed upon businesses, when they move without steasiam & teme- dinesse of spirit, or an inward ballast to keep their thoughts in a due and equall poise, they are vain men. The Law faith (Exod.20. v. 7.) Thou shalt not take the Name of the Lord thy God in vain (it is this word) that is, Thou shalt not speak rashly of the things of God, or of God himself, without reverence and premeditation, who God is, and what the errand is thou dealest with God about.

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Further, The word signifies craft, deceit, lying, any falfenesse, whether of heart or tongue. The Lord knoweth the falsenesse, batenesse and corruption, as well as the inconsideratenesse and rashnesse that lies in the heart of man; some render it so here from the letter of the Hebrew, The Lord knoweth men to be liers, or, mendaces, those men who are liers. Idols are expressed by this word, because pagn, they are vain, lying, false gods, Jon. 3. 8. They that follow lying Homines falsewanities (which may be either meant of worshipping Idols, or of taits. Cajany sinfull way of practice) for sake their own mercies. So Psal.62.

v. 9, Surely men of low degree are vanity, and men of high degree are a lie, to be layed in the balance, they are altogether lighter them vanity. Vanity is a light thing, but these men will prove the lighter of the two. The Citizen of Sion is one, that hath not lift up his soul unto vanity (Psal.24.4.) unto false worship, or false wayes; he listeth up his foul unto that which is holy, just and good, the righteous law of God.

In generall, this word signifies any evil or sin, especially those which refer to injustice, or our neighbours wrong; Pfal. 12. 2. They speak vanity every one with his neighbour, that is, they speak injuriously, every one deceiveth or would circumvent and overreach his neighbour. This is to speak vanity with a neighbour (Pfal. 26. 4. I have not sate with vain persons, who are those? he expounds it in the next words, Neither will I go in with dissemblers, that is, with men who make a fair shew to their brethren, while their hearts are full of poison against them, who speak one thing and intend another, these are vain persons, and how religious so ever they may seem to be, their religion is vain too.

The Lord knoweth vain man, or, He knoweth the vanity of mane Note

First, That man is naturally full of vanity, very full of vanity. To be called a man of vanity, imports vainest vanity; as it imports, That God is full of truth, when he is called, The God of truth, and that he abounds with comfort, when he is called the God of all comfort, so it is an Hebraism noting how full of vanity man is, who is called, A man of vanity, and how fall he is, who is called, A man of falshood? So the Apost show how full of sin that man is, how many thousands he had

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fent, and that himself shall be sent to perdition, whom he culleth, That man of sin, the son of perdition, 2 Thess. They who would have sin, and the fruit of it, perdition, let them go to that man. He that would have vanity, needs but go to the heart of any man for it, ther's enough and too much of this to be had in the heart of the best, of the wisest man. Generally man hath,

1. Much falsenes of spirit.

2. Much rashnes of spirit. And he hath a double rashnes.

1. Rashnes in not considering his end (Deut. 32.29.) O that they were wise, that they would consider their later end! Wisdome looks to what is coming upon us, folly stayes upon what is present

with us.

2. Rashnesse in not considering the way or means that lead unto a good end. Many a man sees such an end, but goes a way quite contrary, he sets up his resolution for heaven, that's his end, but he walketh hell-ward. This also is vanity, and unlesse timely fore-seen and turned from, will prove the greatest vexation of spirit.

Secondly, Observe,

God is exactly acquainted with the state of man.

He needs not enquire of others, or receive information from abroad, He knows vain man. In the former verses Zophar afferteth, That man cannot finde out God by fearthing; here he shews, That God can finde out man without fearthing. Man knoweth but little of God, therefore he adds, Canst thou finde him out unto perfection? but God knoweth all of man, and therefore findes him out unto perfection. That's the opposition, He knoweth vain man, thorow and thorow. The darkest room in man is light to the Lord (Fer. 17. v.9.) The heart of man is deceitfull above all things; ther's a depth in mans heart, and it is a depth of deceitfulnesse; hence the Prophet fends a challenge to all men, Who can know it? Can you finde any man able to finde the bottome of man? The bottome of mans deceitfull heart? The answer waves all man-kinde. God only takes it upon himself. I the Lord search the heart. God can finde out all the deceits, and tricks of mans false heart: he can easily discern a Wolf under Sheeps clothing, and rotten bones in a painted sepulchre; he can see a wooden post, to be but a post of wood, though gilded over, and looking very beautifull, the Lord can do it, it is at once his work, and his priviledge, To know vain mano.

Thirdly, Take the words in connexion with what went before, He cuttteth off, shutteth up, and gathereth together, For the Lord knoweth vain man.

Hence observe,

That God is led by his knowledge to doe what soever he doth.

When we see so much consulion, such cutting off, such shutting up, such gatherings in the world, we are apt to think no account can be given of these things. Yes, God knoweth vain man, he doth not work at a venture: he sees that in man, which justifies him

in all the works he doth among all the children of men.

Further, From the connexion, we fee the cause of all the troubles which are in the world; of cuttings off and shuttings up, of destructions and devastations: The Lord knoweth vain man. It is the vanity of man, which subjects the creature unto vanity, Rom. 8. The creature groaneth; we hear creatures groan, Kingdoms and Nations groan, when God cutteth off, and shutteth up, and hudleth them together; But what causeth this doleful groan? Is it not the sin of man? Vain man brings in all these vanities into the world. We may see the seed of all our troubles in our sins; The nature of man gives you an account of these workings of God. There is warre, there is famine, and ther's the plague, there are divisions, there vexations, between man and man, friend and friend, Kingdom and Kingdom. All these breed in the heart of man. The Prophet (Fer. 4. 18.) speaking of judgements then abroad, saith, Thus is thy wickednesse, because it is bitter. Troubles are alwaies bitter, often very bitter; But would you know whence this bitternesse is , and how to call it? This wormwood is wickednesse; You may read what you are, and what you have done, in what you feel and suffer. Mans sufferings are so much from his sin that they are called his sin.

He seeth wickednesse also.

That's a second step.

He feeth.

To know is an act of the understanding; to see is an act of sense. These in God are not distinguished, his eye is his understanding, his sight his knowledge. Zophar puts it under distinct terms, to shew the exactness of Gods knowledge, He knoweth vain man, and he seeth. That knowledge which we have by sight, hath a three-fold advantage of any other natural knowledge. It is

1. The easiest

2. The speediest >knowledge.

3. The surest

An eye-witnesse is farre more authentick then an ear-witnesse is. God seeth, He doth not trouble himself to dig down into a matter by tedious inquiries, he needs no Committee of Examinations to make discoveries, he needs not pump and setch up the hearts of men; He seeth what waters are in that fountain, he seeth, he doth not learn. And what doth he see? He seeth

Videt non discet

Wickednesse also.

Intrinsecam malitiam ac mentale de siderium ad malum importat.

Ben

The word is fometimes taken for internal wickednesse, that stock and masse of corruption, which lies close within us; and so it falls in with the former expression, the vanity of mans nature.

But besides, It notes any external evil, and so there is a difference, The Lord knoweth vain man, what his nature is, and he seeth wickednesse. All the actings of vain men, all the evil counsels and crooked conveyances of their lives, what soever wickednesse they do, is immediately before his eye. The Lord knows the vanity that dwels in the heart, and sees the wickednesse that is acted by the hand.

In propriety, the word imports that which is without reason; wicked men are unreasonable, or absurd men, that's the Apostles character of them (2 Thess. 3. 2.) They can give no account why they are wicked, neither of the end they propose, nor of the means they use. There is no reason in what they doe, nor can they give any true reason why they doe it. Sin is an absurdity both waies, He seeth wickednesse.

Hence observe,

All the movings of the sons of men in the waies of sinne are evident to God.

He seeth them. What we doe, we doe in the eye of conscience; and though conscience be now asleep or blinde in the sinners eye, yet conscience hath an open Eagle-eye upon every sin. Now if conscience seeth wickednesse, God seeth it much more; If our heart condemn us (and that it could not doe, unlesse it see us) God is greater then our heart, and knoweth all things, 1 Joh. 3. 20. Take heed of endeavouring to hide sin from God, or of hoping you sin unseen. That was good counsel which one of the Ancients gave, It is best to shew that unto God, which we cannot hide

from him. Shew your wickednesse unto God by confessing it, for you cannot hide it from God by denying or excusing it, He seeth wickednes also. There is yet a third act inferred upon the former two.

Will he not then consider it?

Many a carelesse man, knoweth and seeth his own wickednes, or the wickednes of others, but he laieth neither of them to heart: But do you think that God knoweth and seeth wickednesse after the rate of carelesse men? Doth he know and see and not regard? No, He considers it. And Zophar is not satisfied to say, He considers it, but he puts it home strongly with a Question, Will he not consider it? Yes, he will, certainly he will consider the vanity and the wickednesse of man, because he knoweth the one, and seeth the other. What is not known and seen, cannot be considered. One or both those acts are precedaneous to consideration; but some see and know what they never consider; consideration doth not alwaies follow those acts. God looks weightily upon the world, he sees judiciously, critically, he doth not look upon men to gaze at them, but to discern, try, and judge them

The Hebrew word signifies a clearnesse of observation, and a 12 strength of judgement about the things which are seen, or an act Ex vi originalof discerning arising from greatest attention and meditation, Pfal. lis hee consideration 37.10. Thou shalt diligently consider his place, saith David, pro-quadam, diliphefying the utter ruine and abolition of a wicked man, though gens, prudens, he flourish, yet it is but for a while, anon he is gone, and when & quasi confihe is gone, though thou diligently consider his place, though thou liatrix meditasit down and mark how this man lived, and what he was, yet tio, que unum scarce any foot steps of him will be found, It shall not be. The alio discerword is used to the same sense (Levit. 10. 10.) where laws are given to the Priests about discerning the defilements of the people, That they might put difference between boly and unholy, and between unclean and clean: So to consider as to see a difference between person and person, state and state, is diligent consideration. Thus God considereth. he distinguisheth man and man, the waies of one man from the waies of another, and the way of every man in it felf: He knoweth man as a Judge knoweth upon triall and examination of witnesses, with all the circumstances of the fact.

Zophar in this seems to touch Jobs supposed hypocrisie; As if he had said, Possibly thou presumest to impose upon God, or put him off with fair shews, but thou wilt be deceived, he trieth the spirits of the children of men, he weighs all their actions, he will weigh thee out to a grain, he will discover the least errour and variation from the rule. Therefore never think by thy flourishes of profession and out-side devotion to deceive him. He knoweth vain man, and seeth wickedness, Will he not then consider it?

Hence observe,

God doth not only know and fee, but he takes deep consideration of

mens wickednesse.

The Prophet cals the Jews to consider their waies (Hag. 1.7.) as if he had said, I know you have kept many fasts, you have consest your sins, and often arraigned your selves in the ears of heaven, but all this while you have not considered them, Goe now and consider your waies. God considers your waies, and will not you? Gods consideration is not a bare knowledge of the sact. He considers the person who, the place where, the time when the sact was committed. He considers the means and admonitions, the warnings and cautions, the threatnings and the judgements which providence administred to prevent it. All these are brought into the reckoning, where there is (such as Gods is) a full consideration. Now consider this, ye (inconsiderate ones) that forget God, lest he tear you in pieces, and there be none to deliver, Psal. 50. 22:

Secondly, To consider a thing, is to punish it. And so it answers the former verse, The Lord cutteth off, and shutteth up; he makes strange work in the world, Why? He knoweth vain man, and he seeth wickednesse also, Will not he then consider it? that is, Is it possible he should know and see so much wickednesse, and not punish it? As we say to those under our power concerning the faults which we know them guilty of, Well, there will come a time when we shall consider this, that is, A time will come, when we shall punish you for this, you shall finde and feel what you

have done. Thus God considers the sins of men.

Hence note,

The evils which God knows and see, he will certainly punish.

Amos 3.2. You only have I known of all the families of the earth,

therefore I will punish you for all your iniquities. God knows all

the families of the earth, as to know is a work of the understand-

ing,

ing, but he knoweth only some (and then he knew but one family of the earth, that of the Jews) as to know is a work of the affections, fruited with works of speciall mercy; When the Lord faith to Ifrael, You have I known, he means, I have shew'd you mercy, I have done you good above all the families of the earth. but now I will bring evil upon you. Abused mercy turns to wrath, and the greater the mercy abused is, the greater is the wrath. The Lord will not cocker his own children, His nearest people, who lie in his bosome, Anall have stripes for their sins, and broken comforts for broken Commandments. Will the Lord thus consider the failings and backflidings of his professed friends, and will he not consider the wickednesses of his professed enemies? When Fehu was upon the execution of Gods delign against the house of Ahab, and had flain Foram his son, he thus bespoke Bidkar his Captain, I remember how the Lord laid this burden upon him, Surely I have seen the bloud of Naboth, and the bloud of his sons, said the Lord, and I will requite thee in this plot, 2 King 9. 29. I have feen. God faw, and he faw with an eye of vengeance. He faw bloud to requite it with bloud (Pfal. 10. 11.) The wicked bath faid in his heart, God hath forgotten, he hideth his face, he will never see it. There's felf-flattery at the highest : Hence the conclusion is ready vers. 13. The wicked contemns God, he hath said in his heart, Thou wilt not require it. This is the language of a wicked heart. But what faith the heart of David, the next words are the language of his heart, Thou hast seen it, for thou beholdest mischief, and spight, to requite it with thy hand: As the hearts of men differ, so do their opinions: An evil heart, will not allow God to be a beholder of evil: A good heart is affured that he is not only a beholder, but an avenger of evil. Let no man deceive you (faith the Apostle, Ephes. 5. 6.) with vain words (And let no man deceive himself, say I, with vain hopes) for because of these things the wrath of God cometh upon the children of disobedience. Disobedience is the forerunner of wrath, where sin opens the door, judgement will enter (Psal. 34. 16.) The face of the Lord is against them that doe evil. The face of the Lord is either his anger or his knowledge, The face of the Lord is against them, that is, He seeth, and his wrath goeth forth against what he seeing them, he is against them; They (perhaps) have cast their own sins, as well as the word of God behinde their backs. But God hath not cast their sins behinde his back, his face is against them; and what to do ?

do? To cut off the remembrance of them from the earth. The anger of God is sharp, sharper then a two-edged sword, it doth not only cut, but cut off, it cuts off branch and root, wicked men, and their remembrance from the earth. Then God remembers (in indeed, when he doth not leave a remembrance of the sinner. There was never any fin committed in the world, but God confidered it to punish it. The fins of beleevers are considered and punished upon Jesus Christ; Justice went forth against Christ, he was arrested for our debt, and discharged it with the full consideration. Believers may tell God, That Christ hath given him consideration for all their fins. And God tels unbelievers that they must pay the confideration themselves. The holy God cannot see the unholinesse of man, and not consider it. Man makes no great matter of sin, but God doth. Man thinks himself good enough, though he be flark haught, and wife enough, though he be a very fool. The next verse leads us into that meditation.

Verse 12. For vain man would be wise, though man is born like a wilde affes colt.

For vain man.

The Hebrew word fignifieth, hollow or empty, any thing which Significat con- hath nothing in it, and so a person who hath (as we say) nocavum, vaeuum nullam thing in him. The French call such persons Fols, which comes babens solidita- near in sound to our English word Fools, but their language takes tem: bine notat it up from the latine word Folles, fignifying a pair of bellows, bestolidos, vanos, cause the men they mean to decipher by it, are like a pair of belqui ad instar lows, sending out nothing but a blast of winde or air. The word vafis in quo mibilest vacui of the text is of the same intendment with Racha, of which we dicuntur, sc.ce- reade Matth. 5.22. He that shall call his brother Racha, &c. that rebro & Sapien-is, an empty man, a man empty of worth and wisdom, a man that hath no brains in him (as we fay) or no goodnesse, such a tia. tales fols, quasi man as this is Racha, and he is Nabub too, an empty, hollow folles infru- fellow.

Hence observe,

mentum tum

tinet, nisi au-

evacuare.

quod nihil con-

A vain man is an empty man.

He hath nothing in him, but that which is good for nothing. Racha eandem There is no natural vacuum (as Philosophers speak) in any part babet significa- of nature. Neither is there a moral vacuum in any man. But a tionem a pro thing or person is then said to be empty, when void of that with which it should be fil'd; that which hath not the filling, which

of right or duty, which according to its own constitution, or the just expectation of others, it should have, is empty. The stomack is empty when it hath no meat in it, though it be full of winde. Man is called empty, because (though as full of evil as an egge of goodness, yet) he is not fill'd with good, he is not fill'd with God, with the knowledge of God, with love to, and faith in God. So the Apostle Fames bespeaks him Chap. 2.20. But wilt thou know, O vain man, that faith without works is dead? As if he had faid Thou empty man, thou that hast but a boast of faith, thou whose faith is fill'd up with good words not fruited with good works, wilt thou know (thou shalt, whether thou wilt or no) that thy faith is dead. Where there is life, there is operation; works are not the form but they are the fruit of faith: they are not the effence of a living faith, but they are the evidence that faith lives; and he is to be numbred among the vainest of men, who speaks of his faith, while his works are altogether speechless, or speak nothing but unbelief.

When man fell from God, the devil emptied him of that which he was full of, the image of God in uprightness, and fil'd him with that which was but emptinels, his own image, in unrighteoufnels. The nature of fallen man in the best notion of it, is but white paper, in which nothing is written; in another notion it is black paper, written, or blotted rather with evil. And though some notions and general principles (from which conscience works to conviction) remain there, yet they are fo weak and languid, so like fparks covered over with, or rather buried in embers and affes. that they are scarce discernable, and are not only utterly unable without affiftance to difcern between common truth and errour, good and evil, but quite dead to spiritual good. Hence though man hath not lost all, yet he hath as bad as lost all, because he hath loft that which was best, or should make him fit to act that which is good. Things which act not, are but very little better then those which are not. Man having totally lost all holy habits, and all power to act in, or toward holinesse, is not wronged. when he is called, vain empty man.

And as he is vain, because empty of what he ought to have, so he is more vain, because full of all that which he ought not to have. This empty sulnesse the Apostle describeth (Rom. 1.29, 30.) filled with all unrighteousnesse, fornication, wickednesse, covereousnesse, maliciousnesse, full of envy, murder, debate, deceit, malignity, with such stuff as this he is filled, of this chaste and cockle he hath good

M 2

measure,

measure, pressed down, and shaken together, and running over to give into your bosome. The heart of man at the best of nature, is but like a childes pocket full of stones and balls and bables. How empty is that heart which is thus filled? The understanding of man which hath not one holy sentence written in it, is yet written all over with unholy sentences, his judgement and conscience are defiled and flie-blown with false principles, with lies and errours, and if there be any truth there, it is about fuch things as make him little the wifer, and never a whit the better. Vain man is empty man, unlesse to be full of vain things, or a fulnesse of evil things (which are worse then emptiness) may go for fulnesse.

Would be wife.

איש נבוב Vir vanus cordabitur, vel cordatus effistatur.

There is an elegant Paranomasia in the Hebrew, which our language doth not admit : but the litteral sense runs thus, Vain man would have a heart. This gives us a further evidence, what this vain man is; he is a man without a heart. Ephraim was a silly Dove without an heart (Hos.7.11.) without judgement to know, and without courage to doe the will of God: here, vain man would have a heart. He would be wife if he knew how. The heart is the feat of wisdome, therefore we render it well, Vain Cor est sedes sa- man would be wife. Mr. Broughton thus, Vain man would be made hearty: And the Vulgar, Vain man is raised up to pride, or as our Proverb speaks, Takes heart a graffe. As the heart is the throne of knowledge, fo knowledge (unlesse sanctified) is usually a step Superbiam eri- to pride; Bare knowledge is windy, it puffeth up (1 Cor. 8.1.) They who are not edified by knowledge, are elated by knowledge. We have cause to be humbled, because we know so little, and if we once know much, it is alwaies a temptation to, often a cause of pride.

pientia, unde pro [apientia ponitur. Vir vanus in gitur. Vulg.

Hem

Burro our reading, Vain man would be wife, he would have a diora sunt bru- heart. Naturalists observe, That, those creatures which have the the thickest and grossest hearts in bulk, are the most stupid and uningenious. But to have a great heart in a moral sense, noteth greatest wisdome, noblest ingenuity, and (in Scripture language) aliudest, quam purest holinesse, Prov. 15. 32. He that heareth reproof getteth uningeniosum, sa- derstanding, so we translate; The Hebrew is, He that heareth repientem magni- proof possesseth a heart, or, getteth a heart. A man that will not be reproved, hath lost his heart as well as his ear; have but a patient

Quanto Stupita tanto cra |fiore pollent corde. Plin. Cordare nihil rum evadere.

ear to hear, and you may get a heart to know: understanding and

knowledge, yea and grace too, come in at the ear.

Vain man would be wife, and is not this a good woulding? Is it any part of mans folly that he would be wife? What can be better wished then wisdome? Solomons prayer was for a heart. When God gave him a blank from heaven, and faid, Ask what I shall give thee; He said, Give thy servant an understanding, or (according to the letter of the original) an hearing heart, I King. 3.5, 9. And was Solomon called vain man, because he would be wife? Was not his eiection highly approved by the only wife God? How then is it, that Zophar upbraids Fob with this delign, and closely taxeth him as a vain man, because he would be wife?

I answer, To desire to be wise is a great point of wisdome, and whereas Zophar makes it a fault, That vain man would be wife, the faultinesse must be found in one or both of these senses.

First, When man would be accounted wife, and affects the reputation of wisdome, more then the reality of wisdome. When he doth not so much care to be wise, as to be thought wife. The name is better to him then the thing. Many have a great opinion of their own wisdome, and would have others take up that opinion of them too. Wisdome is the best thing. And these think themselves well enough, if they flourish in the thoughts of others for wife men. The reputation of wisdome pleaseth them as much as the enjoyment of it. Thus, to have an itch to be esteemed wifer then we are, or wife when we are not, is the greatest piece of folly. It is a loud vanity to affect an opinion of wisdome among others, or to have an high opinion of our own wisdome. Thus vain man

would be wife, and it is his vanity that he would.

Secondly, Man is vain when he would be wife beyond his line, or in things above him, not in things about him or fit for him. The scope of the place leads us to this Exposition. Canst thou by searching finde out God? Canst thou finde him out to perfection? He is as high as heaven, &cc. Though such knowledge of God be too high for any man, yet vain man offers at it, and thinks he knoweth nothing, if he know not fomething which he ought not to know. Man naturally desires forbidden wisdome, and his desire is seven times stronger after it, as it is forbidden, then as it is wisdome. Many will not hear wisdome when she cals, who yet would be wise in that which they have no call to. An evil heart cannot desire any good, but for the sake of some evil that comes with it. The devil

tempted

tempted man to be wife in a way of fin. The first sin came in by an attempt to get forbidden wisdom, When the woman saw, that the tree was good for food, and that it was pleasant to the eye, and a tree to be defired to make one wife, the took of the fruit thereof, &c. Gen. 3. v. 6. But what was the wildome which the woman expected from the fruit of this tree? It was not wisdom to know God, but to be as knowing as God: fo the Tempter promised, Te shall be as God, knowing good and evil, verf. 5. To know God is eternall life, but a delire to know, as God, brought in eternall death. The Apostle cautions, not to be wise above that which is written, and adviseth Rom. 12. 3. To be wife unto sobriety. There is an intemperance of the understanding, as well as of the affections. There are two extreams about wisdome, Neglect and affectation. One cares not to know what is necessary, what may make him holy, and bring him near to Christ. Another cares only to know unnecessaries. His wisdome and learning lies in canvaling foolish and unlearned Questions, which Paul bids Timothy avoid, 2 Tim. 2.23. He pleases himself with crotchets and curiolities, with meer notions and niceties; about these his imagination waxes wanton, and runs riot, yea mad. Or, he must be breaking open of Gods cabinet, entring into his counsels, prying into his Ark, he thinks he knoweth nothing worthy a man, unleffe he know that which is above man. Thus also vain man would be wife. and it is his vanity that he would.

Though he be born as a wilde affes colt.

Hic vertitur pullus tamen eju (modi effe constat, qui oneribus veriæ culturæ aptus sit.

REH

That is, like a wilde affe, as fon of man is not a young man, but a man; so the affes colt is not a young affe, but an affe, any affe. The word is often used for asses under burthen, and fitted for use, which colts are not, Gen. 49.11. Binding his foal unto the vine, and his affes colt unto the choice vine, there to take up their burden, and bendis & agra- undergo their labour. So then, when he faith, Vain man would be wife, though born like a wilde affes colt, his meaning in plain English is only this, man would be very wife, wifer then man, he would be thought as wife as God, at least he would fearch out the wifdome of God, and yet indeed be is a beast; and Zophar instanceth in the wilde affe among all beafts, because the affe among beafts and the wilde affe among affes is furthest from wisdome. Some beafts have a kinde of knowledge, and are very teachable, but the wilde affe is not guilty of either. A man of weakest parts and thinnelt

thinnest intellectuals is in scorn (though not without blame) called an asse; as a crasty man is (without blame) called a fox.

Man hath wit and subtilty for the world, and to contrive for Ad majorem his lusts, but being degraded from that dignity of a son of God supiditatem he walks more like a beast then a man towards God. Eccl. 3. 18. declarandam. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they them ger, quiest asserted are beasts. That they might see; How shall they see it? They mus silvestris, will not see it till they are shewed it, and scarce then. I said in Merc, mine heart that God would manifest this to them, that they themselves are beasts. As whatsoever good we have, comes from God, not from nature, so it is from God that we must learn the badnesse of nature. Man is so much a beast, that he cannot know himself to be one till God teach him. And we never learn to be men, till we have learned that we were beasts. Man was made like unto God,

but man hath made himself like unto a beast. In three respects man is born like a wilde asses colt, or like a beast.

1. In regard of his ignorance; Knowledge is proper to those who have reason, yet some who have reason have scarce any thing which can be called knowledge. And though grace repair the image of God in knowledge, yet the best of men may confesse with Agur Prov. 30.2. Surely I am more brutish then any man, or (more near the Hebrew) then a man, and have not the understanding of a man. Wicked men are more brutish then beasts, and holy men are more brutish then a perfect man. The best have somewhat of the beast in them, because they have not the whole understanding of a man in them. David charges himself for one sinfull act, much more then is it true of a sinfull state, So foolish was I, and ignorant, I was as a beast before thee, Psal. 73.22. His dissivation carries the same meaning, Pfal. 22.9. Be not as the horse, or as the mule which have no understanding. And so doth his conclusion (Pfal. 49. 20.) Man that is in honour and understandeth not, is like the beasts that perish. Not as if he meant it of men quite rob'd of reason. This not understanding is to be restrained to the duty of their high place, and the providence of God in raising them to it. He that understands not who raised him to honour, and what his honour leads him to, is the more like or below a beast, because he is so much above other men, Of all fools a fool in honour looks most unlike a man.

2. Man is like a beast, or like that beast here expressed, for wantonnesse, lust and vanity. The Church of the Jews in her defection to idolatry is compared to a dromedary and a wilde affe (Fer. 2.23,24.) Thou art a swift dromedary, traversing her waies, a wilde affe (or, O wilde affe, so some translate it) used to the wildernesse, that sauffeth up the winde at her pleasure, in her occasion who can turn her away! All they that feek her will not weary themselves, in her moneth they shall finde her. The Prophet describeth the spiritual wantonnesse of that people in their idolatrous and superstitious mixtures by the natural wantonnesse of the asse, In her occafrom who can turn her away? The is not to be medled with, when the fit's upon her. All they that seek her will not weary themselves. they delift from purfuing her, knowing they may tire themselves, but not take her with all their travel, till somewhat hath tamed her; Then, In her moneth they shall finde her. Not that the wilde affe (as an old Rabbin dreams) useth to sleep one whole moneth of the year, and then the hunters used to catch their napping. I shall remit this among Jewish fables. But the moneth she is to be found in, may be the moneth near her forrows, when her burden takes off her speed, and makes her more easie to be brought to hand. Some reade the text differently, yet the sense is the same. All they that seek her need not weary themselves, In her moneth they shall finde ber. As if he had faid. A little labour will ferve to catch her, the is to be had with ease, when or where her lust is to be fatisfied. Like this wilde asse were the people of Israel in spiritual wantonnesse, so set upon it, that none could turn them from it : The prophets wearied themselves in vain to reelaim them from that lewdnesse; So prone to it, that none needed to weary themfelves to get their good-will, they did even prevent wooing, and went up to the bed of love, or of mysticall fornication with the Nations round about, as foon as they did invite, but with a glance of the eye. And as they were like the wilde affe for spiritual, fo they, together with the must of mankinde, have undergone as mean a comparison for their pronenesse to, and violent pursuit of corporal wantonnes and uncleannes.

3. Man is like a wilde asse, In regard of stubbornness and unteachableness. Wilde asses are as untractable, as almost any creature. Naturalists tell us, They are all for liberty. The wilde asse is not used to burthens, or brought to hand; he or she are not fed at rack and manger, they eat what the wildernesse affords,

and are not under any mans care or government; God himfelf hath given us this character of the wilde affe in this Book (fob 39. v.s.) Who bath sent out the wilde affe free? What masier hath the wilde asse been apprentic'd to ?) or who hath loofed the bands of the wilde affe? (from whose hand hath he received his Indentures, or been manumitted?) Whose house I have made the wildernesse, and the barren land his dwellings. He scorneth the multitude of the City, neither regardeth he the crying of the driver. The horse and oxe must serve, the horse travels, and the oxe tills the ground: the oxe is under a yoke, and the horse hath a bit and bridle to keep him in subjection, but the wilde asse regardeth not the driver, he cares neither for his whip, nor for his whistle. He is altogether a Aranger to discipline, and likes not to hear of any master but himself, or to be a servant to any but his own will. Such is the nature of man, Man is born like a wilde affer colt; he loves to be free, or rather to be dissolute, he cannot endure to be subdued to order; he would know no law but his own lust, nor rule but his own desire. Every man is of himself, A sonne of Belial, A sonne without a yoke. Man is so much for sinfull liberty, that he cares not for true liberty. The liberty he feeks; makes him a bond-slave to corruption; Thus man is born a wilde affes colt, he is ignorant, wanton and licentious.

So much for the words as we translate.

There is yet another reading of good afe, and worthy our examination. 'Tis given out thus, So shall vain man be made wife, and mo evadet. the affes colt shall be born a man. This rendering may bear a double Pagn. Jun.

interpretation.

First, It may be understood Ironically, as a scorn put upon Fob, and homo nascitur. upon all fuch as Zophar supposed him to be, vain men. Vain man shall ironia Sophar be made wise, when an asses colt is made a man; that is, He shall never, Johum vellior very hardly be made wife; as if he had faith, It is as unheard of, cat, vir vacuus and as strange a thing that such a man as thou, a man so proud and sapiens fiet bigh in thine own thoughts, so vain in thy imaginations, that such an quando pullus one as thou shoulds he made wife or holy as it is for a mild. The honor one are thoughts and one or holy as it is for a mild. one as thou shouldst be made wife or holy, as it is for a wilde affe to be evadet. Bold. made a man. There is a truth in this position, if Zophars supposition had been true. For the distance between mans nature, and grace, is greater then that between mans nature and a beafts: Bare reason is further from grace then sense is from reason. It is as easie to change

Vir vacuus cordabitur, & pullus onagri, ho-Pullus onagri

a beaft

a beast into a man, or to make a beast understand reason, as to change a sinner into a Saint, or to make a beleever of an Infidel. Conversion is not the change of actions only, but of nature. This sentence, Vain man shall be made wise, when an asse is made a man, is of the same sense with that Proverb among us, When the skie fals we shall have larks, or with this, Such a thing shall come to passe when a black-more is washed white, or rather with that of our Saviour in the Gospel, It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdom of God, Mat. 19. 24. Rich men shall go to heaven, when a camel or a cable (so some reade) passeth thorow a needle; that is, it is impossible they should by any power of man; and therefore to ease the sharpnesse of the speech, Christ adds by way of explication, With God all things are possible. It is an hard thing, yea an impossible thing (without God) for a rich man to be saved, or for a vain man to be made wise. And it is thus hard to make a rich man happy, because he thinks himself happy enough, and to make a vain man wise, because he presumes he is wise enough. Seest thon a man wise in his own conceit, there is more hope of a fool than of him, Prov. 26.12. or in the language of this text, there is as much hope of a beast as of him. A man had better be ignorant, then conceited of his knowledge. An opinion of knowledge keeps out true knowledge. Not only instruction, but correction is lost on such Opinionists, (Prov. 27.22.) Though thou shouldest bray a feel in a morter among wheat with a pestel, yet will not his foolishinesse depart from him. He means it not of a natural fool, nor of one that is convinced of his foolishnes, but of him (who is the great fool of all) that is in love with his own fancies and shadows of wisdome: take such a fool and beat him to pieces in a morter, that is, let him be affli-Eted, till he be almost destroyed, yet his folly departs not from him; you may as soon make a beast a man, as such a fool to understand, There is but one greater enemy to reall knowledge then 19-

Flagelis eru- derstand, There is but one greater enemy to reall knowledge then igdietur, Equam-norance, and that is a conceit of knowledge. Only he that can drive a
vis excers Sex-camel thorow a needles eye, and make a beast a man; Only he that calls
scientiar um those things which are not, as if they were, can make vain man wise,
nascatur, ta-and him to be holy, who is not.

men per Dei Secondly, This rendering, So shall vain man be made wise, and gratiam reddi- the wilde asse shall be born a man, sheweth us the effect of those after intelligens. slictions, which God laieth upon man. He considers their sins to punish

punish and chasten them; What of that? So shall vain man be made wise, &c. As if he had said, The end of the chastening of God upon man, is to make him wise, or (as the Prophet speaks, Isa. 27.9.) By this shall the iniquity of man be purged, and this is all the fruit to take away his sinne, his vanity, that the wilde asses colt may be born a man, or reborn. This interpretation gives us the very language of the new Testament, about the grace of regeneration, or a new birth, Joh. 3.5,6. In which this wonder is continually wrought, A wilde asses is born a man.

Hence observe,

That afflictions bleffed and made effectual by God, make a gracious

change in man.

How many ignorant men have with correction received instru-Etion? How many proud men have been made humble, and of carnal spiritual? How many unruly spirits have been brought in compasse, and stubborn ones subdued with a rod? The rod and the Word work miracles, when God works with them. If God speak to a dry rod, it shall bring forth these Almond blossoms, and heavenly fruits; and unlesse he speak with the Word, we continue dry yea dead, earthly and unfruitful. Before I was afflicted I went astray, saith David; David wander'd like a sheep, and was as a bealt; affliction made him a man, and turned him home, Ephraim crieth out, Fer. 31. 18. Thou hast chastised me, and I was chastised, importing either the strength of the affliction: when God will afflict, no man can stay his hand, or take off his blow : Or the effect of the affliction, Thou hast chastised me, and I was chastised, that is, I was bettered by my chastisements. The Lord chasteneth some, who are not chastised; there is no change made, they do not mend with beating. This I rather pitch upon, as the meaning of Ephraims bemoaning acknowledgement, Thou hast chastened me, and I was chastened: and observe how he speaks of himself under the notion of a beast, I was as a bullock unaccustomed to the yoke, I could not endure to come under discipline, I could not abide the yoke, or submit unto thy will, Turn thou me, and I shall be turned, for thou art the Lord my God; But is this the language of a beaft? No, when once the Lord had chastened him, he spake like a man, whereas before he spake and did like a beast, even like a bullock unaccustomed to the

the yoke, but now he hath the voice of a man, yea the voice of a Saint, Turn thou me, and I shall be turned for thou art the Lord my God. O happy chastenings, which make such changes! And chastisings have many advantages to make such changes, to turn beasts into men. For

it makes men beasts, and when the world is such a beast that it makes men beasts, and when the world is taken out of our hearts, the beast departs from us, and is taken out of our

hearts.

2. Afflictions make sinne more visible, judgements reallize the evil that is in sinne; and shew us the poison of that

ferpent.

3. Afflictions are proper to tame our wildnesse, and take down the loftinesse of our spirits. Nebuchadnezzar for his pride was (in a manner, in his manners he was before) turned into a beaft. His outward shape was not changed (The Poets Metamorpholis was in morals, and so was this in the Prophet) but he lived like a beast, or he lead the life of a beast. Some for sinne are put to live like beasts, and all men in sinne live like beasts. Nebuchadnezzar living among beasts, and like a beast, learned to be a man; For at the end of the daies, saith he, I Nebuchadnezzar lift up mine eyes to heaven, and mine understanding returned unto me (Dan.4.24.) Thus Nebuchadnezzar was born a man, I do not fay he was born an holy man, but a man he was born, His understanding returned unto him, and his Councellours and his Lords fought unto him, they owned him then not only as a man, but as a Monarch. Afflictions civillize most, and they spirituallize many. They are more brutish then beasts, who (as the Prophet describes them, Isa. 51. 20.) continue like wilde buls full of the fury (and empty of the spirit) of the Lord, when they are entangled in these nets, or taken with these toils.

And because there is so great a tendency in affliction to humble and purishe vain man from his sinne, therefore affliction is brought in as a great aggravation of the sinne of man. How beastly are they that will not return from their folly, when they are smitten and broken with judgements? Hence that iterated exposulation (Amos 4.) I have smitten you, &c. yet have ye not returned unto me, saith

the Lord; God himsels doth even wonder that the beast should not turn man, when he had been so long under the burden, and had received to many blows. Tis seasonable for us of this Nation, to consider this point, We have been like wilde asses colts, ignorant, vain, obstinate, and unteachable; God hath considered these things, he hath written his observation of them in bloudy characters. O that this might be the fruit, that such as have been empty, and without hearts, might learn wisdome, that such as have been wilde asses, might be born men, yea good men. This would make all our losses gain to us, and our judgements mercies, such a change as this would change our water into wine, and all our forrows into joy.

Thus I have done with the first part of Zophars speech, wherein he reproves fob, and argues the matter with him. He is now ready to alter his stile, and in stead of conviction prepares advices

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JOB Chap, 11. Verf. 13, 14.

If thou prepare thine heart, and stretch out thine hands towards him. I see and see an

If iniquity be in thine hand, put it far away, and let not wickednes dwell in thy tabernacles.

Est paremess, qua Johum hortatur, ut ad Deum redeat amplissima illi boni policens.

In the former part of this Chapter, Zophar confuted the opinion of Job, and reproved him for afferting and standing so closely to it. In this he gives him counsell and direction; his counsell is contained in these two verses. Toward the receiving of which, he proposeth not a few encouragements, in the words which follow. The whole may be formed up thus.

> Thou oughtest willingly to hear, and chearfully to obey that counsel in the hearing and obeying whereof, thou shalt be freed from evil, and enjoy all desirable blessings and good things.

> But if thou hear and obey my counsel, if thou prepare thine heart, and stretch out thine hands towards God, if thou put the iniquity of thy hand far away from thee, thou shalt be freed from all evil, and enjoy all desirable blessings and good things.

Therefore thou oughtest willingly to hear, and chearfully

The conclusion of this syllogisme is delivered in the 13. and 14. verses. The assumption, (namely that, in preparing his heart, and praying unto God, he should be blessed) is laid down, in the 15,16,17,18, and 19th verses; which is illustrated by the opposite and contrary condition of the wicked, at the 20th verse, But the eyes of the wicked shall fail, and they shall not escape, and

their hope shall be as the giving up of the ghost.

to obey my counfel.

If thou prepare thine heart.

The words are an hortatory supposition, and (as was toucht before) we may observe that the three friends of Job, cast their discourses in the same mould, and insist in the same method. Their speeches are all of one frame and piece, as if they had spoken by consent, or had before-hand iresolved upon a joynt-mannaging,

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of their arguments and proceedings. While they all hit the same nail, they hope at last to drive it home to the head. As I have shewed Eliphaz in the fifth, and Bildad in the eighth Chapter, so now I must shew Zophar after he had sufficiently, if not bitterly reproved Job, administring holy and wholsome advice and counsel.

If thou prepare thine heart.

As if he had said, Come (friend) leave off thy complainings and disputings, leave off thy self-justifyings and overweenings of thy own worth, Be perswaded at last to lay down thy weapons, and submit thy self, give over reasoning and fall to praying. Prepare thy heart to

leek God.

The Vulgar reads it, as a charge brought against him, and not To nutem firas a counsel given to him, Thou hast stiffened thine heart against masticor tuum; God, and thou hast stretched out thine hands toward him: As if Fob Go, Vulg. had still continued contumacious and obstinate against God, after all these breakings. To firm or strengthen the heart, is to harden the heart, or to be insensible under the hand of God. But rather take it according to our translation , as a direction or counsel , ולבין לבין thou prepare thine heart, that is, if thou puttest thine heart into Paratues vel order, or if thou fix thine heart, fo the word is translated (Pf. 57. fixum of cerv.7. & P [al. 108.1,) My heart is fixed, O God , my heart is fix- menm; ed, I will fing and give praise. An unfixed, or an unsetled heart, must needs be an unprepared heart. Fixednesse of heart is preparatory to preparation of heart. A fixed heart (and that only) is fitted to move towards, and to follow after God, It is very hard to aim right at that which is in motion, but it is harder for him that is in motion to aim right. The steady man hits the mark.

Yet more distinctly consider,

First, What is here meant by the heart?

Secondly, What by the preparing or fixing of the heart?

First, The heart is not here taken in its naturall capacity, for cor of primum that part of the body, which Philosophers call the first living, and vivens & ultithe last dying in man. But by the heart (in a metaphor) we are mum meriens, to understand the soul, or the whole inward man: For as the heart is the principall part of the body, so the soul is the principall part of man, and the failings and wounds of the soul are to the whole man, like the failing or wounding of the heart in reference

reference to the outward man.

Again, As the heart in Scripture signifies the whole soul or inward man, so it is put distinctly for those noble faculties of the soul, 1. The understanding. 2. The will. 3. The memory, and for a fourth, which is a result or compound of them three, The conscience. The Apostle means the understanding, while he saith of the Gentiles, (Rom. 1.21.) Their foolish heart was darkned: they had a knowledge of God in the creature, but they waxed wanton, and became wain in their imaginations, and therefore their foolish heart, that is, their understanding was darkned; God sent them a spiritual cloud, because they did not improve natural light. They who abuse light are most usually and most justly lest in darknesse. But to the point, the same Apostle attributes blindenesse of heart, that is, of understanding, to the same Gentiles, Ephel. 4.18.

2. The heart expresses the will, in that answer of Christ to the Lawyers Question, Which is the great commandment in the law? Mat. 22.36. Then shalt love the Lord thy God (saith Christ, v.37.) with all thy heart, with all thy soul, with all thy mind, that is, with thy will, with thy affections, with thy understanding, and with all of each of these. And as the heart of man is his wil, so also is the heart of God. I have sought me a man (saith God, 1 Sam. 13. 14) after any own heart. He is such a man as I would have, he is so much

after my will, That he will perform all my wils.

3. The heart of man is his memory (Pfal. 119. 11.) Thy word have I hid in my heart : Memory is the repository or store-house of the word, The treasury of holy truths, Mary hid the words of

Christ there Luk. 2. 19.

4. The conscience, which hath in it the light of the understanding, the motions of the will, and the recognitions of the memory, comes under the notion of the heart (Pfal. 51. 12.) Create in me a clean heart, O God; that is, purific my conscience, set that right; Davids conscience was extreamly out of frame; his sinne had reduced it back into a kind of chaos, this made him pray for a new creation: Ordinary repairs, or a little mending would not serve his turn. But if this Scripture convince not the heart, for the conscience, yet that of the Apostle John doth beyond all exception. If our heart condemneus, God is greater then our heart, (1 Joh. 3.20.) and so doth that of Joh, (Chap. 27. 6) My heart (that is, my conscience) shall not reproach me so long as I live. It

is conscience which chideth and reproacheth the sinner, and tells him his own. It is conscience that speaks fair, and gives good words to those who walk uprightly, My heart (saith upright fob) shall not reproach me; that is, I have walked in my integrity, therefore I am not afraid what conscience can doe, or say against me.

When Job is advised to prepare his heart, we must enlarge it to the whole inward man, not fix upon any one of these faculties in opposition to, or exemption from the other.

If thou prepare thine heart.

This preparation consistesh in two things.

Chap. II.

1. In removing and sweeping out the filth which is in the heart, Dicit cortuum, Mat. 15.19. Out of the heart proceed evil thoughts, murders, adul-non labin tua, teries, fornications, thefts, false witnesse, blajphemies. Now, as it rum est, hortais the continual work of an evil heart to fend out these; so it is tur Johum ut the first work of preparing a good heart, to purge and cast out ad Deum rethese. They come out of the heart easily, but, O how hard is it, to deat non find thrust them out! yet this must be done, or else nothing is done Drus. Verbum towards the preparation of the heart. If you were to prepare an house for the entertainment of a great Prince, What would you semper accipidoe? Would not your first care be to carry out the dirt, and tur inborum. wash the floor; Down with the cobwebs there, (cries one) away with every unclean thing. (faith another) Thus we begin to prepare our houses for such noble entertainments. Again, when you are to prepare a plot of ground to receive feed, what doe you? Doe you not first pick out the stones, pull up and bury the weeds, and then fowe? Thus the Lord dealt with his vineyard (Isa.5.2.) He fenced it, and gathered out the stones thereof, and then planted it with the choisest vines. He gathered out the stones before he planted it, he would not set vines among stones. The first work in all preparations is to get out the rubbish, and remove impediments.

2. The heart wherein Christ is to be lodged, must not be a meer vacuum, only swept and empty: holinesse doth not consist in negatives, in removing and throwing out of evil, though that be a great part of it: Therefore the next part of preparation is the adorning and beautifying of the heart, the quickning and heightning of it to those duties and services which God calls for. If you entertain a Prince, or but a special friend, as you sweep

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your house, and wash away the dirt, so you put up your Arras hangings, lay on your Persian carpets, set up your Ivory beds, uncover your rich stools, bring out your Plate and ornaments, till then the house is not prepared. Thus to the point in hand, the preparation of the heart consists in the actings of grace, in opening of all your spiritual stores, in putting on the richest surnitures of the inward man, in being cloathed with the Spirit, in shewing forth the vertues of the Lord Jesus Christ. If you be not thus beautisted, as well as emptied, you are unprepared.

It is said (Mat. 12. 44.) That the evil spirit returning to his house, whence he came out, when he is come, sindeth it empty, swept and garnished. No marvel if it were empty, for who would dwell in a house, which hath had the devil for its tenant? But how came it swept, and with what broom? How came it to be garnished, and with what furniture? Must a house be made clean to entertain an unclean spirit? Must it be swept to receive him, who hath fill'd the whole world with filth and rub-

bish?

This emptying, sweeping and garnishing is fit for such a guest. A heart emptied and swept of goodnesse, a heart adorned and garnished with noisome lusts (such are the ornaments and garnish there meant) is a heart prepared for the devil. In this manner, but with the most contrary materials must the heart be prepared for God. It must be emptied and swept of sinne, it must be gar-

nished with grace, before the King of glory enters in.

In these two acts, preparation of the heart consists, and without both it is impersect: if the room be not cleansed, he who is of purer eyes than to behold any unclean thing, will not lodge in it. God and sin cannot dwell together, What communion is there between light and darknesse, between Christ and Belial? Neither is it enough (if it were possible) to cast out sin, and put off the old man, unlesse you put on the new. Some attempt to put the new man upon the old. They are willing (in this sense) to be cloathed upon, but cannot endure to be uncloathed. Holinesse upon unholinesse is the disguise, not the habit of a holy man. Others would be uncloathed, so they might be spared this pains to be cloathed upon. It is easier with them not to do evil, then to do good. Evil laid aside, and good not admitted or acted, makes but half (if so much of) a good man. A due preparation of the heart consists in putting off every evil, and in not doing any;

in putting on all, and in doing every good.

This is the work which Job is advited unto, The summe of all safe and wholsome counsel is contracted into this one sentence, Prepare thy heart.

Hence observe,

First, God must have the heart.

He made the heart, therefore he deserves it. He gives us his heart, therefore he deserves ours. Whatsoever we give him without a heart, we give him nothing. There is only so much of value in what we doe, as there is of heart in it. It is the voice of our hearts, not the musick of our tongues that God regards, My sonne, give me thine heart, God must have your best piece, for he is the best of all.

Secondly, Any heart will not serve Gods turn; it must be a prepared heart.

He accepts not the best service without a heart: How then should he accept an evil heart, which can doe him no service, or none but ill? As a good heart is the best part of man, so an evil heart is the worst, and there is no heart, but is one of these; That which is not good is evil, and that which is not prepared, is not good. Therefore the heart, which is a gift sit for God, must be a prepared heart.

Thirdly, Our preparations for God must begin at the heart.

When Zophar would direct Job, he saith, If thou prepare thine heart; never think to cleanse your hands before you cleanse your hearts: who can sweeten the stream, while the fountain is bitter, or make the fruit good, while the tree is evil? (Act. 15, 9.) He put no difference between us and them, purifying their hearts by faith: Where the holy Ghost begins, we mult: They who agree not in purity of heart, shall differ for ever. They who agree in purity of heart, though they disagree in opinion, should put no difference (I am sure not such wide ones as now are) between themselves. The truth is, where hearts are really purified by faith, their differences in opinion cannot be very wide; for they who are so wide that they cannot be faved, were never purified: When once the heart is purified, head and fiand cannot continue very long, or very much unpurified. For though purifying begins alwaies at the heart, yet it never stays there. Many a man hath purified his head from false principles. (he is very orthodox) and his hands from false practices (he is very honest)

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whose heart was never purified. But there is no man, nor ever was, whose heart is purified, but his head and hands, were, are, or shall be purified, even in this present life. A man whose heart is prepared cannot persevere to the end in doing or holding evil; But the reason of all the evil both done and held in the world. is, because the heart is not prepared. So it is said of Rehoboam 2 Chron. 12.14. He didevil in the fight of the Lord, Why? Because he prepared not his heart to feek the Lord. Possibly he made some outward preparations, but he prepared not his heart. And when Simon Magus, who made such haste to be washed in the water of baptisme, (Att. 8.) did soon after appear to foul; where lay the fault? He had made fuch an outward profession, that the Apostle could not refuse him, his tongue was as good, and 'tis like he shewed as fair a hand as the rest did, Why then did Simon Magus fail? The Apostle tells him (and us) the reason (vers. 21.) Thine heart is not right in the fight of God; He had washed his out-side, but his inwards were unclean. The heart is the worst part of man, till it be mended, and then'tis the best. Where most evil lieth, there we must begin to be good; All is good, when that is good which is the feat, the nest of all evil. When Christ was coming into the world, to accomplish that great work of redemption, he faith (Heb. 10. 5.) Loe I come (in the volume of thy book it is written of me) to doe thy will, O God, a body hast thou prepared me, &c. Christ needed not to have a heart prepared him, his heart was prepared from all eternity, there was never any, the least unpreparednesse in his heart, for he was holy in his temporal conception; and he was the holy Son of God, by an eternal generation; and therefore he doth not fay, An heart hast thou prepared me, no, he might fay (in the highest sense with the Psalmill) My beart is ready, O God, my heart is ready. What needed he then to fit him for a facrifice? Only a body capable of fufferings. He had a heart fit both to do and fuffer, but he wanted a bedy : He was in the form of God, therefore a body, a fute of flelli and bloud, such as the Divine Nature never wore before, must be provided for him, and provided it was: God himself was at the whole cost to make it (man contributed nothing) A body hast thou prepared me, O God. But when man is called to do the will of God, he hath a body prepared, but he wants an heart. He hath but need to pray, Lord prepare an heart for me; if the heart be prepared, the body is. All the diffempers and unserviceableneffe nesse of our bodies arise from the unpreparednesse of our hearts. The heart carries the whole man with it, if once that be ready, all is ready.

Fourthly, Observe, God will not doe us good, until we are fit to

receive good.

Grace is free, yet grace prepares us for grace. As the meer favour of God bestows the first grace upon us, so the exercise of grace fits us for further favour. If thou prepare thine heart, then, &c. In all the publike reformations recorded in Scripture, God ralls his people to fet their hearts right (I Sam.7.3.) Put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord. The want of this is complained of, as the cause of all their wants. Hence the Prophet prayeth (Pfal. 78.8.) that they might not be as their fathers, A stubborn and rebellious generation, A generation that set not their hearts aright. While our hearts are not right with God, no marvel if things go wrong, with us. All the unevennesse of our lives, whether in what we do, or in what we enjoy, arifeth from the unevennesse of our hearts. How can they expect to receive good, who are totally unfit to do good? The lips of the wife disperse knowledge, but the heart of the foolish (doth) not so; or (nearer the original) is not right, Prov. 15.7. This later translation expounds the former, for the reason, why he cannot do fo, is, because his heart is not right, The lips of the wife disperse knowledge, they scatter or sow the good seed of knowledge: but the heart of a fool is not right, therefore he cannot do fo, & because his heart is so unprepared to do good, he receives no good. This was the stop, or gave cheek to that good work of reformation 2Chr. 20. 33 much was done, Howbeit the high-places were not taken away, why what hindered? The people had not as yet prepared their hearts unto the God of their fathers, they were not ready for God. And that may be the very reason, why at this time we go on so flowly in duty, and why our mercies come on fo flowly; we are not yet prepared for the God of our fathers; our pride, our envyings, our worldlines, and creature interests, are so great, & stick so close to us, that we are unfit for the work God calls for at our hands, and for the mercy which we are waiting for at the hand of God.

Fifthly, How is it that Zophar saith, If thou prepare thine heart? he puts the work upon Job. Who is able to prepare his own heart? We may as well create a world, as convert our selves. We

may as foon be our own Saviours, as our own preparers.

It is indeed Gods work to prepare the heart, yet Zophar gives good counsel to Job, when he saith, If thou prepare thine heart. The Pelagians of old, with their successours in that persuasion, Papists and Arminians, mis-interpret texts of like importance with this, to prove that the conversion of man to God begins at man; or that the grace of God is subsequent, or but a secundary to the self-preparations of man. Whereas such Scriptures shew us our duty, not our ability, what must be done, not what we can do. A naturall man hath no strength, a godly man cannot improve his strength without assistance. Without me (saith Christ) ye (my Disciples) can do nothing, Joh. 15.5. Our preparations of heart doe not at all begin at us, nor are they compleated by us.

Hence observe, We may be called to doe what is not in our power to doe.

The Apostle exhorts, Work out your own Salvation with fear and trembling (Phil. 2. 12.) He seems to give a strange reason in the next verie, For it is God that worketh in you both to will and to do of his good pleasure (v.13.) our inability to work doth not exempt us from working, we having a promise from God to make us able: we are commanded to doe what we have not fo much as a will to doe, because God is engaged to work in us both to will and to doe; and that, not according to any predispositions of ours, but of his own good pleasure. Our master in heaven shews us our duty, and then helps us to perform it. He calls us to prepare our hearts, and then prepares them for us. For they who have received grace, have not a full power to obey this call, and they who are in nature have none at all, yet it is not in vain to fay to a man of the one state, nor of the other, Prepare thine beart. Though the later be dead in fins and trespasses, yet it is neither improper, nor unprofitable to bid him turn from fin, because while we speak to the ear, God saith he will speak to the heart, and accompany the Word with his own power, yea make the word of man the power of God unto mans salvation. And though the former cannot fully obey this call, nor prepare his heart without new actual concurrences, and fresh receits of grace, yet by such invitations God awakens and stirs up those old habits of grace, which lay flumbering, or unacted, and caufeth fuch to ftir up themfelves, who were alleep, or very unactive. The Prophet complained 1/a.64. D. 7. That no man stirred up himself to take bold of God. As man mult

must stirre up himself, yet he stirs not, till God stirre him, so man must prepare his heart, yet he cannot prepare it, till God prepareth him, Pfal. 10. 17. Lord, thou wilt prepare their heart, thou wilt cause thine ear to hear. It is not only the priviledge, but the purpose of God to prepare our hearts, yet if we desire he should, we must set our selves to prepare our own hearts. David in that gratulatory prayer for the free oblations and contributions of the people toward the building of the Temple, thus bespeaketh God, Keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee, I Chron. 29.16. He blesseth God for the present preparation, he begs of God to continue their prepared hearts in a gracious frame, and yet as if nothing had been done, he prayeth for further preparation Pro. 16. v. I. The preparations of the heart in man, and the answer of the tongue is from the Lord. You see all is from the Lord, the root and the fruit, heart-work and tongue-work, our thoughts which are the moulds of action, and our words which are the image of our thoughts; God works at the bottome of the heart, and at the tip of the tongue, yet man must not sit still; that God works must not make us idle: when we hear that God doth all, we must not take up resolutions to do nothing, no, the Lord in speaking thus, at once directs us what to do, and assists us to do it. Grace is as much magnified in working in us, as in saving us without works; that's the reason why we are so often called to duty, though we have no power. If thou prepare thine hears.

And stretch out thine hands towards him.

Or Spread thy palms to him, so the letter of the original.

The word which we translate, Stretch out, signifies sometimes an affected oftentation, or the spreading of a thing to have it Expandere maseen. Hence one of the Ancients expounds this place as a reproof mus est opera upon Job, giving the meaning of it thus, Thou hast stretched forth re vanilability, think hast some thine hands towards him, that is, Thou hast vaunted of thy works of quentia dilatation piety, justice and charity, thou hast spread thy palms, year thy plumes re. Greg. before God, and shewed him what work thou hast done him. Some tell us that the word Pharisee, is derived from this (Parash) to lay open, to unfold and stretch out: and there is a double reason given of it: First, because the Pharisees wore the law openly, with broad enlarged phylacteries: Or secondly, because they loved to do all their duties openly, they would pray in the open

Areets,

streets, they gave alms with found of trumpet, and Christ tells them to their teeth, That all they did was to be seen of men; they kept their evil hearts close, and durst not let them be seen, but for their good works they cared not who faw them, or rather their care was that all should see them; thus they spread out their hands. Christ adviseth in the matter of alms, to keep the hand close, Let not thy left hand know what thy right hand doth (Mat. 6. v.31.) The right hand is the working and giving hand, our good works, especially our gifts should be done in such secrecy, that the left hand which is so near a neighbour, must not know what is done by the right. But the Pharifees made not only their left hand, that is their next neighbours, but town and countrey know what their right hands had done. He that desires all should be known, which his right hand doth, doth nothing at all with a right heart. It is dangerous to hide the talents which God lends us, but it is as much our duty to hide the talents (fuch are gifts to the poor) which we lend to God, as it is to lend them. These talents are best traded, when wrapt in a napkin, or buried in the earth.

Some conceive Zophar in these words taxing Fob with vain ostentation of his good deeds, Thou hast stretched out thine hands, that is, Thou hast told God stories of thy charity, of thine alms, &cc.

Manuum exad babitum farentis. Phil.

Others interpret thus, Thou hast stretched, &c. that is, thou pansio pertinet hast carried thy self insultingly, furiously, madly toward God; stretching forth of the hands, is a posture of fury; An uncomposed minde is often visible in the uncomposednesse of an outward member.

But thirdly, waving those two, stretching forth of the hands, as it is here given in counsell, hath a three-fold use in Scripture.

1. It is a gesture of forrow, mourners stretch out their hands (Jer.4.31.) I have heard a voice as of a woman in travel, and the anguish, as of her that bringerh forth her first childe. The voice of the daughter of Zion that bewaileth her self, that spreadeth her hands, saying, Wee is me now, for my soul is wearied, because of the murderers.

2. It is a gesture of bounty or pity; Stretching out the hands, implieth a readinesse and willingnesse to receive to favour, or to Thew favour (Isa.65.2.) I (saith the Lord) have spread out my hands all the day unto a rebellious people, that is, I have expressed

my willingnesse to receive and entertain them, to pardon them. and do them good. Open bands are the emblem of an open beart, and arms fretched out, of a readinesse to imbrace. When we firetch our our hands to God, it fpeaks our willingnesse to receive his commands, and when God stretcheth out his hands to us, it speaks his readiness to pardon our sins, and supply our wants.

3. Stretching out the hands is a prayer gesture. As he that helps Est habitus stretcheth forth his hand, so doth he that would be holpen. When open imploran-Moses went out from the presence of Pharaoh, he saith, As soon signum. Merc. as I am gone out of the city, I will spread abroad my hands unto the Lord, and the thunder shall cease, &c. Exod. 9. 29. That is, I will pray unto the Lord, that the thunder my cease, and I am affured it shall. So 1 King 8. 22. at the dedication of the Temple, Solomon stood before the altar, and spread forth his hands towards heaven. Let us lift up our heart with (our) hands unto God in the heavens (Lam. 3.41.) or according to the letter of the Hebrew, Let us lift up our hearts to our hands, to God in the heavens; that is, let our hearts be lifted up, as well as our hands. Some lift up Nixa genibus their hands while their hearts hang down in prayer. The Apostles Supinas manus charge I Tim. 2. 8. clears it further, I will that men pray every ad deos tendenwhere lifting up holy hands without wrath and doubting. Heathens &c. Liv. 1.39. have observed and described this posture of suppliants to their Ac supplex ge-

praying.

So that putting both together, Prepare thine heart, and stretch mas. Syl. Ital. out thine hands towards him, are plainly this, Prepare thine heart and pray, or prepare thine heart to pray. The fign is put for the thing signified, or the gesture used in that duty for the duty it self in which it is used. There are four significations which stretching forth the hands may have in prayer. I will touch upon that (only to shew the vanity of it) which the superstitious Papists do much insist upon; we pray (say they) stretching forth the hands or arms, to expresse the crosse of Christ, because when a man stretcheth out his arms, his body makes the figure of a croffe. This they make one reason why stretching out the hands is appointed or accustomed in prayer. But how they who lived where such a kinde of death as crucifying was never heard of, as Zophar and Job did; and so many hundred years before Christ died upon the croffe, how they (I fay) could in prayer form their bodies intentionally, to that which was never formed in their minds, the

Idol-gods, bowing their knees, holding up their hands and minas tendens ad sidera palcrosse of Christ is beyond all conjecture, and is no point at all of faith. To passe that, there are (I say) four significancies in it.

1. Stretching out the hands towards God in praier, implieth a relignation of our selves to the will and work of God. It is as much as to say, These hands of mine, which I have heretofore imploied about the work of the devil, and the service of sinne, now, Lord, I dedicate them and their work wholly to thy felf. They who give their hearts to God, will not flick at giving their hands. Holy prayer offers up the whole man to God, and desires him to take the spoils of all. A godly man hath not a finger at his own dispose. The hand being the great organ or instrument of action, the stretching out of our hands to God, may well imply our readinesse to act wholly at his direction. The furest way to write our selves servants to God, is to give him our hands.

2. Stretching forth of the hands, signifieth a holy striving with God in prayer, or the earnestnesse and strong intention of our spirits in prayer. A man that striveth with another, stretcheth out his hands, and takes hold of him. So did Facob when he wrestled with the Angel, He held him fast, and would not let him go, till

he had prevailed for a bleffing.

3. Stretching out of the hand imports the lifting up of the minde to God in prayer. Prayer is the ascent of the soul to God. We pray no more then we have communion with God in prayer. Unto thee, O Lord (faith David, Plal. 25. 1.) doe I lift up my ris, quasi sit soul. We should not leave any thing of our souls, no nor of our alind qued ma- selves here on earth, when we pray to our Father which is in beagis debes cogi- ven. We should then lock our hearts against worldly thoughts, and fer them open to God only. Satan is very busie to busie the heart loquaris? quo- with temptations, while the tongue is uttering petitions. Let hands lifted up be witnesses that the foul is, that it is in the mount, audiri post utas out of the noise and clutter of this world. How can we beleeve that God heareth us, when we doe not hear our felves? or that he should be mindful to grant what we ask, when we doe not minde what we are asking?

4. Stretching out of the hands faith, that all our hope and expectation is in God. We fretch out our hands to him to tell him that we depend wholly upon him for help, mercy, favour and pardon, that unlesse he deliver us, we are lost and undone for ever. When a childe is in danger of falling, hestretcheth out

Oratio est elevatio mentis ad deum.

Qua autem fegnitia est alienari Tcapi meptis cogitastonihus cum deum deprecatare quam quod cum deo modo te a deo cum te ipfe non audias? vis effe deum memorem tui cum rogas; cum tu ipfe memor tui non fis.

Cyprian. Ser. de Orat. Domica.

his hands to his mother, or to any next him, crying for their help. If a man be fallen into the mire, or water, he stretcheth out his hands presently; though himself cannot speak, yet his hands lifted up speak for hands to lift him up. The prisoner in war casts down his weapons, and lifts up his hands to the victor for pitty and quarter. Thus hands lifted up or stretched out in prayer, begge mercy, and shew our dependance upon God for succour. The lifting up of our eyes to God, is of the same signification : Unto thee lift I up mine eyes, O thou that dwellest in the beavens, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden to the hand of her mistresse, so our eyes waite upon the Lord our God till he have mercy upon us, Pfal. 123.1,2. In this posture Christ prayed to his father, Joh. 17. 1. These words spake Fesus, and lift up his eyes to heaven and said, Father the hour is come, glorifie thy Son. He lifted up his eyes as a fign of confidence in. and holy boldnesse with his father. This signe is also given, with a hand stretched out in prayer, as Zophar gives in counsel;

If thou stretch forth thine hands towards him.

First, Observe,

That as the heart must be prepared for all good duties, so especially for prayer. If then prepare thine heart, and stretch out thine hands towards him.

Prayer is a duty of greatest weight, a most spiritual duty, it is our accesse to God in Christ, it is our entring into the holiest by the blood of Fesus, Heb. 10.19. and if ever we had need to look to the holinesse of our hearts, it is when we draw neer unto the holy God, who is looking into our hearts. In prayer we desire God to look into our hearts, and shall not we look into them our selves?

Secondly, Observe,

Prayer is a special duty of repentance. And the confession of our

unpreparednesse, is a special part of prayer.

Zophar thought fob had need enough to repent, and he that repents hath need enough to pray: repentance is our returning to God; prayer is our drawing neer to God. I will arise (saith the prodigal sonne) and go to my father, and I will say unto him, sather, I have sinned against heaven and before thee, and am no moro worthy to be called thy sonne.

Thirdly, If they prepare thine heart, and stretch out thine hands towards him:

P 2 Hence

Hence Observe:

In prayer the whole man must be exercised. Heart and hand must joyn in this duty. Not only the soul but the body must pray; hands must pray, knees must pray, and eyes must pray; Gestures are speaking in prayer, By these we pray when we hold our peace. and lift up a foud voice when we fay never a word; kneeling or prostrating the body speaks humility, beating the breast, smiting upon the thigh, are significative of sorrow, lifting up the eyes and hands to heaven, argue a fervent and attentive spirit. But as it is eile degenerant, complearest duty to pray with hand and heart; so it is emptiest hypocrifie, to pray with the hand and not with the heart. These gestures (take that caution) may soon degenerate; The body may be very active when the foul fits still or is escaped from the work. Some use much action, who use no affection in prayer; funduntur qui Soul-prayer though alone is good, but wee to body-prayer videt in occulto when it is alone; how can it get warmth or heat when it is alone? Soul-prayer is absolutely necessary, body-prayer is comely. aperto, qui uon Internal prayer pleaseth God most, external prayer honours God most. What God hath joyned together, let not us (while we may keep them together) part afunder.

> And as the whole man should be imployed in prayer, so especially in that signal conclusion of it, Amen. Some of the ancient Hebrews teach us to gather up all our spirits into the Amen of prayer, because prayer is (as it were) gathered all together, or fumm'd up into Amen. The spirits of the whole prayer are contracted into it, and so should the spirit of him that prayeth. Amen is a short word, but it is in sence as long as the longest prayer. Most fay Amen, because they use to say to, not because they know what they say. Amen is often at the tongues end, but 'tis seldome at the hearts end. Formality and flatnesse of the spirit, paul's and unspirits it in the speaking. There are 3. things which the Rab-

bins have observed upon the saying of Amen.

First, Your Amen (say they) must not be hasty. Secondly, It must not be maimed or desective. Thirdly, It must not be alone.

First, It must not be hasty, without a setled consideration of what we have prayed for. We must say Amen with our understandings. That's the Apostles argument for prayer in a known ba, in Notis ad language: else when thou shalt blesse with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? I Cor. 14,16. Secondly,

Hi gestus fa-Optimæ preces que minimum Arepunt & in abscondito cordis ad eum ef-S rependit in tam voci quam cordis auditor eft.

Me fit responsio TE Amens raptamanca or-Pirke Avorh.

Secondly, Amen must not be maimed, that is, without the profecution and instance of our spirits, we must stretch out our hearts

after it, and be swallowed up in God.

Thirdly, Amen must not be alone or an orphan, that is, without faith, love, and holy confidence: for when we say Amen, we say Let it be done, and shall we say to God, Doe all, and have no faith that any thing shall be done? Let not Amen stand alone as a poor orphan, which hath neither father nor mother, faith nor love to support and carry it on to the object of prayer, to the God

hearing prayer.

Some interpreters give it, as Zophars special aim, to remember Fob that his prayers had been faithlesse and flat; that the spirits of his petition were exhal'd and gone. For whereas Eliphaz and Bildad had exhorted him to humility and patience, Job anfwers, he had prayed for both, as also that God would either end his pains or him, remove his forrows, or shew him the reason why they were continued. Zophar stepps in upon this advantage: Thou bast been praying indeed (saith he) but thy heart bath not been right, nor thy spirit fervent, thou hast not prayed with a prepared heart, nor with a stretcht out hand unto God; thou hast prayed rather out of the bitternesse, than out of the holinesse of thy spirit; Thy Sutes are the fruit of presumption, not of faith, of unwarrantable boldnesse with God, not of an holy confidence in him; now I would have thee pray indeed. Prepare thine heart and stretch out thine hands, pray with all thy might, and then hearken what the Lord God will fay.

This check (as some conceive) caused Job in his answer to Zophar, to complain, I am as one mocked of his neighbour, who calleth upon God, and he answereth him: (chap.12.) as if he had said, Zophar you have mocked and upbraided me with my prayers, you thought I did not prepare mine heart nor stretch out my hands to God in prayer: you speak to me as if you had felt me in a cold sweat at duty, or had seen the image of pale death sitting upon all my addresses unto God. But I am sure I feel you too hot at reproofs, and see the image of an unfriendly jealousie, sitting upon this your addresse to me. You doe but mock me while you say unto me, prepare thine heart and stretch out thine hand to God. Yet (in my thoughts) this counsel of Zophar is so holy and grave, that I see not how a gracious heart (such Jobs was) could interpret it as a mock, especially con-

sidered in its connexion with the next verse.

Verse 14. If iniquity be in thine hand, put it far away, and let not wickednesse dwell in thy Tabernacle.

He had exhorted him before, to prepare his heart and stretch out his hand; now he bids him prepare his hand before he stretch it out.

If iniquity be in thine hand.

The word Iniquity bears any fin; yet the Chaldee specificates

Si mendacium fit in manu sus. Targ. mam aliorum bonorum facultates male

it into a lye; if also be in thine hand. Others (which amounts to a lye) if deceit, wrong dealing, oppression or any violence be in thine hand, put it far away from thee: any thing that deceives is a lye. Intelligit rapi- Isa. 44.20. He feedeth of ashes (that is, sorrow is his food) a deceived heart hath turned him aside, that he cannot deliver his soul nor say, Is there not alve in my right hand? As if he had said, His partas. Si qua Idol promised him better fare then ashes, yet he is so much dedefraudatio in ceived, that he cannot fee he is, or fay there is a lye in his right manutua. Bez. hand. Oppression is properly and usually called the sin of the hand. There are many fins of the body, which yet are not fins of the hand, all those are, wherein the hand acts most, as in violence and wrong; in these sins there is so heavy a hand, that they deferve to be called fins of the hand. And though the word may take in any kinde of fin, yet Zophar charges Fob chiefly with that, as his other friends had done, more then once, before. That proclamation to repent, which the King of Nineveb caused to be published through the City ran in this tenor, Let every one turn from the violence that is in their hands; and if you would know what that was; reade the second of Nahum there we are shewed, that Nineveh was a spoiling city, and the men thereof as lions, tearing in pieces enough for their whelps, and strangling for their lionselles, they filled their holes with prey, and their dens with ravin; they cared not whom they ruined, so they might raise up their own estates. This is iniquity of the hand.

And fecondly, We may understand it not only of outward and violent, but of any close and secret wrong; carry it as covertly as you can, even like Juglers, who do that before your face which you cannot see, yet wrong dealing and wrong doing is iniquity, and the iniquity of the hand. Evil done by fleight of hand, or cunningly, is as bad as that which is done by strength of hand or vie-

tently.

Thirdly, If there be iniquity in thine hand, is as if he had said, if thou hast gotten any thing wrongfully, which still remains in thy power, put it away, &c. To be in the hand, is to be in our dispose; and we say commonly, such a thing is out of my hand, when we have parted with it, or disposed of it. So, if iniquity be in thine hand, is, if thou hast deceived any man, and the matter be still with thee, restore it, send it home to the right owner, away with it, put

it far from thee.

Before I come to the other branch, take one observation from this, as it hath reference to the former counsel, Prepare thine heart, and stretch out thine hands towards God, if iniquity be in thine hand, put it far away from thee. The hand must be cleanfed as well as the heart. For as God cannot bear it, that we should come with clean hands, a fair outward conversation, when our hearts are filthy; (fuch Christ discovered the Pharisees, who were like platters washed on the out side, but unclean within; or like sepulchers fairly painted, but full of dead mens bones and rottennesse,) so neither can he bear it, that they whose hands (even to the eye of the world) are filthy and unclean, should yet pretend, they have as good hearts as others, they mean well; as the one is grosse hypocrisse, so the other is grosse profanenesse. Never brag of your good meanings, or that you have good hearts, when your hands are foul. I grant many have clean hands, while they have polluted hearts, but where I see polluted hands, I have great reafon to think there is a polluted heart too, many appear better, but scarce any worse than they are. The heart may keep in its filthinesse while the hands are washed, but if the heart be washed, the hand will not keep its filthinesse. It is very possible for a man that hath a clean heart to foul his fingers, but he will not wear them foul. He reneweth faith and repentance, he washeth off the filth in that fountain which is always open for fin and for uncleannesse. They whose constant way is evil, and yet say they have good hearts, deceive themselves, but cannot deceive others. Their impiety is too plain to deceive the plainest soul in grace, that hears them say so. The preparation of the heart will be seen at the fingers ends: purity of spirit cannot consist with impurity of life: if thou bast iniquity in thine hand, put it far away from thee.

Put it far away from thee.

The Original is one word, but it is a strong one; thrust it away, remove it to the utmost distance. Hence

הרחיקהו Elonga eam. Hence learn: First,

That, sin must be put away. There is no inmate or neighbour so bad as sinne, if it dwell nigh you it will undoe you: it were better a Lyon and a Bear dwelt with you, or that you dwelt among scorpions, then that you and sin should dwell together. Sin is a bad commodity, you will never gain by it, you will certainly break if it lye upon your hand, put it off at any rate, or rather whatever it cost you, put it off. If iniquity be in thine hand, put it away. And not only so, But

Secondly, Put it far away from thee.

We can never put sin too far from us. The Apostles rule is. Abstain from all appearance of evil, that is, doe nothing wherein sin appears, or which hath a shadow of sin, 1 Thes. 5. 22. There is no holinesse in having a shew of goodnesse; but the very (hews of fin are evil. What the Apostle adviseth for the avoiding of sin, that it may not be committed, is as good advise for the putting away of fin when it is committed; For as we are to go farre from sin by a holy care lest we fall into it; so we must go farre from sin by holy repentance after we have fallen into it. We should put it so far from us, that there may be no returning. We should put it as far from us, as the East is from the West, which is the greatest distance, not only mensurable, but imaginable. When God pardons sin he puts it thus far from us, (Pfal. 103.12.) and so should we (if it were possible) when we repent of it. The Original word in the Psalme is that of the text, and may be rendred thus, God hath put our sins as farre away from us, as he hath put the East from the West. As the grace of God towards us will not suffer sin in the guilt of it to abide near us, fo the grace of God in us, will not suffer sin in the pollution of it, to abide near us. Besides, sin is such both in the nature and effects of it, as no wife man can defire near him. Who would not poyfon far from him? Who would not thrust the plague or the leprofie far away from him? Who desires the neighbourhood of a mortal enemy? Sin is all this and more to us, therefore put it far away.

Thirdly, Zophar having invited Job to pray, counsels him to

put iniquity far away.

Note from it,

We cannot draw near to God in prayer, except we put sinne far from us.

If sin be not put far from us, God will remove far from us: The holy God will not come near (unlesse to punish) the prayers of an unholy heart. You may stretch out your hands to heaven, but you cannot reach heaven, if any iniquity be in your hands.

Fourthly, Taking iniquity (as it hath been opened) for the violation of commutative justice, for wrong dealing and oppression; Then observe,

That which is ill gotten must be restored.

Put it our of thy house, out of thy family, it will be a fire to Rapina heres burn, a moth to consume, a canker to fret all thy comforts; that din in manu, which is ill got, will poison that which is well got. Moses bespeaks facilius est bothe Ifraelites concerning Corah, Dathan and Abiram. Depart I was fun dividere, pray you from the tents of these wicked men, and touch nothing of parta suo postheirs, lest you be consumed in all their sins: it is dangerous to be a sessori reddere. neighbour to wicked men, the tayle of the storm sent upon them Agglutinata est may fall upon our selves : it is more dangerous to keep wicked- bujusmodi ininesse in our own hands, the whole storm will then fall upon us: quitas picatis manibus. It is very finfull to get by wrong, but it is more finfull to keep Pined. what is wrongfully gotten; yet how hardly are men perswaded Notat male to part with it! It is casier to doe an act of charity then of ju-parta cito ad stice; Many are willing to give: but few are willing to restore; fuas dominos yet we are more bound to be just then to be charitable, and to re-tanquam nobis store then to give; and indeed no man can give till he hath re- & rei familiari stored, nor be charitable till he is just. That which is stolen is not nociva. fit for a gift either to God or man. God hates robbery both for Animus ad realmes and for burnt-offerings. They who are unable may be in-fituendum paratus, A potenocent though they restore not, but no man can be innocent star fieret, est who is unwilling to restore. Some have done iniquity with their absolute neceshands, who have not iniquity in their hands. What they have ta- farius. Ames ken from others, is taken from them, or spent by them. These 1.5. de Consc. must shew, they have it in their hearts to restore all, though they cap. 4. have nothing in their hands to restore. How can we expect, that God should remit our just debts, if we will not restore our unjust gains?

Let not wickednesse dwell in they tabernacles.

As the former clause respected the reforming of his person, so this the reforming of his samily.

Let not wickednesse dwell.] That is, let it not continue there.

Bur

ins in domos quando in ex din manet. Drui.

But is it well if wickednesse dwell not with us? may it stay a Habitat iniqui- while with us? No, not a moment. As the Apostle Paul speaks in reference unto those false brethren, who came in privily to spie out their liberty in Christ, and bring them into bondage, unto whom we gave place by subjection, no not for an hour, Gal. 2.5. So we must not give place to wickednesse for an hour; it is not enough to say of wickednesse, it shall not dwell with us, it shall not abide with us for ever; we will have it but for a week or a night, it may be but for an hour: no, it must not stay with us an hour, no not one moment, with our good leave and liking. When Zophar saith, Let not iniquity dwell in thy tabernacle, he means, hasten it away; and the reason why he saith, let it not dwell, is, because no man can fo watch his house and family, no nor his own heart, but fin will sometimes come in, he shall finde such strangers there as he never invited, fuch as he never looked for, he shall finde them not only knocking at the door, but boldly drawing the latch, unlocking the door and thrusting in; man cannot prevent this, either in regard of his heart or his house; but he may say, wickednesse shall not dwell with me; as soon as he discovers it he may remove it, or chide it out of doors. Though we cannot keep evil out, yet we may thrust it out, though we cannot hinder its coming in, yet we may hinder its staying in; we need not make a bed, or provide a chamber for sin: this requires some pause and consideration. We examine men (if we know them not) whence they are and whether they will, before we bid them welcome, or admit them to rest under our roof. The Prophet rebukes the people of Israel (Jer. 4.12.) How long shall thy vain thoughts lodge within thee? vain thoughts will offer themselves, but why do you accept and entertain them, why do you speak them fair? Let not wickednesse dwell in thy tabernacle.

Tabernaculorum nomine puto loca (acra intelligi, quibus tanquam sacerdos preerat cum effet in prosperis, ubi ubi munera iniqua acceptalle putavit

Zophar, Bold.

1

In thy tabernacle. | Some understand it personally: The body of a man is his tabernacle, when the earthly house of this tabernacle (faith the Apostle) shall be dessolved, (2 Cor. 5. 1.) So let not wickednesse dwell in thy tabernacle, is, let it not dwell with thee; or in thy heart.

But secondly, Tabernacles were of two forts, ecclesiasticall, or civil, either the place of Gods worship, or of mans residence. Some expound this text in the former notion: Let not wickednesse dwell in thy tabernacle, that is, take care to purge the worship of God from all idolatry and superstition: There was a publike worship

in that age, as we may collect from the discourse of Jobs friends; Here Zophar (according to this sence) present Job to a reformation of worship (he being a publike person and the Priest) or accuseth him, as having suffered abuses to creep into it: at which Eliphaz seems to aim in his rejoynder Chap. 15.34. For the congregation of hypocrites shall be desolate, and sire shall consume the tabernacles of bribery.

But I rather take tabernacle, for a civil dwelling, so, Let not wickednesse dwell in thy tabernacle, is (by a Trope) as if he had said, let not wickednesse dwell in those who dwell in thy tabernacle: A tabernacle is not a subject capable of good or evil, but

as persons abiding there are good or evil.

Hence observe : First,

ed, strengthen thy brethren.

He that hath cleanfed himself, should labour to cleanse others also. At it should not satisfie us to be happy alone, so not to be holy alone. Grace is communicative and catching as well as sin: A man that hath no wickednesse dwelling in himself, would not have any man a dwelling for wickednesse: having purified his own heart and hands, he labours as far as his line reacheth, to purifie those about him. Christ gives this charge to Peter, When thou art convert-

Secondly, In relation to our own tabernacles, Observe,

The governour of a family is to look to his family, to all under his

charge, that wickednesse dwell not among them.

It was the commendation of Abraham, and that which moved God to entrust him with his secrets, I know Abrabam that he will command his houshold, and his children after him. and they shall keep the way of the Lord: and if Abraham would teach his houshold the way and will of God, doubtlesse Abraham would not let that dwell in his houstold. which was contrary to the way and will of God. When Faceb went to Bethel, with facrifice, he faid unto his houfhold and to all that were with him, Put away the strange Gods that are among you, and be clean. Gen. 39. Such was the resolution of Foshua, I and mine house will serve the Lord: And David who had the care of a whole kingdom upon him, yet takes care that no wickednesse should dwell in his Court and Royall family, Pfal. 101.7. He that worketh deceit shall not dwell in my house, he that telleth lies shall not tarry in my sight. The sins that dwell in our amilies, become ours, if we labour not to purge them out. A man

is guilty of fo much sin as he might prevent by such means as God hath afforded him, if it doth it not. We have not satisfied our duties when we look to our selves only, but to all under our shadow or within our sphere. Further, Family sins bring family judgements, as well as nationall fins bring nationall, or personall sins personall judgements. Because Eli suffered his sons in sin, and did not restrain them, therefore he suffered for their sins; their fins were charged upon his account, and he paid dearly for them. When we make other mens fins our own, they will make us smart as much as our own: And the sins of those who are ours, may quickly beours. Where the relation is neerer, the contagion is quicker. They are so, not only when we command and give them counsel to sin, or take pleasure in their sin, but when we do not reprove them for fin, or not improve all due means to prevent or remove their lin.

Nota hic tria ad veram refipi centiam necessaria, primò orationem tertio iniquitatis propulsionem. Merc.

Lastly, These two verses, present us with a platform of repentance in three speciall acts or requisites. First, Preparation of the heart : Secondly, Fervent prayer : Thirdly, The putting away, cacordis prepara-sting out, or banishing of iniquity: Till the heart be prepared we tionem secundo cannot pray, untill iniquity be purged out, prayer is not accepted, unlesse all three be done we have not repented, or our repentance must be repented of. Except we repent thus we cannot be saved. and only that repentance is not to be repented of which is unto falvation.

then

JOB Chap. 11. vers. 15,16.

For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear.

Because thou shalt forget thy misery, and remember it as waters that passe away,

In the former context, Zophar gives Job good counsel; in this he gives him encouragements to follow that counsel. His encouragements are laid down more generally in these two verses; and they are drawn into particulars in the words following to the end of the chapter. There are three branches of this general promise in the 15. verse.

First, Thou shalt lift up thy face without spot.

Secondly, Thou shalt be stedfast. Thirdly, Thou shalt not fear.

In the Second he promiseth him a Setled Sestate.

Third

Verse 15. Thou shalt lift up thy face without spot.

We had an expression neer this at the 15. verse of the 10. Chapter, where Job seems to speak (as some expound) dispairingly, If I be righteous, yet will I not lift up my head: or, as others, humbly, I will not lift up my head though I were righteous. Zophar answers him here: Thou saist, if thou wert righteous thou wouldst not lift up thy head, but, I tell thee, if thou were righteous (according to the counsel given thee) thou mightest lift up both thy head and heart, thou mightest take both courage and comforth, Then shalt thou lift up thy face without spot.

What the lifting up of the head, or of the face imports, may be feen (chap 10.15.) I shall here only adde a threefold signification about lifting up the face; both phrases being of neer affi-

nity.

Chap. 11.

1. To lift up the face is a signe of chearfullnesse, Job 22. 26. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God; that is, thou shalt lift up thy face unto God with delight. Joy is the light and life of the face, no marvel

then, if we lift up our faces when God causeth us to rejoice. A merry heart, faith Solomon (Prov. 17.22.) doth good like a medicine, and where that medicine works kindly, it fets a man upon his legs, and makes him hold up his head like a man. God hath given man

an erect countenance in the fabrick of nature, but his countenance is then most erect, when grace causeth him to rejoice in

Non mirabitur faciem lenis. Sept.

2, To lift up the face, is an act of reverence and respect. (Deut. 28.50.) The Lord shall bring a nation against thee of a sierce coun-Non slevet fa-tenance, which shall not regard the person of the old, so we translate; ciem ad Jenem, the Hebrew is, which shall not lift up his face to the old, that is, which shall give no reverence to old men; the Septuagint render it thus, there shall come against thee a people of sierce countenance. who shall not admire the face of an old man; an old grave man, according to the common rules of civility, is to be had in admiration or high esteem. Young ones should lift up their faces to honour those, whose faces hang down with age.

Elevare caput Pined.

3. (Which I rather take for the meaning of this text) lifting gestus est erecti up of the face, implieth strong confidence. Thus Abner speaks to animi considen- Asabel, Turn thee aside from following me; wherefore should I smite tis & nihileru-thee to the ground? How then should I hold up my face to Foab thy brother? (2 Sam. 2.22.) that is, how shall I come with any confidence or freedom of spirit, before Joab, if I should slay thee? When Cain was rejected with his offering, (Gen.4. 5,6,7.) the text faith, He was very wroth, and his countenance, or his face fell: which is directly opposite to lifting up the face. The falling of Cains face was in two things: First, He fell from a chearful to a churlish countenance, he lookt doggedly and sowerly; we say of fuch a man, he hath a down look. Secondly, He fell from a confident; to a cowardly countenance. The fall of Cains countenance discovered the fear which fell upon Cain's heart; he did not bring the first offering with his heart, and he had no heart left to bring another offering The face varieth as the minde varieth. That is feen in the face which is out of fight: The evidences of the heart are read there, and we may take the copy of a mans spirit in his countenance. Four things are chiefly seen in the face; 1. Pride: The wicked through the pride of his countenance will not seek unto God, (Pfal.10.4.) 2. Fear; Dan.5. 6. Then the Kings countenance was changed, and his thoughts troubled him. That is, his thoughts being troubled at that dreadful apparition, his countenance

changed

Index animi resolvus.

changed. 3. Envy and discontent, (Gen. 31. 2, 5.) Labans countenance was not toward Jacob as before; his face suffered an evil change, because God made a good change in the estate of Faceb; though Laban was a lubtle man and a dissembler, yet his envy at the prosperity of Facob, was too bigge to be dissembled. 4. Guilt, and shame the fruit of it appear in the face; He dares Quem fasti not shew his face, whose wickednesse stares in his face. The Lord said aut pudet aut unto Cain (Gen. 4. 7.) If thou do well, shalt thou not be accepted? panitet oculos The word which we translate accepted, signifies properly to lift dejicit. up, and so it may be rendred in that place; if then do well, thou Erubuit greshalt have a lifting up, that is, thou shalt lift up thy face upon as deject ocellos. good termes as thy brother Abel: uprightnesse hath boldnesse both Ovid. 6. Met. with God and man. (1 Joh. 3. 21.) If our heart condemne us Si bene egeris. not, then have we confidence (or freedom of speech) towards God. elevare, i.e. ele-They that are ashamed of what they have done, hang down their vatio evit tibi. heads, or pull their hats over their eyes, they dare not be feen of men, much lesse of God, who is of purer eyes then to behold iniquity. Thou halt lift up thy face.

Without Pos.

The Original imports any kinde of blemish. Some tell us, that the word Momus, is derived from it, which fignifies a fault- Denetat vifinder, or one who makes it his businesse and study, to finde or tium corporis make faults in what is done or spoken. To lift up the face without vel quicquid spot, is, to be without blemish, or blamelesse. deftruit.

Spots in propriety of speech belong to the body. Can the Wine Momus. Leopard change his spots? Jer. 13.23. The Lamb for the Passeover must be without spot, Exod. 12.5. So must the Priests, Lev. 2.17. As what soever stains the beauty, and darkens the light of the face, so what soever discomposeth the harmony, or hinders the comelinesse of the whole body, comes under the proper sense of this word.

There is also a metaphorical spot, which is two fold: First, Upon the name or credit: so a mans dishonour is his spot; any blemish cast upon our reputation, is called an aspersion. Secondly, Upon the minde or inward man; fo every fin is a spot. The Greek word for unblameable, or without finful blemish, discovers a popular it felf plainly to be the ofspring of this in the Hebrew. The foul takes spots as well as the body. Whatsoever blemisheth the beauty, or obscures the glory of the minde; whatsoever fullieth

the credit, or obscures the dignity of man, comes under the me-

taphorical sence of this word.

Meses having exalted God in his perfections, A God of truth and without iniquity, just and right is he, (Dent. 32. 4.) subjoins (the more to aggravate them) not the imperfections, but the grosse impieties of Israel, (ver.5.) They have corrupted themselves, their spot is not the spot of his children; that is, their sin is not a fin of infirmity, fuch as often appears upon the children of God. They fin as if they had no relation to God; they fin like aliens, yea like rebels, not like children, not like members of the common-wealth of Israel. Any spot is bad, but some are worse. Sin-spots are the worst of spots, yet they are not all equally bad: There is a spot which is, and a spot which is not the spot of Gods children. The Apostle counsels the Philippians to take heed of these spots, as they desired to live in the reputation of children, (chap. 2. 15.) That ye may be blamel: se and harmlesse, the sons of God without rebuke (so we render,) or (as the Greek bears it clearly) that ye may be the spotlesse sons of God, that is, without all fuch spots as are unsutable to, or inconsistent with your sonship. Some are so bespotted, that they are called spots: These, faith the Apostle Fude (ver.12.) are spots in your feasts of charity. He that hath many spots, is not forward to hold up his face, then how shall he who is a lpot!

TEXUE 050 de -MO MOSTO.

But what is the spot intended in this text? There are three in-

terpretations about it.

First, Some take it for the spot of grief and sorrow arising from affliction. Thou shalt lift up thy face without spot, that is, thou shalt get clear of these afflictions which spot thy face with forrow. This sence alludes to that Chap. 9. v.31. where fob complaineth, though I wash my self, &c. yet shalt thou plunge me in the ditch, I shall be all mire and dirt, all to be spotted with troubles and forrows, though I wash in the waters of repentance: No faith Zophar, if thou doest repent indeed, thou shalt lift up thy face without spot, God will throw thee into the dirt no more. Some translate from the letter of the Hebrew, thou shalt lift up thy face out of the spot, that is, thou shalt rile out of thy affl ction, and recover out of thy mire of thy tribulations.

Hence Observe,

They who repent and get hose from sin, shall prosper, and get loose from forrow.

Though

Though all our repentings, washings and purgings, cannot deferve freedom from the least evil, yet this is the way to fuch freedom; and when we (through the power of Christ) purge our selves from all fillthinesse of flesh and spirit, we are in the fairest probability, in the neerest possibility to be freed from the spots of tribulation and affliction. Sin and forrow usually come, and goe together: When we fall into the mire of fin, God casts us into the mire of forrow; and though he often vary his dispensations, yet this is a truth, That when we get out of the mire of sin, the Lord lifts us up out of the mire of forrow.

Secondy, Others take it for a sin-spot. If thou prepare thine heart, &c. then thou shalt lift up thy face without spot, that is, the Lord

will not take notice of thy lin.

Hence note,

Though no man is without his spot, yet all beleevers are accounted

spotlesse.

Balaam confesseth Numb. 23.21. He hath not beheld iniquity in Facob, neither hath he seen perversnesse in Israel, that is, he charged no spor upon them at that time, they sinned not perversely, nor did they lie impenitently in fin; Christ sanctifieth and cleanseth his Church with the washing of water by the word, that he may present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish , Ephel. 5 26, 27.

Thirdly, Many understand it of a shame-spot, which is the consequent of sin. Thou shalt lift up thy face without spot, that is, De ruboris ob thou shalt not be ashamed to lift up thy face, or when thou pudorem non liftest up thy face, thou shalt have clear and free accesse to God. autem de pec-No cloud shall sit upon thy spirit to interrupt communion with pharem intelli-

him.

Hence Observe,

Holinesse of life and purity of conscience, cause boldnesse and con. Bold.

fidence in our approaches to God.

The Apostle Peter chargeth husbands, to dwell with their Rives cula nibil aliud according to knowledge, and as being heirs of the same grace of life, est quan nil that their prayers be not hindred, I Pet. 3.7. Uneven or linfull conscire sibi walking in any relation, hinders prayer three waies. First, It walla pallescere deads our spirits, streightens our hearts, weakens our gifts for prayer. Secondly, It hinders the effect, fruit and successe of praier. Thirdly, It hinders us from the very act, it breeds a strange-

gere exigit faciei elevatio.

Elevare faciem fine ma-

Lastly, The spot from which Job is promised freedom, is expounded for disgrace or dishonour. Job was bespattered by his friends as a wicked man, as the worst of wicked men, an hy-

pocrite.

Hence Observe,

It is a great mercy to have our credit cleared up from those blemishes which the uncharitable suspitions or rash censures of men have

saft upon us.

There is no spot except that upon the conscience which is so unbeantiful as that upon our credit. He hath little to lose in this world who hath lost his good name: And if the losse of credit be so great an affliction, the reparation of it cannot be a small mercy. David was a man spotted with the imputation of rebellion, Saul lookt upon him as a traytour: It was a high favour which God gave him, when he gave him back his good name: when he caused him to lift up his face without spot, yea without spot in the eye of Saul, Saul acquitted him, and said, thou art more righteous than I. The Lordbrought forth his righteousness as the light,

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and his just dealings as the noon-day, Psal. 37.6. His righteousnesse lay in the dark, and his just dealing was adjudged treachery and deceit: Yet at last he recovered his credit, and his name was cloathed with honour in the estimation of his adversaries. This is the first promise, Thou shalt lift up thy face without spot. The fecond is.

Yea thou shalt be stedfast.

It is a happinesse to get a good estate, but it is a greater happinesse to keep it. Thou shalt be stedfast. The Hebrew word, in the verb, fignifies to melt or diffolve; and in the adjective, Strong Fudit, liquefadurable and compact; that which is melted is called compact, either cit durus comby the figure antiphrasis, because it is uncompact, or, according to pactus, vel per the nature of the thing, because mettals which have been melled quod metalta grow more compact and foild when they cool again. Some ren-fussa confolider it here, Thon shalt be like a molten pillar; brasse or iron being dentur. molten and cast into the figure of a pillar, are strong and steddy; the word is fo rendered, (I Sam. 2.8.) The pillars (that is the firm-fusum, in how est and strongest parts) of the earth, are the Lords, This promised hibro passim fustedfastnesse may be taken two wayes.

First, In reference to his externals, as if Zophar had said. Merc. Thou wast once Master of a good estate, thou wast once rich and full, but thy estate, thy riches were not stedfast, thou hast lost all, thy wealth is consumed and gone; yet humble thy felf, and thou shalt lift up thy face, thou shalt not only be exalted but established. Thou shalt

be stedfast.

Secondly, Stedfastnes may referre to his internals, and so there

may be a four fold stedfastnes.

i. Of judgement, When a manholds to his profession, and fleets not in opinion. The Apostle cautions his Ephesians (chap. 4.14.) Be no more children toffed too and fro, with every wind of doctrine : be firm to your principles, be not as a meteor carried about with every guft, but as a flar fixed in your orb.

2. There is a stedfastnesse of resolution, I Cor. 15. 58. Be ye stedfast and unmoveable, that is, hold to your purpose : serve the Lord, and go on in his work, let nothing take you off: Such was the masculine stedsastnesse of Queen Hester, resolving to doe her

duty in the face of danger, If I perifh, I perifh.

3. There is a stedfastnes of faith, When we beleeve and do not waver, or hesitate Jam 1.6. The Apostle Paul speaks of the solidity

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lidity of the firmament of faith, Col. 2. 5. Rejoycing in your order and the stedfastnes of your faith in Christ. And Peter exhorts to resist the devil, being stedfast in the faith, I Pet. 5. 9. He that sights must look to his footing. We cannot resist another till we are settled our selves.

4. There is a stedfastnes of conscience; Conscience is full of uncertainties till we fettle upon Christ: the stedfastnes of conscience ariseth from the peace of conscience, and our peace flows

to us in the bloud of the covenant.

We may understand this promise of outward, but especially of inward stedfastnesse; of the stedfastnesse of his faith and the quietnesse of his conscience; that he should no longer hang between hope and fear, between perswasions and doubtings of the love of God.

Hence Observe,

Grace establisheth the beart.

Gratia reddit bominem constantem firmum secure & constanter atem. Pined.

Put away sin , and thou shalt be stedfast. Grace is brought into the heart by Christ: Grace and Christ can never part, the doctrine of grace is therefore said to establish the heart, because Christ is in it, Heb. 13.9. It is a good thing that the heart be estagentem, mini-blished with grace, not with meats, which have not profited them me prasumen- that have been occupied therein: when he faith it is good, he means, it is better that the heart be established by grace then by meat. For meat doth in a sence establish the heart, that is, it recreates and refreshes the heart. As Abraham speaks to the three men whom he invited to his tent Gen. 18. 5. I will fetch a morfell of bread, and comfort ye your hearts, the Hebrew is, stay or establish your bearts. But the lasting comfort and establishment of the heart, is by grace; that is, with grace wrought in the heart, or with the doctrine of grace (which is a means of working that grace) for he opposeth grace to meats, about which questions were then started, and many were unsetled; and with meats he understands by a Synecdoche the whole body of the ceremonial law, which is opposed to the Gospel, or the doctrine of grace: as if he had faid, do not think to fettle your felves by the ceremoniall law, one part whereof consisted in the choice and distinction of meats, for they have not profited them that have been occupied therein, they have gotten no establishment by them, but grace will doe it : As your fathers did eat Manna in the wildernesse, so meats of the facrifice in Canaan, and are dead, but he that feeds

upon Christ, and is filled with grace, shall live for ever. Meats profited them so little, that they are said not to profit them; they administred only a transient help to the body; but grace profits fo much that it only may be faid to profit: that administers a permanent advantage to the foul. Grace renders us alwayes the fame, and preferves us from change. Inconstancy is the companion of fin: yea inconstancy is the companion of all earthly things; earthly things move and are unsteady; it is impossible to stand fast upon an unsteady foundation. The Apostle (Epb. 4. 13.) describeth the Gentiles thus. I say unto you (speaking to the Saints) that ye benceforth walk not as other Gentiles walk, ye were Gentiles, but now I would not have you walk as other Gentiles. namely as unconverted Gentiles, Doe not imitate them from whom you have made fo happy a departure; but how did they walk? In the vanity of their minde, that is, in the unfetlednesse Impius non poand unconstancy and unstaidnesse of their mindes; you have re- test effe firmus. ceived grace, and grace should make you firm and stable upon your basis, upon Christ your bottom. The holy Ghost reproves this unsetlednes in the old Jews (Fer. 2.23.) Thou art a swift Dromedary traversing her wayes, (never setled in any away, vers. 36.) why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria; thou wentest to this kingdome and to the other nation for help, and here thou thoughtest to strengthen thy self, and there to obtain deliverance; Why gaddest thou about so much? the world being uncertain leaves thee in perpetual uncertainties, thou couldit find no help in Affyria, thou shalt find none in Egypt, neither the one nor the other shall be able to establish thee. So chap. 31. v.22. How long wilt thou go about, O thou back-sliding daughter? We are in continual motion till we settle in God. As the needle in the Mariners compasse being toucht with the loadstone is unquiet till it points to the North, and there it fettles : fo it is with the foul, to what quarter of the creature foever we turn our felves, we shall be unsetled, wavering and unsteady till we point directly unto God, till we look heavenward. The heart finds no ground, till it gets off the earth.

There is adouble unstedfastnesse which sin brings in, and grace

cafts out.

First, About our way, many are alwayes to choose; whether this way or that, is their quære: they not only (which is the in-

firmity of many of the Saints) halt in their way, but between two ways. An upright heart may be unsteady in the right way; but a carnal heart is unsteady between the right way and the wrong-Such are sometimes in good wayes, and sometimes in evil wayes, they may happen upon a good way, but they cannot chuse it, or if they chuse it, it is not for its goodnesse but commodiousnesse; it serves their turns, and upon that account they take a turn in it.

Secondly, They are unfleadfast about the end; A wicked man is often fecure, but he is never fetled concerning his end. He prefumes he shall be well, but he cannot know it shall be well with him. They who walk in dark wayes, must needs be in the dark about their end. An evil minde is never quiet upon good termes. They who are morally evil, have no true reason to expect eternal good. There is a quietness of minde concerning our end, which arifeth from the ignorance of our ill estate, and there is a quietnesse which arifeth from the knowledge of our good estate: in the former sense many wicked men are quiet, their consciences do not trouble them, and they wonder why any mans should. Thefe are afleep in the darknesse of fin, and they shall lye down in the darknesse of forrow. Only he that findes himself united unto Christ, and by vertue of that union, cleansed from the guilt. and relieved against the dominion of sin, is steadfast indeed. Him wilt thou establish (saith the Prophet) in perfect peace, whose minde is stayed on thee. It is a baltard peace which is the daughter of ignorance, true peace is the daughter of faving knowledge.

Lastly, As this stedfastness is understood of his outward estate.

We learn,

That Godonly can establish the creature to us.

The fashion of the world passeth away, yet God can bid it stand. The creature can be no more to us then God makes it, how much so ever we make it in our account. David calls his outward estate a mountain, Psal. 30. 6,7. yet he acknowledgeth that all the strength and standing of his mountain was from God. Lordby thy favour thou hast made my mountain to stand strong. And he found his mountain shaking, yea and his heart shaking too, when God did but hide his face. Thou didest hide thy face, and I was troubled. That's the second thing promised. There is yet a third, viz.

And thou Shalt not fear.

He carries it higher yet. There is an holy fear, and there is a sinfull fear. There is a fear of care, and there is a fear of destration. There is a fear of watchfulnesse, and there is a fear of distrustfulnesse. He doth not mean the holy fear of care and watchfulnesse; but the sinfull fear of distraction and distrustfulnesse, Psal. 112. 1. Blessed is the man that feareth God, Why? vers. 7.8. He shall not be afraid, he that feareth holily, shall not be afraid distractingly. Again, This exemption from fear doth not leave us secure; It is Babylon which saith, I sit as a Queen and am no widdow, and shall see no sorrow. She is so fearlesse that she is also carelesse. The more Ferusalem and her children know their safety, the more they labour to be safe.

Thou shalt not fear. This negative promise may have a three-fold reference. Thou shalt not fear: First, The continuance of thy present troubles. Nor secondly, The return of these troubles. Nor thirdly, The rising of new troubles. Thy heart shall be farre

above all these fears.

Hence Observe,

First, To get free from sin, is the way to get free from fear.

Put away iniquity, and then thou shalt not fear. As by fear we Mala conscienkeep from iniquity (The fear of the Lord is to depart from evil,) tia nunquam so by departing from iniquity we keep from fear: An evil conscience is a troubled conscience: God is above all fear; and man nihil est firis never without fear till he is in God. (Prov. 21.1.) The righteous mum, unde efis bold as alyon.

Secondly, To be free from the fear of evil, is better than to be freed extra Deum from evil.

He doth not say barely, thou shalt be freed from evil, but, Thou shalt be freed from sear. Happiness consists more in removing inward than outward trouble. He that is not indeed a fraid of evil before it comes, may be happy though it comes. It is the perfection of our spiritual estate not to sear: Perfect love casteth out fear: (1 Joh.4.18.) It casteth out all fear that we shall loose the favour of God, or be cast out of his love: it doth not cast out the fear of offending God, but that whereby we question the favour of God. Whatsoever the premises of Gods dealings are, such souls makes this conclusion, That God will doe them no hurt, and means them nothing but good. A great part of the Saints portion both

on

metu. Sanct.

on earth and in heaven, lies in their delivrance from fear. And if any ask, how can this be? The next verse answers,

Verse 16. Because thou shalt forget thy misery, and remember it as waters that passe away.

עמל תשפח Laborum oblivisceris.

These words give us a reason of the former. Thou shalt not fear, because thou shalt forget thy misery, Or thy labour. As we do not feel, so we cannot fear that which we have forgotten: and he who is delivered from dangers, is much armed against the fear of danger; while he well considers how he overcame those which are past, he sees whatsoever may come, as already conquered.

Thou Shalt forget.

This forgetfullnesse implies two things.

First, That he should be long free from such evils as had oppresand him, fo long, that he should forget that he was ever oppressed by such evils: The fruit of a long freedom from trouble, is forgetfullnesse of that trouble. The Lord saith of his people in Babylon, they have been lost sheep; their shepherds have caused them to go astray, they have gone from mountain to bill, they have forgotten their resting place (Jer. 50. 6.) now as sheep having gone long aftray, forget their former folds and resting places, so they who have been long freed from milery, forget their milery. Length of me wears out the remembrance both of the good we have enjoyed, and of the evils we have suffered. Thus God encourageth the beeeving Gentiles, Ifa. 54. 4. Fear not, for thou shalt not be ashamed, teither be thon confounded, for thou shalt not be put to shame : for i hou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood. The shame of their youth, was their bondage in Egypt: the reproach of their widowhood, was their captivity in Babylon; here the Lord promifeth such a mercy, as shall swallow up the memory of both. As a great mercy puts our the memory of a lesser (fer. 16. 14, 15. The deliverance out of the Babylonish captivity, swallowed up that deliverance from Egyptian bondage;) so great mercies long continued, swallow up the remembrance of all our miferies.

Secondly, This forgetting notes such a removall of former evils, that not so much as a scarr, or any print of them should remain to be seen: while the scarr of a wound remains, the memory of it cannot be remain. When Joseph interpreted Pharauhs dream

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about the seven years of plenty, and the seven years of famine, (Gen.41.13.) he saith there should be such a famine upon the land after the seven years of plenty, that the seven years of plenty (hould be forgotten; why forgotten? because there should be no print, no signe left of plenty: so the Lord sometimes after seven years of famine, after seven years of poverty or trouble, gives feven years of fuch plenty, peace, rest and comfort to his people, as wear out all the marks of their former afflictions. When Fosephs brethren feared he would remember the wrongs which they had done him, he answers as if he would affure them that there was not the least print of them left in his minde, Gen. 50. 21. Fear ye not, I will nourish you and your little ones. He hath forgotten all received injuries, who relolves to return curtelies. He is farthelt from revenge, who is ready to feed his enemy. Thus faith Zophar, Thou skalt forget thy misery, the Lord will heal thy wound so perfectly, that there shall not be so much as any mark of it remaining. The forgetfullnesse of misery, cannot but spring from an eminent succession of the contrary mercie. The Prophet de-Obliviscetur scribes such a change and this effect of it. Isa.65. 13. My servants pristina mala, (Saith the Lord) Shall eat, and ye shall be hungry, my servants shall memoria sed drink, but ye shall be thirsty, my servants shall rejoice, but ye shall be bonorum sucashamed; hence v. 16. He that blesseth himself in the earth, shall blesse cessione. Hier. himself in the God of truth, because the former troubles are forgotten: in cap. 54. Is2. Eating causeth us to forget hunger, so doth drinking thirst, and rejoycing, shame. Thus faith Christ, A woman after fore travell remembers her anguish no more, for joy that a man is born into the world, Joh. 16.21. Either of these waies Zophar may be expounded Thou halt forget thy mifery, that is, thou shalt have freedom from thy misery, till the memory and marks of it are quite worn out; fuch a feries of mercies shall succeed thy troubles, as shall make thee doubt whether thou wast at all in trouble: Thus to forget misery, is to be perfectly happy, and in the iffue both these met in Fob: The long continuance, and the abundance of mercy which he received, made him discount all the evil which he had endured.

Thou Shalt forget.

But how could he forget? For the clearing of this and other Scriptures of the same stile, take this distinction. There is a double forgetfullnesse. First, in reference to the rationall part. Secondly

Laantum atlem memor præteritorum malorum, quantam autem ad experientes en um c. 30.

Secondly, in reference to the sensitive part. He is not promised (for that were an affliction), forgetfulnesse of his afflictions in sines ad scien-reference to his rationall part, he should remember them still so as to consider what they were, and to be thankfull for his deliverance out of them. In this sense, they who have the greatest cause to forget these miseries, have also greatest cause to remember them; it is the will of God we should. As it is a fin affectedly to forget the sins we have committed and are pardoned, so to affect a priorsus imme-forgetfullnesse of the sorrows we have suffered, and are escaped, is sinmor. Aug. de full; God receives much glory by our recognizing of pardoned sins, Civit. Dei 1.22. and of escaped sorrows.

Hac olim meminisse juvabit.

But in reference to a sensiblenesse of those evils, or of any trouble arising from the remembrance of them, thus he is promised to forget them. As if Zophar had said, When thou thinkest of thy affliction it shall not afflict thee, yea it shall be thy joy to remember it. It is a great refreshing to remember the troubles which we have been in, and are freed from. When Fofeph was advanced in the Court of Pharaoh to great honour, and was married there, he called the name of his first-born son Manasseh, from this word signifying to forget, and he gives the reason of it, for God hath made me forget all my toil and all my fathers house, (Gen. 41.51.) How had God made him to forget it? Not in regard of the rationall act, for he did remember what his fathers house was, together with all the affictions he met with there from his envious brethren, and this was his duty: but the Lord made him forget all the pain, smart and forrow of those afflictions, He was very sensible how much be had suffered, but be had no sence of it. In heaven we shall forget all the troubles and storms of this life, and all our sins, as they are any hinderance to our joy, but there shall be a remembrance even in heaven, of the troubles and sins of this life, so far, as to cienter aterno- give God the glory of making that glorious change. As we may be said not to know evils two waies, either because we are ignorant of them, or because we have no experience of them; so we may be faid not to remember past evils two waies; either because the memory of them doth not stay with us, or because the ones townen ideo remembrance of them doth not annoy us. And that's the meaning fact liberationis of forgetfulnes about injuries; when we exhort not only to forgive a wrong, but to forget it : A man may rationally remember the wrong which another had done him, with all the circumstances and passages of it, and yet forget it spiritually. Some say,

Anima beata fruons indefirum jucundi-'sate gaudiorum, oblita eris aulparum, oblisa panarum: oblita, ut liberatori suo sit sugrata. Aug. ubi furra.

they are content to forgive an injury, but they can never forget it : I lay, forget it so far as to forgive it fully, and then remember it as much as you will. The naturall memory of injuries is no fin, but the angry and revengefull memory. God in the new Covenant is faid to forget the fins of his people, and to remember them n) more; but doth he forget any thing, or doth it flip out of his memory? No, he knows all things by one everlasting act, and he remembers even all the fins of his elect, he remembers all the fins which he hath pardoned; but he is faid not to remember them. or to forget them when he pardons them, because they are before him as if they were not remembred, that is, he is not provoked by those sins, his Spirit is not drawn out in revenges against such sinners as he hash pardoned. Thus in the text before us: 706 being delivered from his outward afflictions and inward temptations, is affured he shall forget them; not that the rationall act should be deleted and blotted out, but the sensitive: the trouble of this troubles, the afflictivenesse of his afflictions should be removed, he should remember forrow to his forrow no more.

Seeing it is promised Fob that he shall forget his misery;

Hence Observe, That,

The very representation of evils past, may be a present pressing evil.

The representation of past afflictions, is sometimes very afflictive. As a man by considering his former comforts, may take in comfort; or by reflecting upon, and remembring his former sins, may sin over all his sins: so by remembring his former sorrows, he may have a new indurance and impression upon his spirit of all his sorrows. It is a mercy when evils are remembred without a taste of evil; and when a review of sorrows doth not revive our sorrows.

Secondly Observe, Thou shalt forget thy misery.

Forgetfulnesse is the cure of all our forrows.

The forgetfulnesse of some things is a sin, and the forgetfulnesse of other things is a priviledge. To forget our duties, to forget the minde of God made known unto us, is our sin; but (as explained) to forget the trouble and affliction which hath been upon us, is a special priviledge; It is sin to forget the history of our troubles, but it is mercy to forget the pain of them. Forgetfulnesse is good for little; only the forgetfulnesse of the evil of sin, or of evil customs, so as not to practise them again; and the

forget-

Verf. 16.

forgetfullnes of the evils of punishment, or of our evil condition, so as not to be oppressed with them, is good, and the cure of all those evils. When the word preached hath wounded the heart of a wicked man, and made it fmart, what is his cure? his cure is to cast the word out of his thoughts, and to forget it, or as much of it as he can; if he can but forget the word, his cure is wrought, and he is whole again; though indeed, fuch a mans remedy is worfe then his disease, and his plaister then his pain, yet he hath got (fuch as it is) a cure. Thus also the forgetfullnesse of our troubles is the remedy of our troubles, as sleep is of our forest travels. (P(al. 27.2.) So he giveth his beloved fleep; So, how is that? that is, notwithstanding all the hard labour and pains they take, yet the Lord giveth them sleep, and sleep makes them forget all their former labour. So fome interpret those words, (Pfal. 126.2.) We were like them that dream, that is, when the Lord began to work deliverance, to turn again the captivity of Zion; we (as it were) forgot what our state and condition but lately was; a dreamer forgets how it was with him; fo, we are as them that dream, we have forgotten all the evils we have been in, even the long time of our captivity. When a friend is in great pain, such as the tooth-ach, &c. we say to him (in a meriment) do but forget it a while and you shall be cured. You may write (probatum est) upon this receit, if you can receive it. But it is God only that can cause us to receive it, he only can work this forgetfullnesse of evil, as he only works a true remembrance of what is good. Some men have taught an art of memory, but 'tis God must teach this art of forgetfullnesse; this forgetfullnesse proceeds from the grace or favour of God. Heathens speak much of the river Lethes, of which if a man did drink, he presently lost his memory, and forgot all that he had either enjoyed or endured. Lemuel (Prov. 31.4.) would not have Kings drink wine, (that is, immoderately) lest they drink and forget the law (vers.5.) but he adviseth (vers.6.) to give strong drink to him that is neady to perish, and wine unto those that are of heavy bearts. Let him drink and forget bis poverty, and remember his mifery no more (v.7.) Of this wine some understand that of the Evanidihm, Myrha gelist Marke, in his description of Christs passion (c.15, v.22.) They gave him wine to drink mingled with mirrhe, but he received it not. Naturalists observe, that mirrhe stupisies and dulls the sense of pain; but Ghrist bid pain do its worst, he needed not forget

Multimodis [efe commaculat pr.e [umptione munitus. Apul. 1. 8.

forget it who was able to conquer it; his Spirit was infinitely above such reliefs. But to the point, as there is a natural and an artificial way to cause forgetfullnesse of misery, so there is a supernatural. God can give his people to drink of such a mystical Lethes, he can give them a cup of such a river of consolation, as shall drown the memory of all their forrows. As when a tablebook is written all over, you may take a spunge and wipe out every letter, so when our memories are full of our miseries, the Lord can spunge all out, and not leave so much as one line or letter to be read any more.

Thirdly, Zophar puts this forgetfullnesse of his misery, as a

consequent of Jobs putting away of his iniquity.

Hence, Observe,

When the hand and heart are clear of sin, former sufferings will not

be grievous to us.

So long as a man continues in fin, not only his present, but his past sufferings are his torment: put away iniquity, and thou puttest away the tormenting thoughts of thy misery; thou shalt not feed upon the woormwood and the gall, as the Church did, (Lam. 3. v.19.) while the remembred her aifl ction: the blow was past, but the remembrance of it was as bitter as gall, and as unpleasant as a dinner of wormwood. In heaven, or in that perfect state of bleffednesse which is promised (Rev. 7. 17.) God will wipe away all tears from our eyes, because then he will for ever cast every fin out of our hearts and lives. The captive Fews in Babylon kept their fins too close, and therefore when they fate down by the river, and remembred Zion, they wept (Pfal. 137.) the forrows and afflictions which they had in Zion, as well as their love to Zion, made them weep in Babylon, though while they were in Babylon, they lived free from forrow, so free, that many of them could not be got out of Babylon when God called them away (Zech. 2.6.) and when Cyrus had proclaimed them a full liberty to go away (Ezra 1.3.) yet say they, when we remembred thee, O Zion, we wept. The remembrance of former troubles will afflict, till we are cleared from the guilt, and have subdued the power of sin. Thou shalt forget thy misery.

And remember it as waters that passe away.

Some reade these and the words before, not as a promise, but as an exhortation. Do thou forget thy misery, or remember it as

waters that passe away. As if he had said, Thou poorest too much upon thy forrows, I counsel thee to forget them, let them be as

a river swallowed up in the sea of an eternall oblivion.

But I conceive this latter clause to be an explication of the former. For if any ask, How shall he forget his miseries? Heer's the answer, he shall forget them as waters that passe away. This similitude is more than once used in Scripture, to note utter forgerfulnesse; Job (Chap. 6. 15.) compares his friends to the stream of brooks that passe away, because they had forgotten the laws of friendship. David imprecates vengeance on his enemies in a like phrase, (Psal. 58. 7.) Let them melt away as waters that run continually; that is, let them and their memoriall perish. Mon recorda- Who takes notice or remembers the waters that passe in a river, beris amplius, or under a bridge? When the woman of Tekeab would shew qua praterie- that they were all as lost and buried in oblivion, if David did not runt nulla pe- fetch home his banished; she expresseth it thus, We must needs nitus recorda- die, and are as water spilt upon the ground, which (passeth away, and) cannot be gathered up again, 2 Sam. 14. 14.

This may be interpreted, first as an allusion, either strictlylto Noahs flood. Thou shalt remember it as waters that paffe away, that is, thou shalt remember the flood of all thy sorrows and afflictions, as thou dost remember the flood of Noah, of which, no doubt, Job had heard. The Lord in the Prophet Isaiah, Chap. 54. vers. 9. speaks of the removall of his peoples affliction under that notion; For this is as the waters of Noah unto me, for as I have Sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, &c. So here, thy afflictions shall be as the waters of Noah that are past. Thy troubles swell now very high, thou sufferest a deluge, an inundation of forrows, but they shall be dried up, and shall not leave so much as their slime for a token that they have been there.

Or more generally, as an allusion to all sudden torrents, or the rising of waters upon the fall of great raines in the southern parts of the world, of which the 126. Pfalm is a great proof; waters in those regions swell in a moment, and are down almost as soon as swoln; having no constant fountain to feed them, they cannot continue. So faith he, a mighty flood of trouble and forrow overwhelmeth thee, but it shall quickly dry up, it is but a cloud, a storm, it will passe away and be spent sooner then thou dreamest,

even so soon, that thou shalt be like one that dreameth.

Secondly,

Secondly, It may be taken as a proverbiall speech; You shall remember it as waters that passe away, that is, you shall not reor hunc lovemember it; it shall be as it had not been. Who can tell quendi modum what waters have past? or where to finde those waters which are quo signification passes out of memory. Some things leave lasting impressions be sive boni sive hind them, but a sudden passing water doth not.

Thirdly, We may interpret it thus, Thou shalt remember it as esserting militarians waters that passe away, that is, thou shalt remember it as that Sanct. which shall never return again, or is quite gone and shall never trouble thee any more. Some expound that of the Prophet so, affliction shall not rise up the second time (Nah.1.9.) (which others, and I think rightly, interpret of an utter consumption; there shall be no need for affliction shall make a totall devastation.) Yet it may be taken in the sense suggested. Affliction shall not rise up the second time, that is, they shall not he afflicted the second time.

may be taken in the sense suggested. Affliction shall not rise up the second time, that is, thou shalt not be afflicted the second time: The waters of affliction are passed away, and shall not flow back again. Job (Chap. 28.4.) speaks of waters forgotten of the foot; he means (as is conceived) waters so deep, that no man could passe thorow them, and are therefore said to be forgotten of the foot, because no foot had passed them of a long time, nor was any like to passe them any more. Thus also an affliction thorow which a man shall never passe again, may be called a forgotten affliction. Hence when the Prophet had said (Nah. 1.9.) that affliction should not rise up the second time, he adds from the Lord, (vers. 12.) I have afflicted thee, I will afflict thee no more. This I apprehend as the proper meaning of the text in hand, Thou shalt forget thy misery, or if thou dost remember it, thou shalt remember

to thee, and shall never return upon thee. Hence Observe.

The memory of miseries which shall never return to hurt us, com-

it but as waters that are passed away. Thy misery will be as nothing

It is our joy to remember those things which were our forrow, when we are beyond the borders of sorrow; such a remembrance is as joyous, as the remembrance of an evil, whose return we fear is grievous. The very suspition that an affliction will renew, re- Miserrima est neweth our affliction. Then we feed heartily upon the good material which is before us, when we are freed from the afterclaps or pendentium expendentium expendentiu

after-reckonings of evil. That the Israelites were delivered from those Egyptian taskmasters, was very sweet, but to see them at their heels and upon their backs again was exceeding bitter: Hence the Lord to relieve them from those thoughts, gave them this affurance by Mofes (Exod. 14.13.) The Egyptians whom ye bave seen to day, ye shall see them again no more for ever; It is not fo great a losse not to see, as it is a trouble to see what we would not; The King of Babylon slew the fons of Zedekiah before his eyes, before he put our his eyes (Fer. 39. 6, 7. doubtlesse the putting of his eyes to that use, pained him more then the putting of them out. Now as it is a misery worse then blindnesse, to see that which grieves us, fo it is a mercy as good as fight it felf, not to see what would grieve us; especially to receive a faithfull promife, that we shall fee it again no more for ever. And as it adds to the affliction of a man in misery, to remember that he hath enjoyed friends and good daies, which he shall not enjoy nor see again any more for ever. So it adds to the comfort of a man encompassed about with mercies, to remember he hath endured forrows, and been oppreffed by enemies, which we shall not endure nor be oppressed by, no nor see again any more for ever. This is the priviledge of the Saints, in reference to that greatest enemy sin, they remember their sins as waters that are passed away; they shall never return to hurt them, much lesse to condemn them. Thus to remember our fins on earth is a piece of heaven, and will be a great part of our happinesse in heaven; where we shall say in highest triumph and exultation of spirit, concerning fin and Satan, death and forrow, or whatfoever hath the face, or deserves to wear the name of a mysticall Egyptian, These Egyptians whom we have feen and felt so often in the daies of

our morrality, we shall not feel, no nor so much as see them again

any more for ever.

Miserum est fuisse falicem.

Tempus, secu-

JOB Chap. 11. Vers. 17, 18, 19, 20.

And thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

And thou shalt be secure, because there is hope, yea, thou shalt dig about thee, and theu shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid: yea, many shall make suite unto thee.

But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

This latter part of the Chapter, consistes (as was touched before) of divers motives and incouragements, which Zophar bestows on Fob, to hearten him on in hearkening to his counsel. As he was encouraged before by a promise that his present troubles should suddenly expire, so here, that ancient mercies should suddenly revive. As if Zophar had said, Thou shalt be blessed not only by deliverances from, or removals of evil; thou shalt not only forget misery, and have the prints of thy afflictions wiped out; but thou shalt be fairly stampt with fresh favours, and the best of blessings shall be heaped upon thee. This he expresses in those elegant metaphors and comparisons.

Verse 17. Thine age shall be clearer than the noon-day, thou shalt shine forth, thou shalt be as the morning.

All which he exemplifieth in plain affertions, assuring him that he shall spend the latter part of his life in safety. vers. 18. Thou shalt be secure, &c. In freedome and honour. vers. 19. None shall make thee afraid, yea, many shall make suite unto thee. The ungodly are not so. verse 20. The eyes of the wicked shall fail, &c.

Thine age.

The Hebrew word signifies time in generall, or the whole state & vite curriof this world. David prayeth to be delivered from the men of culum cito cefthis world, or, of this age; (Pfal. 17. 14.) he means it of men cat quasi per
who have nothing beyond the world, all whose estate lies on this metathesin is
side heaven. The word signifies also the particular age of a mans

lif

lurget tibi ad

Quafi meridia- life : and here distinctly the latter part or old age of a mans life. nus fulgor con- Thine age, that is, thine old age, or the latter part of thy life, of which thou feemest to make little reckoning, upon which thou vesperam. Vulg. lookest as if it were not worth the having; that latter part of thy life, of which thou fay'ft in thine heart, furely it will be as death. to me, it will be full of death and darknesse, of diseases and of weaknesses, the strength of it will be but labour and forrow; that evening of thy life, of which thou judgest (according to the experience of others) furely it will be dimn and mifty, cloudy and uncomfortable, even that age of thine shall be

Clearer then the noon-day.

The letter is, Thine age shall rife above the noon-day. The noonday is taken two wayes. Sometimes for extream heat, and some-

times for extream light.

Esto illis jugerium à meridiano aftu. Jun.

First, At noon, we expect the extremity of heat; the sun of persecution is signified by the noon-day. Isa. 16. 3. Make thy cundum refri- shadow at the night in the midst of the noon-day. That is, be a refreshing and a protection to my people when their troubles are at the hottest. And Cant. 1.7. Tell me where thou makest thy flocks to rest at noon, that is, in the heat of persecution. The Church desired to understand where to shelter, what cooling place was to be had in the times of greatest tribulation.

Secondly, Noon imports the clearest light; it is a common pro-Motum prover- verb when we affirm a thing to have the greatest clearnesse, to fay, It is as clear as the light at noon-day. And to light a sandle at noon, is a proverb of reproof to those, who trouble themselves to make that plain which hath no obscurity in it. And as noon is put for light, fo light is often put for joy, and clearest light (fuch is that of the noon-day) for greatest joy; light is sowen for the

righteous, that is, they shall reap a harvest of joy.

When Zophar promiseth, Thine age shall be clearer than the noon day, his meaning is, thy latter end shall be full of comfort, and thou shalt rejoice in the serenity of thy condition.

Hence Observe,

God can make the worst part of our life the best to us: and when we expect (according to the course of nature) the least good, he can encompasse us with the choicest good.

Old age is called the evil day (Eccl. 12.1.) and the description of it is given in termes very apposite unto this, while the evil dayes

binle est, luce meridiana claria, item lucermam accendit an meridie.

Lux-falicitatis symbolum. Vita jucunda & quasi Lumi-910/n. Coc. Summa erit latitia tua. Merc.

morning

come not, nor the years draw nigh, when thou shalt say I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkned, nor the clouds return after the rain. He compareth old age to a gloomy day, when thour falls after thour, and cloud follows after cloud; yet the Lord can make that age which usually gives nothing but clouds and shours, but moysture and wet, to be as clear as the light at noon, and as dry as funthine. We need not fear our worst state, if God will undertake to mend it: be not troubled with tyring expectations of pain and weaknesse, of diseases and sicknesses in old age, God is able to make thee, notwithstanding the disadvantages of nature, strong and healthy. Old age will be youth to us at his word. Abraham was not troubled at an hundred years old, when God promised shim, thou shalt have a sonne. Saraahs dead womb was no impediment when God faid thou shalt conceive. Young men shall faint, and old men shall renew their strength like the eagle, when God will have it so. The summer of your lives shall be a winter, and your winter a fummer, your cloudy dayes shall be clearer than the noon, and your noon a cloud at his command, who made both summer and winter, sun and cloud. He that put nature into order, can order things against nature.

Thou halt hine forth, thou halt be as the morning.

This additionall clause heightens the sense of the former. The Licet to ME vita word which we translate, to shine forth, signifies also to darken. functum existi-So Mr. Broughton renders, Thy time shall passe the noon-day, ob- mes novo nascurenes shall match the morning. And another thus, If thou doest tali velut auwax obscure or dark, yet thou shalt match the morning.

Our translators take Zophar continuing the metaphor of light; Eque illa-Thine age hall be clearer than the noon-day, and here he shews, that frandi ac teneit shall not be a standing, but an increasing light, the light of the brescendi signimorning, Thou shalt be as the noon in regard of the clearnesse of thy ficatum habet. light, and thou shalt be as the morning, in regard of the increase and cas eris tancontinuance of thy light: For though we have the greatest light at quam mane. noon, yet that light is neer a declention. The Sun being come to his Merc. height, is in its vertical point, and every hour after noon (though and Si Subinwe cannot perceive it) grows darker and darker, till the tha- telligitur. dows of the night wrap up all: but the morning Sun is a rifing Sun, which gains and gathers every moment. That's Solomons description (Prov. 4. 18.) The path of the righteous is as the

morning light that shineth more and more unto the perfect day. So then, thele two are excellently joined together, to make up the highest expression of a prosperous estate; thy estate shall be so prosperous, in the degree of it, that it shall be clearer then the noonday; and yet it shall be of such continuance, or rather of such increase, that it shall be as the morning; thou shalt be in a state of perfection yet receiving addition: though in a strict sense Philosophy defines that only perfect, to which nothing can be added, yet there is a kinde of pertection in receiving additions: Fobs state shall be so perfect, that it shall need no addition, and yet there shall be additions to its perfection, It shall be a noon for perfection, it shall be a morning for addition and augmentation, Thou shalt shine forth

Hence Observe,

as the morning.

God is as able to continue his people in a high estate and to encrease

it, as to raise them to it.

Thy light shall be as the noon, and thou shalt shine forth as the morning. If the Lord please, he can stop the declinnings and decayes even of temporalls, he can give us an everlasting noon in the things of this life, and he will certainly doe it in the life to come. He who causeth our Sun to ascend till it makes a noon, can command it to stand at noon, or ascend till it makes a clearer noon: As himself is higher then the highest, so he can make us higher, when we think our telves at the highest. As he makes darknesse of affliction darker to many who supposed it to be at the darkest, fo he makes the light of joy lighter to many who supposed it to be at the lightest. Some whose state is darker then midnight, are yet as the evening encreasing in darknesse, and some whose age is clearer then the noon-day, are yet as the morning encreasing in light. Our evil dayes and our good dayes, our forrows and our joyes, receive their limits from the hand of God. Our forrows will every day be more forrowfull unlesse God stop them, and our joyes will every day be more joyfull if God enlarge them.

Secondly, As the word lignifies to obscure and darken, the sense appears thus, Thou shalt be clearer than the noon, and if any Confolationun-obscurity seize upon thee, yet thou shalt match the morning, thou quam deerit in shalt overcome that darknesse, and thy skie shall be c'ear again, the clouds shall break upon thee, day shall dawn, and comfort shall renew; Thy obscurity shall be as the morning, which disperseth darknesse, and conquers it by the approaching light. That

promife

omnibus adverfitatibus.

promise (Isa 58. 10.) is a clear exposition of this, Then shall thy light rise in obscurity, and thy darknesse be as the noon day; that is, thy affliction shall be turned into consolation, and thy evil daies into good daies: The vulgar latin translates the former part of Et quasimerithe verse thus, Thou shalt be clear towards the evening, or, thy even-dianus fulgor ing shall be clear; the latter thus, when thou thinkest thou art consu-consurget tibis med, thou shalt be as Lucifer, or, as the morning star, even like that ad vesperam star which is the forerunner or messenger of the morning.

Hence Observe,

That God can quickly turn all our forrows into joy, and our worst Lucifer. Fulg.

times into pleasant times.

Thy obscurity shall match the morning. He can cause joy to rife out of forrow, and turn our water into wine, our losses into gain; Weeping may endure for a night, but joy cometh in the morning, (Pfal.30. 5.) And again, Unto the upright there arifeth light in darknesse, (Psal.112. 4.) As the Sun of wicked men fers at noon, fo the light of the Saints rifeth at midnight: Amos 8.9. I will cause the Sun to go down at noon, and I will darken the earth in the clear day; which text stands in as direct an opposition to this, as words can be pen'd. He who caufeth the Sun to go down at noon, can command the Sun to rife at midnight; and he who darkens the earth in the clear day, lightens the earth in the darkest night. As natural, so civil and spiritual light and darknesse take their turns, and make their changes as God decrees. It is the happinesse of the Saints in misery, that their friend and father can fay unto their misery, Be gone, and to happines Return. The state of the Jows was obscured by the rising of that fiery fatal Comet Haman: but anon Mordecai arose like a bright star in their Horizon, and then, the Jews had light and gladnesse, and joy, and benour, Heft. 8. 16.

Thirdly, Compare this verse with the counsel before given, Zophar adviseth Job to seek unto God, and to humble himself before him; what shall be the fruit of it? Thine age shall be clearer than the noon day; thou shalt shine forth, thou shalt be as the

morning.

Note from it.

When we are better, God usually makes our estates better.

Turn thou to God, and God will turn thy darknesse into light. The Prophet (Isa. 58. 10.) having described a fast, and taught the Fews how to humble themselves aright before God, subjoins

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this

this promise, then shall thy light rise in obscurity, and thy darknes be as the noon day. When we depart out of the darknesse of sin, the Lord bids the darknesse of trouble to depart from us. While we cast our selves down, he raiseth us up, and sets us in the glory of our enjoyments. We complain we are in darknesse, but we forget that our fins stand in our light and hinder good things from us. As promotion comes neither from the east, nor from the west, nor from the fouth, but from God, so the stop of promotion comes not from any of those quarters, but from our selves : if we were empty God would fill us, if poor God would enrich us, if low and abased he would exalt us. That advice of the Apostle Fames speaks all this; Humble your selves in the sight of the Lord and he shall lift you up, (Chap. 4 10.) As for those who being in darknesse, kindle a fire, and compasse themselves about with sparks, that they may walk in the light of their own fire, and in the sparks that they have kindled; This shall they have from the hand of the Lord, they shall lie down in sorrow (Isa. 50.11.) A man continuing in fin, shall find himself as much disappointed in labouring to get out of darknesse into light by his own power, as in hoping that God will bring him out by his power.

Zophar goes on, and draws this general into particulars. There are five particular blessings laid down in the 18th and 19th verses, all which summed together make up the mercy of the 17th, viz. prosperity like the noon-day, and comforts like the morning.

The first is, Thou shalt be secure because there is hope.

That shalt be secure.

The word signifies an act not only of adherence but of assu-Non simplicem is fully setled and acquiesceth in the sufficiency and faithfullness sudinem deno- of him who hath undertaken and stands up for our protection.

escere in suffici- and with a presumption of a good end. Both are comprised in that rebuke given the salse prophet (Fer. 28. 15.) Thou makest

this people trust (or secure) in a lie.

Spesilla solum Secondly, There is a security which ariseth from the actings firmitatem ha- of a vigorous saith grounded upon the promise and word of bet qua deoni- God; That's the security for which Zophar engageth; That aith. Sanct. sense is clearly given in the words following, Thou shalt be secure because

which to cast the anchor of thy hope. True hope is rooted in the promise, and fruited with peace. That's it which in this point we call security. When a lender hath the word of a good man for his money, he is said to have good security. How secure then may the Saints be, who have the word of the good God for their security?

Thou shalt be secure because there is hope.

That is, Thou shalt not only have a present good estate, and store of bleffings in possession, but abundance in expectation; Hope is of good things to come; An affurance of what we have not, is as good a fettlement to the heart as what we have; and he that can look for no more then he hath, can never have a fetled heart. The hope of more is a richer inheritance then the inheriting of much. Were it not for hope the heart would break in evil times, and were it not for hope the heart would be unsatisfied in the best times. It is never well with us in this life till we can upon warrantable termes look beyond what we fee. Vision will be enough for us in heaven, but on earth we cannot have a vision of any good thing which is enough. This makes the difference between the state of the Saints and of worldly men, We walk by faith, and not by sight; They walk by sight and not by faith. Faith leads us into the Treasury of God, sight leaves them among the treasures of men. Our best estate lies in invisibles : Sence is of things present or seen, which are but temporal; faith and hope are of things absent, and out of sight, which are eternal.

Further, These promissory words, Thou skalt be secure because

there is hope, may referre,

First, To the attaining of a good condition. Secondly, To the spes est meligincreasing or bettering of that good condition to which he rum. Dru. should attain. Thirdly, To the keeping or maintaining of the good which should be so increased. Thou shalt have a morning, there's good attained, thy morning shall rise up to a noon day, there's good increased, thy noon shall not decline, there's good maintained, and because of all these hopes, thou shalt be secure: and all these hopes must meet to make up a full security.

Hence Observe,

Hope in God is the settlement and security of the soul.

There is a hope which is ill set, such a hope cannot settle us.

That

That hope which is right fet is fetling. Our hope is as the object is upon which we hope, if we hope upon that which is fure, hope it felf is sure, hope in God must needs be sure, because God is. So the Apostle argues: God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation; who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul both sure and stedfast, (Heb. 6. 17, 18, 19.) God is the Saints anchor-hold, they cannot be removed by any storm, when once they have fastened upon him. As every one that hath this hope purifieth himself even as God is pure : So every one that hath this hope may affure himself because God is fure. He is the hope of all the ends of the earth: and hope in him shall never end but in a full enjoyment of himself in heaven.

Observe, secondly, That the condition of a godly man can never be desperate.

Whatfoever he wants in the world he cannot want hope; he hath somewhat in hope, though he hath nothing in hand: He hath much in the promise though little in his purse: He hath plenty of bread in the word, when he hath scarse a loaf, or when he hath greatest scarcity at his table. He may expect more of the world then he hath, though he hath much; and he may look upon all that is in the world, as his, though none of it be his. He hath a right to all, and he shall receive as much as he needs: If lesse then all will not support his needs, he shall have all; God will give every beleever a world by himself, rather then not give him as much as he hath promised. If the good things which God hath already made be not enough to make good every word which he hath spoken, he will speak another word, which shall make more. As the beaven and the earth which are created shall passe rather then his word; so he will create a new heaven and a new earth, that all his words may stand.

There is a textual reading of these words, given by some, which reaches the sense of this observation; Be thou confident or Confide dum secure while there is hope, So it is a counsel, not a promite, An spes est. Fune exhortation, not a doctrinal assertion, or it is the use of the former doctrine, shewing us what becomes us to doe, when we hear what God hath spoken. When God makes us a promise, it is our duty to rest upon him in it: Promises are the pillars of the Soul. Christ

Christ is the substantial pillar of the soul, the promises are declarative pillars. As it is the priviledge of beleevers, that they may, fo it is their duty, and they must rest upon those pillars. They are invited to close with every word of God, and embrace every offer which he makes. The word is spoken in vain, mercies are tendered in vain, except we act faith and pitch our hope upon them. Shall we be confident when men (who are a lye and their breath is in their nostrils) give us hopes they will stand our friends and help us; and shall we not when the great, the faithful and everliving God faith he will be our friend and helper!

There are three confiderations which should make us hope

whenfoever God offers us a word.

First consider, what God hath done. Experience works hope. Look into your own experiences, and ask after the experiences of others. The report of both will be, Thou Lord haft not forsaken them that seek thee Pfal. 9. 10) who would not seek him

who hath never forfaken those that feek him?

Secondly consider, who it is that ingageth: It is God; A God all sufficient to make good his word, there is nothing too hard for him: and as not one iota or title of his commands, so not one of his promises shall fail, all shall be fulfilled. He gives promises and he can create performances. The promise is good, but the promiser is better, therefore be thou secure and trust when thou

hast his promise.

Thirdly, Consider the relation which God beareth to his people. It is not an enemy, that speaks to ensnare and circumvent us, to mock and delude us; it is not a just man who speaks. who (though he mean well, and hath a minde to do what he speaks) yet may soon become unable : but it is God, in relation a friend to us, a father to us, one who fpeaks what he meaneth. and is able to doe what he speaks. It is God who is able, and who no accident can disable, he it is that speaks unto us. If God tell thee thy light shall be clearer then the noon, that thou shalt shine forth as the morning, be thou confident, act faith, year let faith have a perfect work, then it hath, when we trust perfeetly, Be secure because there is hope; That's the first priviledge promised, The second is this,

Tea thou shalt dig about thee.

Some expound this digging tropologically for the works of a fediende. holy

holy worship and obedience to God. These are a kinde of digging - in Gods earth.

Others, Thou shalt dig, That is, thou shalt provide they grave. As if he had said, I promise the favour, not only while thou livest, but when thou art dead, thou shalt have a comely buriall, and be laid in thy sepulcher with honour. The words which follow, [Thou shalt take thy rest in safety] are interpreted to fill up his sense, Thou shalt be laid in thy grave, and when thou art there none shall violate thy ashes, or disquiet thy dust. It is threatned as a sore curse (Fer. 8. 1.) that the bones of the deceased Kings and Princes, &c. should be pull'd out of their graves, and should be spread before the Sun and Moon and all the host of heaven, whom they had loved. Now here (fay they) Fob is affured, that none shall stir his bones, or pillage his tombe, when he should sleep with his fathers in the grave. But I paffe it.

Thirdly, Thou shalt dig about thee, that is, thou shak draw a line of defence or a trench about thee; So Mr. Broughton, Thou Facebis secu- shalt entrench, and lye down safely. The moles safety (who is was velut fossa named from this word in the Hebrew) is in earthing himself; and so is the safety of men in warre. Thus it is an expression of greatest safety, thou shalt be as safe as if thou wert fortified with & fossa muni- walls and trenches, or hadst planted bulworks round about thee.

Fourthly, Others think that Zophar alludes to the fashion of those times; Either first, In their removings, when taking up Puto akudi ad their tents, and intending to pitch them in a new place, they digmorem Arabum ged to let in the stakes and fasten them; To, to dig, is no more but qui subinde ta- this, thou shalt pitch thy tent, or set up thy tabernacle and be in & sedes move- safety: God can protect thee in a tent as well as in a castle. We call the furniture of our houses, our moveables, but they had moveable houses. Or secondly, That he alludes to their digging of wells, which was in those ages and places a noted businesse, as we may reade in Genesis. So, Thou shalt dig, is, thou shalt make provision for thy flocks and cattel (water being one part is put for all) and none shall contend with thee, as the herdsmen of Isaac and of Gerar did, Gen. 26. 20.

Fifthly, I rather conceive digging is put either strictly for tilram ad rem a- ling and manuring the earth, or, more largely, for the labour of any calling; Thou shalt dig about thee, that is, thou shalt follow thy businesse in the place where providence hath cast thee; dig-

Ad sepulcrum pertinet, q. d. sepultus jacebis securus. Aquin.

Tyg. Securus ages acfivallo zus. Vatab.

bernacula (ua bant. Merc.

Fodiendi ops-Cajetenus.

ging is put for the whole fervice of his life, Luk, 16. 3.) the unjust steward when he feared to be called to an account, queries with himself, What shall I doe? for my Lord taketh away my stewardship; I cannot dig, that is, I know not how to put my self to any labour, or calling, especially to a calling of hard labour, and I am ashamed to beg, what will become of me? But what priviledge is there in this that he should dig? I answer first, It is a mercy to have a calling. But secondly, When it is said Thou shalt dig; he means two things futher. First, thou shalt thrive and prosper in thy calling; Thou shalt gain by digging. Secondly, Thou shalt be fafe in thy calling, thou shalt dig without fear or danger, without let or hinderance. When Fobs estate was furprized, his fervants were fome plowing, other keeping sheep, all at work. Now it is promifed that he and his shall dig in quietnesse. To clear which sense, we may connect the later clause of the verse (which I have proposed and shall open as a third distinct priviledge) with this. Thou shalt dig about thee, and thou shalt rest in safety; That is, in labour thou shalt have rest, or, the rest of safety shall be thy portion, in all the motions of thy labour.

Hence Observe,

It is a great blessing when we freely enjoy the exercise of our cal-

It is our duty to have a calling, and it is a mercy to go on pro-

fitably and peaceably in it.

There are some (though I cannot much approve the interpretation) who expound that (Cant. 7. 1.) where Christ speaks to the Church, How beautiful are thy feet with (hoes? to this sense, thy feet are beautiful in thy calling; when a man hath his shoes on, he is fit for businesse, and his feet are never so beautiful as when he is at honest businesse; As the Saints have a spiritual and heavenly calling, in which they deal with Christ and trade towards heaven: So Christ will have them imployed in earthly callings and maintain dealings with men; one calling honours and supports the other; our general calling gets a bleffing upon the special, and in our special callings we have occasion to shew forth our vertues and graces, and fo to honour our general calling: It is a high commendation when we can fay to a Christian, How beautiful are thy feet with shoes? that is, thou art holy when thou are about worldly things, as well as when thou are about spiritual.

spiritual things; This is a truth, and may be a good allusion, though not a proper expolition of that Scripture: Now as our feet are beautiful with shoes, when we go on justly, and righteoully, so when we go on thrivingly, quietly and peaceably in our callings; when though we have much labour, yet we have no forrow in our callings: when though we work hard for the bread we cat, yet we get bread to eat, and others do not eat the bread for which we have wrought.

And thou shalt take thy rest in safety,

That's a third priviledge. The word signifies a lying down, Cubare, cubat whether in the day time for a short refreshment, or in the night qui non dor- for seep. And so it is no more but this, As thou shalt dig, and bum de morte thrive at thy work, fo thou shalt take thy rest in safety, thy rensurpatur bine poses in the day, and thy sleep in the night shall be sweet unto thee. Ishbosheth was flain at noon upon his bed, the night hath

mortui. Druf. been fatal to many. म्राज्य र्याचा मार्थे Note from it,

con 's seu à no- It is a mercy to enjoy rest with quiet.

Asuan or Sept They who are continually hurried with fears, who (like 70b) have had their estates plundered and spoiled, would count it so. How many thousands, lately, in this kingdom, have as it was threatned (Deut. 28. 66.) been in fear day and night, who when they have lain down could not rest an hour in safety? The Scripture gives us many promises about this bleffing, Prov. 3. 24. When thou lyest down, thou shalt not be afraid, yea, thou shalt lye down, and thy sleep shall be sweet, Pfal. 127. 2. So he giveth his beloved sleep. Plal. 3. 5. I laid me down and slept, I awaked, for the Lord sustained me. Psal.4. 8. I will both lay me down in peace and sleep, for thou Lord makest me dwell in safety. When the Lord undertakes our protection we may sleep on both ears, that is, securely and comfortably; when he watcheth over us we shall rest, though thousands watch against us. A good nights rest is the good gift of God, and deserves dayly acknowledgements by man.

The fourth priviledge follows.

Verse 19. Thou shalt lie down and none shall make thee afraid.

Some enterprete this as a repetition, or but as an addition to the former; but we may thus difference them; That promifed rest to his person and family, this to his estate and cattel. The

word

word (Rabats) here used, properly signifies the lying down of many object. The text doth not say, Thy cattell, &c. shall lie down, But thou shalt lie down. I answer, A man and his estate, whether in things living or without life, may be wrapt up in one, we are well and in peace (according to common speech) when ours and all that we have are well.

Hence Note,

A peaceable condition, even for our goods and cattell, is a re-

markable favour.

That our estates are quiet as well as our persons, that our beasts can lie down safely as well as our children, is to be numbred among our mercies. The Pialmist prayeth hard for it (Psal. 144. 13,14.) That our sheep may bring forth thousands, and ten thousands in our streets, That our exen may be strong to labour, that there be not breaking in, nor going out, that there be no complaining in our streets: and least any should judge these but small matters, he casts them up into a great summe, even the summe of all our desires, Happinesse, Happy is that people that is in such a case. Though neither all our happinesse nor our chief happinesse consistent in these outward things; yet such an enjoyment of these things is a happines.

There is a fifth priviledge greater then any of these, and yet but an outward priviledge; This makes the sun of his promised prosperity as the noon-day in his highest zenith of persection.

Yea many shall make sute unto thee.

The Hebrew is, they shall intreat thy face. And the word which cum nomine we translate entreat, signifies also to weary, or tire one out, to be pained either in minde or body; and when it is joined,—as here, est facies, vultus, with the word face, or countenance, it signifies to weary one quem precibus. with prayer and intreaty, that is, to use many intreaties, so many _prece quâ intreaties as weary a man to hear them. That parable which fatigent virgiteacheth that men ought alwayes to pray and not to faint, repre-nes santa mi-sents us with a judge which feared not God, nor regarded men, and audientem and with an importunate widow, who came unto him saying, sam. Horat. Avenge me of mine adversary, and he would not for a while; But 1, 1, Od. 2,

afterward

Deluit corpores

afterward he said within himself, Though I fear not God nor regard man, yot because this widow troubleth me I will avenge her, lest by ber continual coming the weary me, (Luk.18.5. As many are weary of prayer, to some are wearied with prayers, and grant the petitions of the poor, not to releeve them, but to ease themfelves. So the meaning is this, They shall make many sutes to thee, even as many as are made to him that is wearied with futors: though it be a great honour to have futors, yet there is a burthen in it too: The faces of Kings and Magistrates are wearied with

hearing supplications.

Others understand face here (as it is often taken in the Hebrew) for anger and displeasure, and give the elegancy of it thus. Many shall abate, or weary thine anger; when they hear that thou art angry or displeased with them, they shall make so many sutes and petitions to thee, as shall take off thine anger and bring it down. It is hard to be angry with those that are humbled; when God is angry, we may be faid to weary his anger by prayer, or to cause him to give over being angry. The Church wonders when the anger of God outstood so many prayers. O Lord God of hosts how long wilt thou be angry against the prayers of thy people? (Psal. 80.4.) The anger of God can hold out as long as his love, but God will appear weary of his anger, when we are not weary of praying to him. We weary the anger of God and make it faint with supplications, when we supplicate him earnestly and humbly without wearinesse and fainting. As sin and unbelief are said to weary the patience of God, (1sa.7.13. c.43.24.) So prayer and faith (or the prayer of faith) are faid to weary the wrath of God. In this fense the word is frequently used, (Psa.119.58.) I intreated thy favour (or wearied thy face) with my whole heart. Saul speaks in the same form of words (1 Sam. 13. 12.) I said the Philistines will come down now upon me in Gilgal; and I have not made supplication unto (or wearied the face of) God. So then the bleffing here promised fob, is, that many (as subjects to Princes, and tenants to their Lords, yea as man to God) should make their fute and do homage to him. As if Zophar had faid, & colent, tibi Many now despise and undervalue thee because of thine affliction, and heretofore many came boldly to disquiet thy person and spoil tny & dignitatem. Substance; but the case Shall be so altered with thee, that they who before despised thee, shall bonour and reverence thee, (As many of them

Te suspicient supplices erunt propter divitias Druf.

fore terrified thee shall be afraid of thee, and shall humble themselves before thee. They shall fear thy power, and beg thy favour, with renewed supplications, till it shall be a weariness to hear them. Thou stalt be more able to destroy them then deny them. Only take my advice, and hearken to my counsel. Be thou earnest in seeking unto God, and others shall quickly seek unto thee; doe thou make sute to him, and weary his face, and thou shalt see many will come and weary thy face with sutes; Thy very enemies and unkindest friends will be glad not only of thy company, but of a good word or a good look from thee. And in this Zophar spake truer, in reference unto himself and his friends, then he was a ware of; For as others, fo these three, by the command of God (chap. 42.) were glad to come and intreat the face of Job, that he would entreat the face of God for them.

Hence Observe,

Chap. 11.

First, It is an honour to have others sue or seek to us.

In this God gives us a share, and makes us partakers with himfelf in one of his greatest honours; It is the honour of God that all creatures sue to him and depend upon him, that all need his help and that so many perition him for it every day. He is the God hearing prayer, therefore to him shall all flesh come. The highest glory which God hath on earth, is, that so many thousands come thronging to and knocking at the gate of heaven with tears and prayers. One reason why Princes and Magistrates are called gods, is because such as are oppressed or in want make supplication unto them, Prov. 19.6. Many will intreat the favour of the Prince; It is the subjects duty to do it; and the doing of it is the Princes honour: Flatterers are the disgrace of Princes, but suitors are a grace unto them. That civil power is drawn down to the lees, or is at the lowest ebbe, which no man or but few sue unto. And the lowest ebbe both of Zions spiritual power and outward splendour is thus exprest Fer. 30. 17. Thus is Zion whom no man seeketh after. Zion was once sought unto, for thinher the Tribes went up, they went up thither to worship the Lord : and when the glory of Zion should be restored, the Prophet assures her Isa. 60. 14. The sons of them that afflicted thee shall come bending unto, and all they that dispised thee shall bow themselves down at the soles of thy feet; And they shall call thee the city of the Lord, the Zion of the holy one of Ifrael. Isa. 45. 14. The labour of Egypt, and merchandise of Ethiopia, &cc. they shall come over, and thoy shall

fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee, and there is none else, there is no God. To make supplication to any one, either supposeth him to be a God, or that much of God is in him. (Pfal. 45. 12.) The rich among the people (hall intreat thy favour (it is the word in the text) not only poor mean underlings, but the worldly rich among the people shall feek thy heavenly riches, the honourable shall think it an honour to join in communion with thee. The Philadelphian Angel is promised this high priviledge, Rev. 3.9. Behold I will make them of the Synagogue of Satan, which say they are fews, and are not, but doe lie behold I will make them come and worship before thy feet, and to know that I have loved thee, that is, I will make them submit and fue unto thee as unto my speciall favourite. The glory of Christ himself is thus described (Isa. 11. 10.) There shall be a root of Fesse, and to him shall the Gentils seek. To seek or make suir to a man, speaks reverence to and worth in his person, It speaks ability to help, and supposeth willing nesse; it speaks a fear of having that power used against us, and an earnest desire of having it improved for us; honour comes in from all quarters to those who have many fuitors.

Secondly, To whom, and upon what termes doth Zophar make this promise? He makes it unto Fob, and to him in case he should

feek unto God and humble himself before him.

Observe,

Holinesse towards God, makes us honourable and venerable a-

mong men.

I grant some are therefore despised because they are holy, and not a few continue in or turn to unholineffe lest they should be despised. Holinesse which is the beauty of men and Angels, coguntar ne vi- yea of God himself, is accounted a blot among unholy ones; yet all they who are truly are holy honourable in themselves, and they are honourable in the eyes and esteem of many others. Though they are thought unworthy to live in the world, yet the world is not worthy of them, Heb. 11.38. There is more worth in the least grace then in all earthly glory. Them that honour me (Saith God, I Sam. 2. 30.) I will honour, and they that despise me, shall be lightly esteemed. God is the fountain of honour, and yet he receives honour. We give much honour uuro God when we fincerely feek unto him and obey him; they that honour God thus, shall have a like honour, others thall feek to them and obey them. Since

Omnes quodoenodo mali este les habeantur. Sal. lib. 4. ad Eccl. Cathol.

Since thou wast precious in my sight thou hast been honourable Isa. 43.4. All are ready to honour those who are precious in the eyes of earthly Kings, and sue for the favour of their favourites. This in a proportion is true of every one that is precious in the eyes of God, he shall be honoured, sometimes in the eyes of worldly men, but always in the eyes of men fearing God. There is a spiritual excellency stampt upon the face of the meanest servant of God: they that are spiritual see and reverence it. The citizen of Zion is described among other qualifications by this also, he is a man, in whose eyes a vile person is contemned, but he honoureth them that fear the Lord. As grace is honourable, so it is a sign of grace to honour those who are gracious.

These are the promises made by Zophar to encourage Job, both in general, ver. 17. and in particulars, ver. 18, and 19. In the 20th he draws up the conclusion of his speech, setting down the contrary estate and condition of wicked men, and by consequence the estate of Job if he should continue (as he supposed him) wicked. While he spake of mercy, he spake in the second

person, here he speaks of judgement in the third.

Verse 20. But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghest.

As if Zophar had said, If thou doest persist in thy sin, thou maiest look for good till thy eyes ake, and never be blessed with the sight of it; or thy condition shall grow yet more sad, so sad, that thy eyes shall be pained to see it, and thou shalt have no hope to escape it, or if thou hast, it shall be a dying hope, even like the giving up of the ghost.

Here are three branches of this descripton concerning the op-

polite condition of wicked men.

Chap. 11.

First, Their eyes shall fail, in looking for good.

Secondly, They shall not eseape, present evil, if they hope they shall, Then

Thirdly, Their bope shall be as the giving up of the ghost.

The eyes of the wicked shall fail.

The failing of the eyes may be considered two waies. There is first a natural failing of the eyes through age, as also through extremity of want and affliction (which is an accident unto nature) The eyes of the wild asses are said to fail because there was

de cribitur virium extedefectus ad mortem ufque Bolda

no graffe, Jer. 14.6. God threatens the Fews with such troubles as Mould consume their eyes, Levit. 26.16. When Fonathan I Sam. 14. 29. Wanted food, his eyes were dim, and as soon as he had ta-Hebraismus est sted a little honey, see I pray you (saith he) how mine eyes have been enlightned because I tasted a little of this honey. Neither of these ways are we to understand it here. Secondly, There is a nuatio atque failing of the eyes in a moral sence: Though the optick vertue of the eye be like that of Moses, which was as strong and clear at a hundred and twenty years old, as at twenty, yet when a man is disappointed of the thing which he looks for, his eyes are said to fail. The failing of our eyes is the disappointment of our hopes. And the reason of that expression is, because the eye is the instrument, by which we look up, or look out for that, which is the defire, and would be (as we conceive) the fatisfaction of our fouls. Yet further, the eyes may be faid to fail two ways.

First, (As before) When we obtain not what we have long Dum expectant expected : So the captive Fews complain Lam.4. 17. As for bonum & non us, our eyes as yet failed for our vain help: in our watching we have waited for a nation that could not save us. Fob in vindication of Sic con sumptio his integrity professeth, that he never caused the eyes of the widdow mitur in Scrip- to fail Chap. 31.16.) that is, he neither made them stay over long tura. Rab. Sol. for an answer, nor did he chide them away presently with a bad

one. For.

videndo lanrum dolor.

assequentur.

oculorum (u-

Videndo &in- Secondly, This failing of the eyes doth arise from the light of that which we would not fee, as well as from the not feeing of guesecent. Invi- what we would. To meet with that which we look not for, is as troublesome as not to meet with that for which we look. And as want of that good which we would enjoy, fo envy at the good which another enjoyes is a pain unto the eyes. Envy is the worst disease of the eye: when a man seeth another flourish in prosperity and in peace, whom he hates, that monster envy tortures him, and his eyes begin to ake.

In both or either of these senses we may understand it here.

First thus, Wicked men shall look long enough for any good before it comes, their eyes shall fall our of their heads with look-

ing for good because it comes not.

De Fobi emulatoribus & invidis hac arda. Bold.

Secondly, Their eyes shall fail, that is, they shall see the righteous in such prosperity, and raised up to such luste and glory, bitor intelligen- that they shall not be able to bear it. This some give as the peculiar intent of the place. For though the affertion be appliable to all wicked men, yet it seems to aim chiefly at those who insulted over Job in his affliction. These mens eyes, saith Zophar, shall be dezled and sink in their heads, at the splendour of that restitution which God will make in thy estate, if thou wilt but return to God and repent. They who mocked thy fall, shall be amazed at thy rising.

This first clause taken in connection with the counsel before

given, yeelds us this Observation.

The prayers of the Saints draw down good upon themselves, and

trouble upon their adversaries.

Prayer is an offensive weapon as a well as defensive: as it protects us from evil and attaineth good for us, so it wounds our enemies and obstructs the passages of their good. What hinders the desires of wicked men and breaks their projects? what stops the course of their counsels? Some poor soul, perhaps many are praying against them, and then, the eyes of the wicked shall fail, they shall never partake of their expectations. There is a destroying power in the prayers of the Saints, as well as a saving and a helping power. The witnesses have a slame at their lips, fire proceedeth out of their mouthes which devoureth their enemies (Rev. 11.) which most interpret to be their prayers: they pray their enemies to destruction, they pray them into disappointments; their enemies lay designes, and prayer dismounteth their designes, or turns their Artillery against their own breasts.

Secondly, Take the interpretations given of these words in

their own compasse. Then

Observe first:

It is a vexation to wicked men, a very pain to their eyes, to fee the

prosperity of godly men.

A good man is an eye-fore to those that are evil. Haman was in an high estate, a great man and sull of honour, yet Mordecai was an eye-fore to him; Hamans eyes sailed when he saw him, and therefore after he had made report to his friends and to his wife, of the glory of bis riches, and the multitude of bis children, and all the things wherein the King had promoted him,&c. he melts into this sad and discontented conclution, yet all this availeth me nothing, so long as I see Mordecai the few sitting at the Kings gate, Eith. 5. 13. All the pictures in the Kings gallery, did not please and feed the eye of Haman so much as the sight of Mor-

X 2

decas

decai sitting at the Kings gate vexed him.

Secondly Observe.

Wicked men shall never obtain the good things they long for and

Their hopes shall be fruitlesse, their projects successes, their labour shall be labour in vain. The best are sometimes put to it very hard, their refuge and their hopes fail them long, though not for ever, Psal. 69. 3. Mine eyes fail while I wayt for my God. David waited so long that he was even weary with waiting, yet God came at last. The stubborn Fews are threatned, Deut. 28.32. Thy Sons and thy Daughters shall be given to another people, and thine eyes shall look and fail with longing for them all the day long. Sifera's Mother and her wife Ladies looked long through the lattice for his coming, but he came not at all. The eyes of the wicked shall fail indeed, they shall fail with waiting upon their idols and vanities, upon their lusts and lies, upon their relations and friends, upon their policies and plottings: It should make the Saints to lift up their heads and their eyes with confidence, that God will cause the eyes of wicked men to fail.

And they shall not escape.

מנום אבר מנדם bit ab iis.

As they shall not receive the good which they expect, so they shall not be able to deliver themselves from the evil which they Effugium peri-fear. They shall not escap; the Hebrew is, their refuge shall fail them; Mr. Broughton, Their refuge shall be forlorn. You may take it either in reference to their escaping the hand of men, or to their escaping the hand of God. They shall not escape the hand of men, their refuge shall fail them there. When once Saul was forfaken of God, he could not escape the hand of the Philistins, see I Sam. 28. what means he made to escape them, whom he had often conquered, he goes to the devil for help, but he could not escape, Nothing shall doe them good who are for faken of God. And if they cannot eleape the hands of men. much lesse shall they be able to escape the hand of God. As his hand is not shortned to fave, so not to punish. Where he refolves to strike, he can. They shall not escape. This intimates two things.

1. The falsenesse of those props and supports, whether perfons or things, upon which they leaned; I (faith David, Pfal. 142.4.) looked on my right hand, and beheld, but there was no man that would know me, refuge failed me : The help of man often fails good men, though the help of God never fails them. The help of man often fails wicked men, and the help of God fails them ever. They may look in a streight net only on the right hand and on the left, that is, on all creatures, but upward also, on God himself, and yet findno refuge. God will not deliver wicked men, and others shall not. Nothing can save him whom God will destroy, or give up to destruction.

2. The vanity of their own hopes, they have great hopes that they shall get off and out-run their dangers, but they cannot. Their forrows shall be too swift of foot for them, yea their forrows shall pursue them as upon eagles wings. They shall not

escape.

Hence Observe,

There is no escaping the hand of God.

His is a long hand, every thing is within the reach of it. His foot is a swift foot, therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself, neither (hall be stand that handleth the bowe, and he that is swift of foot shall not deliver himself, Amos 2.14. When a prevailing enemy comes, there's no fighting with him, but there may be an escape from him. A good pair of heels may doe us service where hands cannot. But when a people can neither fight nor flee, neither charge nor retreat, their case is desperate. There. is no getting from that vengeance which God sendeth to attach and apprehend his enemies. As all outward helps shall failthose whom God will not help, so God rejects the confidences which wicked men have in him. On that supposition Rabshakeh thought to dash the confidence of Hezekiah, and to perswade him that he should not escape. Is not this he in whom thou trustest (faith he) whose high places and whose altars thou hast taken away? Thou truftest in God, but will God deliver thee when thou hast thus dishonoured him? They that destroy the instituted worship of God, have little reason to hope that God should affist them., while they offer to trust him, which is his natural worship. Seeing then God rejects the confidences which wicked men have in him, and blaffeth every outward thing which they make their confidence, how is it possible for them to escape? When our rock will not fave us, how shall we be saved by a staff of reed ?

The third branch of the text wrings the very dregs of the wrath of God, into the cup of ungodly men.

Spes corum. מבדר נפש Their has shall be as the giving up of the ghost.

When hope dies all dies: hope is the last commodity which a man puts off in this life; but what is their hope worth which is as dead.

Proprie hac tur deliquium anima.

Eft fes illorum abominazio anima. Vulg.

Wox Nephelh hec leco pro halieu & vento

There is much variety in interpreting this expression. The word properly taken lignifies swooning, or failing of the spirits. phrasi significa- The giving up of the ghost, is the total and final failing of the spirits. He can have but few spirits lest alive, whose hope hath given up the ghost. Mr. Broughton renders, Their hope is nought but pangs of the soul: the Vulgar, their hope shall be the abomination of their foul: The sense of which translation seems to be this; That which wicked men receive in hew of, or in answer to their great hopes, shall be an abomination to them; they hope for good, but evil cometh. And every evil is then most grievous, when it freceeds the hope of good. Hope may be faid to give up the ghost, when either the good we would obtain removes further from us, or the evil we would decline comes closer to us: Hope expires when we are presented with visions of sear and forrow, after our highest expectations of joy and comfort: hence some translate the word (Nephesh) a breath or puff of winde, to which the hope of the wicked is elegantly compared, because fumitur. Bold. it quickly vanitheth and produceth no effect, or not the effect hoped for. That complaint in the Prophet, futes this notion fully, (15a 26. 18.) We have been with childe (bigge with hopes) we have been in pain, (endured much to enjoy our hopes and bring them to the birth, but in stead of them) we have as it were brought forth winde, we have not wrought any deliverance in the earth. After long looking, and long labour, all proved but a gripe of winde or a collick fit.

Again, say others, Their hope shall be as the snuffing of the breath, that is, they shall be so angry at their disappointments, that they shall vex & snuff at it. Or thus, The things which they shall receive upon all their hopes placed in & credit given to the creature, shall not be worth a snuff of breath; that is, they shall be light and vain: So some expound that (Mal. 1.13.) where the Prophet brings in that people toyling under the pressures of (that which should have been their delight the publike worthip; ye have faid, Behold

Kes Perate dignæ funt quæ exibilenzur exufflenzur quas flatus repellat longeque projectat.

what

What a wearinesse is it, and ye have snuffed at it; (it is this word) they cried out, we have brought many weighty offerings and facrifice, and what a burthen is it to do io? and ye snuffed at it, that is, ye thought much of it, or were vexed at it, so we translate : But the letter of the original is read thus, ye have faid, Behold what a wearinesse is it, where as you might have blown it away, or blown it off; as if he had faid, you think you have done a great matter, and speak as if ye were all in a sweat at my service, whereas indeed you have done little for me, and what you did, you spoiled it in the doing, you have done it in an ill manner; you have brought me a poor, a lame and a halting facrifice, such as a man might even blow away with his breath, and your own hearts have been more haking, same and light then your sacrifice. So here, their hope shall be as a thing blown or puffed away with a breath, there shall be no stability, no sublistence in it.

The words (according to our reading) teach us, that the hopes of wicked men are decaying and dying hopes. Giving spes corum up the ghost is the last act of life, and the beginning of death. perditio Sept .. As all the hopes of wicked men perish when they die, so while fui sc. rerumthey live their hopes are dying. A godly man hath not only a que suarum tiving but a lively hope (1) Pet 12) A wicked man hath hor vel quod de iptiving but a lively hope, (1 Pet. 1.3.) A wicked man hath but fis impiis speraa dying hope at best, and his hope shall be worse and worse every ri potest aniday till it be utterly desperate. The Propher Foel describeth the ma perditio est

judgements of God upon his antient people by pulling off the bark of a tree, (chap.1.7.) He bath laid my vine wast, and barked my figt-ree; He hath made it clean bare, the branches of it are white. The Chaldee paraphrast glosses it by the expression of this text, He bath caused my figt-ree to give up the ghost; hence the meaning is plain, that, look as a tree (take it for a figt-ree, or any other tree) when you pull off the bark, bears no more fruit, but dies, so shall the hope of a wicked man be: We may say of fuch a mans hope as Christ of the figt-ree which he cursed, neven fruit grow on thee more, thou art a dying tree, thou hast done thy worst, thou hast seen thy best daies, now thy bark is peeled spes corum ef off, thy boughes are bare, thy bope is as the giving up of the flatio anima ghoft.

Lastly, The Hebrew, having no particle of similitude, runs thus afficientur exin the letter, Their hope shall be the giving up of the ghost, that is, cidenter sua A wicked man is often brought into such a condition that he hath he ut fibi more no hope but this that his day is almost days and him site that he hath from conscipne bope but this that his day is almost done, and himself a neer neigh- cans.

i.e. tanto dolors

bour unto death: He hath no hope when he dies, yet all his hope is to die; and that's a miserable hope. Fonahs hope (under temptation) was the giving up of the ghost, therefore he praies hard that God would take him out of the world. Achitophels hope was his death, he being crossed in his wicked counsel went and hanged himself. They who are past all positive hope in this life, retire (as their last reserve) to this privative hope, O that they were dead Not to be, is their hope who are overpressed with fears of being miserable. Despair of all good while we live, makes evil (such is death) the best of our hopes.

The summe of all is, A wicked man is a miserable man. Put the thtee parts of this verse together, and you may read the worst of misery. He that never receives the good be hopes for, and sees others receive that good which he grieves for: He that cannot escape any danger which he fears, nor meet with any deliverance which he desires: He whose hopes are dying, or who hath no hope but to dye, he that is all this, is any thing but happy, and wants nothing but hell (at the very brink whereof he is, when he is all this) to make

him compleatly miserable.

The Prophet Malachi gives us the opinion of those times concerning wicked men, You call the proud happy, and they that work wickednesse are set up; but he tells of a time when they should return and discern between the righteous and the wicked; There is the greatest real difference already between the righteous and the wicked, but God will make a legible difference, a difference so plain and legible, that you shall not need to call in the help of faith (which hath the most exquisite eye) to read it, sense may do it. The oldest eyes, even the eyes of the old man shall discern between the righteous and the wicked, between him that serveth God and him that serveth him not, when the one shall be burnt up root and branch in the fire and flames of justice, and the other refresht with the healing beams of the Son of righteousnesse. Wayt but a a while and you shall see God drawing out these positions in providences towards his people, and making a visible comment upon this text of Scripture. The light of the righteous shall not fail, but the eyes of the wicked shall; The one shall be secure because there is hope, but the other hath no hope to escape, or the hope he hath shall be as the giving up of the ghost.



Chap. 11.

JOB Chap. 12. werf. 1,2,3,4.

And Job answered, and said,

No doubt but ye are the people, and wisdom (hall die with you.

But I have under standing as well as you, I am not inferiour to

you: yea, who knoweth not such things as these?

I am as one mocked of his neighbour, who calleth upon God,

and he answereth him: the just upright man is laughed

to scorn.

His and the two following Chapters, contain Jobs anfwer to the councel and objections of his third friend, Zophar, not excluding what had been faid by the two former. There are four things most remarkable in it.

First, Job sharply rebukes that pride of spirit, and considence of their own opinion which he observed in his friends. He pursues this point from the beginning of the Chapter to the end of

Secondly, He refutes that opinion which they three had maintained against him; namely, that good or evil things distinguish good and evil men; himself shewing by many arguments taken from the various administrations of God, that outward evils are often the lot of good men, and that outward good is often the lot of evil men in this life. This Theam begins at the fifth verse, and is enlarged to the end of the Chapter.

Thirdly, He rejects his friends, as Physitians of no value, yea, as having wronged God whill they feemed to be advocates for him. This he prosecutes with much variety from the beginning of the thirteenth Chapter to the seventeenth verse.

Fourthly, He renews his former plea with God, putting many requests to him, and strongly arguing for a release from, or at least a lessening and mitigation of his troubles.

The whole discourse is somewhat more pressing and sharp,

then either of the former; Joss stile tasts much of the gall and vineger of his forrows in this reply: and there was some reason it should: for seeing his friends still undervaluing the defence he had made, and charging him asresh with that old leven of hypocrisie (as if there were no way to assert the justice and holinesse of God, but by condemning him for unjust and unholy) he could not take it well at their hands, but grows somewhat warm in language towards them; we shall be sensible of it, in opening the body of his answer.

Then Fob answered and said.

He seems to assert rather then to dispute, and is larger in laying down his own positions, then in answering the objections of his friends. Yet indeed a clear affertion of truth is a sufficient consutation of errour; and a clear stating of a question is the real answer of all objections.

No doubt but ye are the people.

The word is usually translated, the multitude; and it comes

Dy a Day from a root which signifies to cover or hide, because a multitude,

Operait, texis, or a great croud of people, hide and cover the face of the earth.

quia multitudo No doubt but ye are the people: The text is taken two waies:

terram tegit. Some reade it as a plain affertion, others, as an irony, which is a

speech filled with derision: while the letter of it makes no doubt,

the spirit of it is an absolute denial.

They who take it as a plain affertion, read thus ; Without all question you are to be reckoned (inter plebem) but as the ordinary Video quodest is fort of people, even as the vulgar, and wisdom is dead with you; if ever your had any wisdom your wisdom is faded, your parts are populares & vobiscum mortun oft sapien- poiled, you have outlived your prime; you are not the men you pretend to be, the choicest and the chiefest, the cream and flower of tia. Pagn. all; no, your speech betrayes you, and saith you are of the people. Putatis quod of vulgar judgements and common understandings. I see no depth ves estis (pecimen totius or- or mysterie in any thing ye have spoken. Thus the Pharisees speak, bis. Vatabl. Have any of the rulers beleeved on him? but this people (this com-Dy Populus mon people, this vulgar) who knoweth not the law, are curfed, ול פודר אום tob.7.49. COUN dole-

tus populi.

Rab. Mos. ben choicest, the elect of the people, some of the Rabbins understand the Rab. Mos. ben choicest, the elect of the people, so the language is ironical. Nahman.

No doubt but ye are the people, the choice, the chosen people: the chose

chosen of God, his elect and precious ones, his favorites and fami. Vos estis lettifliars, to when he opens his bosome, and reveales his secrets; ye are simi in toto pothe Church and people of God, to whom the divine Oracles are com- pulo ac velut mitted. We are thrust out among the prophane.

Again, Ye are the people, that is, the chosen of the people, the representative of the whole nation; as we may say of the House of Commons in Parliament, Te are the people of England, that is, the people have chosen you, and confide in you, as the wifest, the most judicious and faithfull of your several countries, for the carrying on of the affairs of the Kingdom, and the maintaining of their proper rights. In this sense (though they are but a few hundreds, yet) they are the people of the Kingdom. Fob raxeth his friends as arrogating this, ,, Ye are the people, ye are they that would feem Vos effis homi-,, to be a whole nation of men, ye (fure) have got away all the wit wem univerfe-, from the world, ye would be accounted as man-kind, or as the tas. Tygur. ", flower of the universe, ye take it upon you as if all the world defte reprehen-, were epitomized in you three, as if all wife, learned and knowing die afper fo ta-, men had delivered up and put over their judgements and under- men modico fi-" standings, their all, into your hands; yea as if wisdom had yeel- ve sale sie of fel" ded her self captive to you, and ye had devoured all knowledge; forma, Sanet.
Surely ye are the man., The Lord by the Prophet Jeremy (Chap 5. 1. bids then run to and fro through the streets of Ferusalem, to fee if they could finde a man : And the old Cynick went into a throng with a torch by day, to finde a man. A man of wildom Queniam Zoand integrity is The man, other men compared to him are but beafts. phar Johum Zophar at the twelfth verse of the former chatter, compares fob vellicando, pulto the wilde affes colt , and numbers him among the bealts ; here lo onagri, i. e. Fob fits him with an expression; you carry your selves (faith he) stupidissime as if you only were The men, and I, yea all men besides, very beasts or wilde affes colts, that knew neither what ye fay, nor whereof ye cit, vos efis hoaffirm.

And wisdom shall die with you.

Moral wisdom is the knowledge of natural things and of Sapientia es their causes. Divine wisdom is the true knowledge of God rum & bumaand of our selves. We may suppose both wisdoms intended narum, can fahere. As if he had faid, you pretend to so much wisdom, that if rumque quibus you should die, all that's called wisdom must surely die with you, nentur scienthere will be none ('tis to be feared) left in the world when you leave tia. Cicer. 1.2. the world. When the Sun goes down, the light goes down, the de off.

columna totius nationis. Merc.

bruto comparawernt, ideo dia mines, cateri nd was bestia.

rerum divina-

deride the priests of Baal, I King 18. 27. Cry aloud, for be is a god, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked. When the Propher

Micaiah (1 King 22. 17.) was called for to give his opinion about Ahabs expedition to Ramoth Gilead, he knew what they would have him vote (they expected he should join with the rest, and say what they had said) and therefore when Ahab asked, shall we go up to Ramoth Gilead? yea, saith he, go up and prosper. I know you have a minde to go up, I pray go, Ahab relented it as a scorn, and therefore adds, How oft shall I adjure thee that thou tell me nothing but that which is true in the Name of the Lord? They who resolve upon their way, before they ask counsell, are often counsel'd according to their own way; and are led to error in fcorn, because they had no love unto the truth. We finde the Apostle Paul in the highest elevation of his spirit, expressing himself in language extreamly parallell with this of Fob. It feems the Corinthians much like the Laodiceans, had boasted of their spirituall fullnesse, that they were rich, and encreased with goods, and had need of nothing. Yea, saith the Apostle; I know ye are, I will be of your opinion too for once, (I Cor. 4. 8.) Now ye are full, now ye are rich, (all things go bravely with you) ye have reigned as Kings without us, that is, you exalt your felves above us here, as much as a King is above ironiam ut am- his own subjects, you are supream. I and Apollos, whose Minibitiofos illos ad stery God was pleased to use in planting and watering the Gospel among you, are now looked upon as mean fellows, as men of low and poor parts, or at belt but as some good honest Postquam serie dull Preachers, not worthy to be named the same day with your & absque figu-new and high-flown teachers (all this is but an holy scorn put upon them, as his correction in the next line imports) I would to God (faith he) that ye did reign (namely in deed and nune ironica s in truth, I shall not envy you, only I would be bold to put in for a part with you) I would to God ye did reign, that we also might deridet, Calvin. reign with you, I would be glad to share in those gallant Gospel notions you so much brag of: but I fear your portion is but small in true spirituall Gospel knowledge, except in your own Her antithesis conceits, and there you abound sufficiently. Again in the 10th tota est ironica vers. though in another stile, yet fully to the sense, and almost

Christ, we are weak, but ye are strong, ye are honourable but

Ridet (piritus) carnales, ridet caro (pirituales. Descendit ad gravi simam ruborem vel invitos cogat. Bez. in loc. ris vanam corum confidentiam repreffit, див дие сат

E plens oculeis. the words of Job; We are fools for Christs Sake, but ye are wife in

witter corner.

Peffgaam fer

deride.

T abjant

quiesse in what they resolve; They, who would be esteemed to speak nothing but principles and postulata, which must be swallowed, without chewing, by an implicit faith, They, who require assent, rather then perswade it, may justly fall under the weight, and feel the smart of this scornfull objugation, ye are the men, and wisedom shall die with you. The Apostle is expresse, He that thinks (that is, proudly conceits) he knoweth any thing, he knoweth nothing yet as he ought to know I Cor. 8. 2. what then, doth he know, who thinks (which he cannot without highest pride) that he knoweth all things, and that all men must know (if they will know any thing) from him?

Secondly Observe,

All kinde of scorn, is not alwaies uncomely.

We may without breach of charity, or stain of holinesse, check pride with derifion, and freak them below men, who freak themselves above men, on act what is unworthy of men. The Jews are taught by God himself to deride the proud King of Babylon, 113. 14. 4. Thou (halt take up this proverb (or taunting speech) against the King of Babylon, and say, How bath the oppressour ceased, the golden city ceased! &c. vers. 9, 10. Hell from beneath as moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth: it bath raised up from their thrones all the Kings of the nations; All they shall speak unto thee and say, Art thou also become weak as we? art thou also become as one of us? This is the proverb which was to be taken up against the King of Babylon, and it is a taunting proverb indeed. Not only hould the great Princes then alive (who verf. 8.) are expressed under the shadow of firre trees and the cedars of Lebanon, rejoice against him: but even the dead whom he had oppressed are here brought in, insulting over him. When the Babylonian should tumble down to hell, the Princes there are represented riling from their places to give this great Prince the upper hand and the highest room in that kingdom of darknes. Thus hell it felf is faid to be moved, and to be as it were in a hurry, how to eatertain that mighty King, that he who had been chief in wickednesse and in pride, might have this right, to be chief in torment. The dialogue which the dead are faid to have with that deceafed King, is fomewhat like those in which Alexander and others are derided by the dead in Lucian . Art thou become like to us? &c. In what a hear of heavenly zeal doth Eliah

thren or would be rekoned for more than an ordinary man, when I say, I have understanding as well as you, for truly who knows not such things as these? yours is but the common Ephah, and your measure but the measure of a man.

I have understanding as well as you.

Non Jum excors neque cor perdidi.

The Hebrew is, I have a heart as well as you. The heart in Scripture is put, as for the affections, so likewise for the understanding: a man without understanding is a man without an heart: the heart is the treasury wherein the precepts and maximes of holy knowledge are laid up; A good man out of the good tressure of his heart bringeth forth good things. Hear now this. O foolish people, and without understanding, the Hebrew is, and without heart, Jer. 5.21. And in the 34th of this book of Fob, verf. 32. Let men of understanding tell me, the Originall is, Let men of beart tell me : And the Latines call a wife man (Cor. datum) a hearty piece, a man of heart. The name of one of the twelve Apostles was Lebbeus (from leb the heart) lignifying as much as wife or understanding. Some, for, I have understanding, ready, I have courage and height of spirit, as well as you; The heart in Scripture is often put for courage, 2 Sam. 17. 10. He that is a valiant man, whose heart is as the heart of a lyon, shall utterly melt, that is, his courage shall fail. So the Prophet threatens that the mighty mens hearts in Moab in that day shall be as the heart of a woman in her pangs, Jer. 48. 41. The failing of the heart is the failing of courage: that's a good fense here, I have courage as well as you, or I have spirit to stand to my cause and maintain what I have afferted, notwithstanding all the contempt and contradictions which you have poured upon me; you have not yet made my heart fall, though my body, though my estate be cast down. You have loaded me with reproaches and heavy censures, but my spirit bears your infirmity in doimpares himself with his friends, and theologia

I am not inferiour to you.

Mon cade à vobis, vel præ vobis Hebrailmus eft, quo cadere fignificat abjectum esse & inferio-20220

I have the same for kinde, and I have as much of it as you. The Hebrew is very elegant, I doe not fall before you, a man the falls before another is fubdued and overcome. He that fa under in wrastling , is prevailed over: I doe not fall as the weaker, I yet keep my ground and stand upon my legs. So the word

dealt with his people, the text saith, they were cast down in their own eyes, or, fell before their own eyes, that is, they were alhamed and dejected because they saw the prosperity of the Jews.

There may be a threefold sense of this, I am not inferiour to

you, or, I do not fall before you.

First, I am not inferiour to you in honour and dignity, I am as great a man as you.

Secondly, It may refer to his holinesse, I am not inferiour to

you in grace, I am as good a man as you.

Thirdly, Which is specially meant, I am not inferiour to you in knowledge and understanding, I am as wife a man as you. Some render it thus, I yet fall, trip, or stumble no more then you, and I hope to stand my ground in this controversie as long as you date stand against me.

. Hence Observe.

First, That in some cases, self-commendation is not uncomely.

To boast of our understanding proceeds from the want of it: but a man may say, I have understanding as well as you, without a boast. This is a very tender point: example from the servants of God in Scripture; teacheth us to be more ready to speak and write our blots and failings, then our good works or praises; And the rule of Scripture is, Let another man'praise thee and not thine own month; a stranger, and not thine own lips, (Prov. 27.2.) The Apostle also is expresse, that self-commendation is no commendation. (2 Cor. 10. 18.) Not he that commendeth himself is approved, but whom the Lord commendeth. To have praise of other men, is better then to have praise of our selves, but to have praise of God is better then to have praise of men: Yet when men dispraise us maliciously, we may justly praise our selves. Such praise is but to doe our selves justice, which we are more bound to doe, then to any other man.

There is a twofold commendation of our selves, There is a sinfull self-commendation, when we desire to be lifted up in the opinion of the world. There is a lawfull self-commendation, when we desire to be lifted up, lest the glory God should be cast down. When the honour of God is in danger to be abated in our abatings, we may fafely take all due honour to our selves: yea we are bound to honour and make the most (we possibly can) of our selves with truth, when either the truth or honour of

7.

Christ must be lessened, if we doe not. I think (faith Paul) that I have the spirit of God, (1 Cor.7. 10.) he speaks not as if he doubted w' ether he had, but to reprove those who slighted him as if he had not the spirit of God. While he saith only, I think I have the spirit of God, he saith more to his purpose, then if he had afferted strongly, I have the spirit of God. The considence of the salse Apostles, that they had the spirit, gave occasion not only to suspect whether they had it, but to conclude, that they had it not: Pauls modely in but thinking, gave occasion to be resolute in concluding that he had the spirit.

Further, Job doth not only commend himself positively, and say, I have understanding, I have wisedom, but he commends himself comparatively, which is, the must unpleasing way of commendation. We use to say, comparisons are odious, and subject to misconstruction: Yet Job commends himself, at least by comparing himself with, if not by preferring himself before

the foremost of his friends, I am not inferior to you.

Hence Observe.

A man in some cases may so stand upon his own honour, as not to

yeeld or submit to others at all.

The Apostles counsell is, in lowlinesse of minde, let each esteem other better then themselves, (Phil. 2.3.) and yet a time may come when a man with lowlinesse of minde enough may judge himself better then another: When the matter lies between Saints and Saints (of such the Apostle there speaks) one Saint should not lift up himself above another, they should rather give honour to one another, and think others better then themfelves: If any man hath wherein to boast, I much more (saith Paul, Phil. 3.4.) yet he calls himself lesse then the least of all Saints; amongst Saints he cares not though he were accounted the least of Saints; But when his Ministery and Apostleship was under-rated, he speaks of himself at the highest rate, 2 Cor. 11.5. I suppose I was not a whit behinde the very chiefest Apostles, fully the language of Fob here, I am not inferiour to you, no not to the best of you. But were some of the Apostles greater and better then others? was there inferiority and superiority amongst them? No, Apoftleship as an office is of equal honour in all Apostles; but even amongst Apostles some had more excellent gifts and greater enlargements, God did communicate himself more to one then to another, one of those starres differed from another starre in glory:

glory: Thus among Apostles some one might be chief; Thus Paul was not behinde (which I take for a modest expression, that he was even with, yea that he, in some things; went before or entwent) the chiefest of the Apostles. He indeed confesseth at the 12th chapter of the same Epistle, vers. 11,12. I am become a fool in glorying; as if he had said, it is the guise and character of a fool, affectedly to commend himself, but (I have not affected it) ye have compelled me to it, for I ought to have been commended by you (that is, ye ought to have given testimony to my integrity, aud to have maintained the honour of my Ministery) for in nothing am I behinde the very chiefest Apostles, though I be nothing; though you through envy account me nothing, and though I in humility would account my felf nothing, yet (being now put to it) I must speak it out, I am not behind the very chiefest Apostles, or as some render from the letter of the Greek; I want nothing (not a heirs breadth) of their measure, who are Apostles above measure, I am as much an Apostle as they who are more then much rus imp xion Apostles. All this while Paul was no Braggadochio, no vain anson w. Thraso. He doth not contend personally with the Apostles for In qui sunt supreheminence or primacy, but he checks those who hoped to be pra modum excused in undervaluing him, because they valued other Apostles Apostoli. above him, or pretended to have received Gospel mysteries from some other of the Apostles (whose great confidents and familiars they would be esteemed) beyond all that Paul had ever yet taught. Paul (I fay) never wrangled with any of the Apostles for the upperhand, he never said to Matthew, Thomas or Andrew; &c. I am not behind you, or, I am a better man then thou: But because they made use of the parts and gifts of some of the Apostles to slight his, he who some where saith, I am not worthy to be called an Apostle, saith here, I am not behind the greatest, the chiefest of the Apostles. Thus we may stand upon terms of credit with any who lay our persons low, that they may disparage our work, and lay that service low to which God hath called us.

Solomon gives us an excellent observation (Prov. 25. 26.) A righteous man falling down before the wicked, is as a troubled fountain and a corrupt spring. Some enterpret it thus, A righteous man falling into lin, before, that is, in the company or presence of the wicked, is as a corrupt spring, many begin to suspect that his waters are not wholesome, when they see such corrup-

tion swimming at the top, and so refuse to drink him any more, sc. to accept his counsels or instructions. This is a usefull exp'ication; yet I rather give the sence from the point in hand; A righteous man falling, that is, basely submitting, or creeping poorly to a wicked man, is as a troubled fountain. Many a righteous man is made to fall down before the wicked, Abel fell down before Cain, for he murthered him, and fo have thousands of righteous fouls fallen before their bloudy persecutors : but for a righteous man actively to fall down, to crouch or stoop to wicked ones, either through fear or flattery, is an act unworthy a righteous man, A righteous man thus falling before the wicked, what is he? or to what shall we liken him? Solomon tell us, he is as a troubled fountain, and a corrupt spring. A righteous man is a wholesome fountain, a spring of pure water, many may refresh themselves at him: but he by this his foolist at, becomes a troubled fountain, he hath mudded the purity of his own foul, with worldly respects and carnall interests, else he had never bowed to that generation of golden Idols, and graven Images, Noble Mordecai would not fall before proud Haman. He chose rather (if that must have been the issue of it) to fall down by his power, then to fall down unto his person. Giants are called Nephalim, from this word, Fallers, because men beholding their vast limbs and dreadfull stature (like the Army of Israel before great Goliah) fall before them for fear. There are Giants still in every land (though not in body, fuch are very rare, yet in minde) they would be Nephalim, all must fall before, and submit unto them; they would be fofephs, every mans sheaf must make obeisance unto theirs. Paul would never fall down to false Apostles, nay he would not to a true Apostle, when he did not walk according to the truth, he withstood Peter to the face, because he was to be blamed, Gal. 2.11, 14. Though Christians ought in lowlinesse to submit one to another, and in duty to submit to Magistracy, and the higher powers, yet they must not submit to the pride or lust of any how high soever. Thus to bow before wicked men, is somewhat like bowing to an Idol. To adore them is to dishonour God, yearo make them Gods.

Who knows not such things as these?

Meb. cum que wen funt hec.

As he had ballanced himself with his friends, so he thought any man might. Such a treasure of knowledge as this, is no mans peculiar: peculiar: We may gather up such upon the common, we need not travel to the oracles of learning for it, he that knows any thing knows what you say; He that is not (such as you think me to be) a wild assessed, a very fool, may fathom all your notions, they carry no such depth but that line enough may be had in any mans brain to reach their bottom, Who knows not such things as these? Note from it,

First, There are some common principles and easie truths, which

fall under every mans apprehension.

Who knows not such things as these? The Apostle (Heb 6. 1.) speaks of the first principles of the doctrine of Christ. The objects of knowledge are of various degrees, according to the degrees of capacity in the subject. (Heb. 5. 14.) we reade of strong meat for men of full age, and milk for babes. The youngest childe feeds on milk. Who knows not such things as these? Some principles in Religion are of so easie a digestion, that even babes in Christ may feed upon them and suck them in. We say of those commodities which are rich and high prized, they are not every mans money; so we may say of those truths which are dark and mysterious, they are not for every understanding: He that hath an understanding, may understand so much of the mystery of Christ as may light him safe to heaven; though some things are too high for those who are highest to understand fully, while they are here upon the earth.

Secondly Observe, Who knows not such things as these? It is a shame not to be acquainted with common principles.

Every one knows these things; what? not understand that which the meanest may understand? We finde the Apostle improving this argument, Rom. 2.4. Where (having convinced the Gentiles in the former Chapter for sinning against the light of nature and the benefits of creation) he proceeds to convince the Jews for sinning against the light of Scripture, and the mercies of redemption. Despisest thou the riches of the goodnesse and forbearance of God, &cc. Not knowing that the goodnesse of God leadeth thee to repentance? Art thou a Jew, one that boaltest of so much knowledge, and dost not thou know this common principle? dost not thou know the meaning of the goodnesse and forbearance of God? every childe in holy knowledge knows the voice of mercy, that it bespeaks our return to God, or leads not repentance. The Apostle deals with the Cerinthians upon

the same ground (I Cor. 11. 14.) about the wearing of long hair, Doth not nature it self teach you? it is a shame for you to be ignorant of that which you may learn at the school and university of nature; nature teacheth, that if a man have long hair, it is a shame unto him; It is not only a fin, but a dishonour for a man, to do that, which his being a man tels him he should not doe. By a like infinuation Paul labours to keep the Ephesians at furthest distance from grosse sins; for this ye know (faith he) that no whoremonger, &c. bath any inheritance in the kingdom of God and of Christ. This is a received truth; do you not know this? I know ye know it. Some truths can hardly be known by all our study, many are known without any study. It is almost as bard to be ignorant of some things, as it is to know other things. There will be a fore reckoning with the world one day, because they are not feen in the deep mysteries of Christ, having been often shewed them; but when it shall be found that they are not seen in that, which they could not but see, except they had shur their eyes, this will render them altogether inexcusable, and shut their mouths for ever. The more easie any truth is, the harder will be our suffering and the greater our sin if we attain not to the knowledge of it:

Thirdly, Jobs friends carried it, as if their discourse had been all riddle and mysterie, yet he tells them, Who knows not such

things as these?
Hence Note.

It is a vanity to pretend mysteriousnesse about vulgar truths.

Some cover the sun with clouds, and put disguises upon the plainest doctrines. They dig deep for that which lies above ground; and in stead of enlightning what is dark, darken the clearest light. They speak and write of things as new and never known, when as all that hear or read them may justly reprove them with that ancient Proverb, You tell us news, or in the language of this text, who knows not such things as these?

Fob having thus rebuked the pride of his friends, begins to

check their fcorn,

Verse 4. I am as one mocked of his neighbour, who calleth upon God and he heareth him; the just upright man is laughed to seorn.

I am as one mocked of his neighbour.

The word signifies scorning joined with laughter, strictly cal-

led derision. The letter of the Hebrew is, I am the laughter (the sport or pastime) of imy neighbour; he speaks partly in the first, and partly in the third perion : He doth not fay, I am as one mocked of my neighbour, that had cast it too directly upon his Noluit Fob difriends, but, I am as one that is mocked of his neighbour, and so cere prima perlets it light where it will. Fobs comforters had high thoughts of Sona, Socio meo themselves, and low thoughts of him: A man that is mocked, is fed focio suo in under the greatest contempt, and meanest estimation. I am as one destin loqueremocked, &c. as if Job had faid , In stead of comforting , informing tur. Merc. and supporting me, you have mocked me in my adversity.

Observe, It is an addition to affliction, to be mocked in affli-

Etion.

Mocking is one of the greatest afflictions; amongst the sufferings and cruel persecutions that the Saints endured, the Apofile mentions this, They had tryall of cruel mockings (Heb. 11.36.) Who knows how deep sharp words will enter, and what wounds they will make? They not only wound the name, but the spirit, they stab to the heart. It was one great part of the sufferings of Christ, he was mocked and used like a fool in a play, they put a robe on his back, a reed in his hand, and a crown upon his head; and when he hung on the croffe finishing the work of our salvation, they (in highest scorn) bid him save himself. The Apostle Jude affures us that the Lord is coming to execute judgement upon all and to convince all that are ungodly of all their hard freches which they have spoken, Hard speeches are as bad as hard blows, and amongst all hard speeches mockings are the hardest. A man will easier receive a blow from his friend, then a scorn from bis friend: Scorning is fundamentally opposite to the fundamental laws of love. This is the second ingredient which imbittered his sufferings, I am as one that is mocked of his neighbour.

Secondly Note, The nearer they are from whom we receive dif- ab amicis as-

courtesies, the nearer they go to our hearts.

A wound from a hand afar off, is far off from our hearts, lie acaleum What? Thou my friend, Thou my familiar use me thus? The mock of a neighbour is cutting, almost killing. The unkindenes of a friend bath most of the enemie in it. When Christ perceived his own Disciples withdrawing, he was extreamly troubled at it. Many of the people were offended and went back, and walked no more with him, and he complained not, he expected no better

cepta contunito

mom :

from them: but when he saw his Disciples hang a little off, he expostluates, Will ye also go away? (Joh. 6.67.) what, you my Disciples? as if he had said, that will be a crosse indeed, your departure will be a home-affliction; it is no wonder if others do it, but will ye do it? will ye go away too? And because the sufferings of Christ, were to be the highest in all aggravating circumstances, that they might answer all the aggravations of our sins, therefore he was wounded (as the Prophet speaks) in the house of his friends, betrayed by his own Disciple, and by a Disciple kissing him. Betrayest thou the Son of man with a kisse? (Luk. 22.48.) Any treason is bad enough, but the treason of a Disciple, and of a Disciple kissing is worst of all. But as it behoved Christ to fulfill all righteousnesse, so to receive all unkindnesses, and therefore this. Though (as I have noted already) Job was not a type of Christ, yet their sufferings were very like: Christ was wounded by the lips, and Fob by the tongue of a friend. I am as a man mocked of his neighbour.

Who calleth upon God and be answereth him.

There is a difference among expositours about the antecedent of this Who: whether it should be refer'd to Fob, or to the neighbour about whom Job speaks. I am as a man mocked of his neighbour, who, which neighbour calls upon God and he answers him. So some understand it, and then the words are a description of Jobs neighbour, I am as a man that is mocked of his neighbour, and what kinde of neighbour is he? he is one that useth to call upon and to be heard of God, he is, a man acquainted with God in prayer. The Hebrew word which we translate to call upon Dieitur eui ex God, notes a sort of men whose chief busines or trade was to call upon or invocate the Name of God. (Pfal. 99. 6.) Moses and Aaron among his Priests, and Samuel among them that call upon his name, they called upon the Lord and he answered them; implying, that it was their special calling to call upon God: So saith Fob, I am as one mocked of his neighbour; which neighbour is one that calls npon God, that's his profession or his work; and 'tis as a in Deifamula, painfull so a most noble work. Prophets and Priests were profeffed callers upon God, That interpretation of the word gives the sense thus, I am derided by neighbours, who yet are such as would be loth that God should deride them: they deride me whose

bit invocare Deum Bold.

Siccine ludus & fabula ero etiam illis, qui 216 focii mei sunt ejusdemque consortes ministerii? duty it is to pray for me, and to pray with me; you are men of prayer, Bold.

Chap. 12. An Exposition upon the Book of JOB. Verse 4. 177

men that call upon God, and you have the favour to be heard of God, God is facile and favourable unto you, but ye are hard and Ego risui sum soure to me, you shew me no favour; how uncomely a thing is this, socio meo, qui that you who wait to be heard of God should not hear me? or that you who are heard of God should deride me? This exposition as it may stand with the letter of the Text, so it may teach us this audit : q t deleffon.

They who have had experience of Gods tenderness to help them facilem habet. and hear their prayers, should be very tender to others when they call

to them and seek their help.

What? Should I be mocked of a neighbour that useth to call upon God? such carriage looks like theirs who call not upon God. You that have had answers from God in prayer, & know what it is to be answered, think what it is for you but to deny a friend, especially to mock a friend when he calls upon you in the day of his calamity. Will you take it well if God deny you, or, fend a mock in stead of an answer to your prayer? You that have any suit to God, be not hard, much less inexorable, when distressed friends sue unto you.

But the antecedent seems rather to be 70b himself. I am as one mocked of his neighbour, who, that is, which man thus mocked, doth yet call upon God and he answers him: they mock him, but God ego, in vocabit doth not mock him. Or thus, I am as one that is mocked of his neighbour, who thereupon takes an advantage to call upon God, and go to God when he cannot be entertained, or is rejected by men, and he hears him. The vulgar translation reacheth this aur ab eo, esense very clearly, He who is devided of his neighbour as I am, mollietur inter-

will call upon God, and God will hear him.

There is a difference in the latter clause, & he answereth him; we put it in the present tense, he answereth him; others in the preterperfect tense, he hath answered him; some in the future, rem,me exaudihe will answer him; he calleth upon God that he may answer him re solebar, sed or to be answered by him: So Abraham speaks (Gen. 23. 8.) Intreat for me to Ephron that he may give me the cave of Machpelah; Thus here, he calls upon God, and he answereth him, that is, he calleth upon God that he may answer him, he hopeth to speed well in heaven with his petition, though he speed ill on earth.

Hence Observe. First,

It is the priviledge of the Saints when men fail and reject them, to make God their refuge, and their recourse to heaven.

Ic. Socius, quities deum inum in omnibus

Qui deridetur ab amico, sicut deum Gexaudiet cum. Vulg. Et respondet illz i. e. ut exaudipretatio fig Jumatur prout. Antebac cum ad deum clamao nunc eum idem facturum non despero, me nunc qui tatu sum vos mei scipridetis ? Merc.

They

in loca.

They who have interest in God, know how to make this improvement of it : If the world cast out the Saints, God will take them in : his stile is, The helper of the friendless. And Davids experience was, When my Father and my Mother for sake me, the Lord taketh me up (Plal. 27.10.) that is, though my Father and Mother, who are neerest to me, should be so unnatural as to re-Wi deest auxi- strain their bowels, and forsake me; or though they should be lium humanum, restrained from doing me those offices which nature dictates, yet ibi maxime ad- the Lord takes me up, so. in the everlasting arms of mercy: His est auxil um di- love never changes, nor can any thing stop the motions of his love. His love is hottelt to us when the love of man waxeth cold. The departures of friends bring him neerer to us, and where creature-comforts end, the comforts of God begin. They are in a sad condition, who being cast off by men, have not a God to call upon, and go unto. Only they who can have accesse to God, need not fear the recesses of men.

Secondly, Observe,

That the repulses which we meet with in the world, should drive

us nearer to God.

I (faith 70b) am mocked of my neighbour, what course shall I take? shall I lye down and vex? shall I fret my self and pine away? I know a better way than that: I will call upon God, I will try what's to be had in heaven, now that the earth hath nothing for me; men have not an ear for me, but fure enough God hath not only an ear to hear, but a heart to pity, and a hand to work deliverance. The holy Prophet resolves, It is good for me to draw night o God (Pfal. 73.28.) And when he faith, 'tis good his meaning is, 'tis best. This positive is superlative. It is more than good for us to draw nigh to God at all times, it is best for us to do fo; and it is at our utmost peril not to do fo; for lo, (faith the Pfalme, ver. 27.) They that are farre from thee shall perish, thou shalt destroy them that go a whoring from thee. It is dangerous to be farre from God, but it is more dangerous to go farre from him. Every man is farre off by nature, and wicked men go further off: The former shall perish, the latter shall be destroyed: He that fares best in his withdrawings from God, fares bad enough; Therefore it is best for us to draw nigh unto God. He is the best friend at all times, and the only friend at some times. And may we not fay, that God suffers and orders evil times, and the withdrawings

of the creature for that very end, that we might draw neerer unto him? doth he not give up the world to a spirit of reviling and mocking, that he may stirre up in his people a spirit of praying? This is a gracious defign of God, and we should interpret the neglects, the contempts and scorns of the world, to be as the voice of God saying to us, Come to me and see whether you shall not have better usage, see whether I will scorn you; you have loved the world too much, you have too much pleased your felves with the smiles and good looks of men; you have been taken & overtaken with the things of this life, come to me, and take (you cannot over-take) the things of eternal life. The least things of Heaven are more noble than the greatest things on earth. Shall we not then prize the great things of Heaven much, when we can hardly enjoy the least things of the earth? Shall we not when we are mocked of our neighbours call upon God, we having this affurance, that he will not mock, but answer us?

And he answereth him.

The answer which God makes to such as call upon him, is either to the outward or to the inward man: He answers the inward man, or the spirit of man, by a hint from his Spirit. Satisfaction to our spirits, is an answer from the Spirit. Lord (having faid to the foul, I am thy falvation) faith alfo, I am thine honour, I am thy credit, I am thy liberty, I am thy riches, I am thy friend, the foul is more abundantly filled than with riches, 'credit, liberty, friends, or honour. Again, answer comes to the outward man, providence speaks to some as the spirit doth to others. We having called upon God, fee the creature at work rowards a redress of our evils, & a supply of our present wants. Under the Law God answered many waies: He answered by Urim and by Thummim, by Prophets and by dreams, by visions and revelations. And though we have not fuch answers now, yet we have as fure answers. God never receives any prayer which doth not receive an answer. We may call upon men and not be answered, men may go to Idols, to lying vanities, and not be answered; but if we go to God, we shall.

Hence Observe,

Prayer and seeking unto God are not in vain or fruitless.

The Lord will answer. Sometimes he answers before we call; and he gives before we ask; and he promiseth if we ask he will

A 2 2

give,

give, and answer if we call. Christ raiseth up our confidence that God will hear us, because men doe. (Mat. 7.9, 10.) What man (saith he) is there of you, whom if his Son ask bread, will he give him a stone? or if he ask a fish, will be give him a Serpent? Christ argues from that readiness which is in men (especially in those who are in relation to us) to give, that God will give much more. If ye then being evil, know how to give good gifts unto your Children, how much more shall your Father which is in Heaven, give good things to them that ask him? If a Father will answer when a fon asks, much more will God: Yea though when a fon asks, a Father will not answer; though when a fon asks, a Father mocks, and in stead of bread gives him a stone, in stead of Fish a ferpent, though in stead of granting, he cross his sons petition; yet be confident your Father in Heaven will answer, he will not mock, he will not give stones for bread, nor a serpent for Fish, he loves to be giving, and to be giving good gifts is his delight.

Further, From these words taken together, we may Ob-

ferve, That

As it is sinful, so it is extreamly dangerous to mock those who

have the ear of God, or acceptance with God in prayer.

Will you use him ill that can go and tell God how you have used him, and shall be sure to be heard? It is uncomely to mock an enemy, it is more for one friend to mock another, it is yet worse to mock a friend in his affliction; but it is worst of all to mock any man living that is praying in Faith, and humbling himself before God. Such the Pfalmist brands, ye have shamed the Councel of the poor , because God is his refuge. (Psal. 14 6.) That is, ye have derided godly men, when ye have heard them pray in their affliction. The great wits and politicians of the world smile at the simplicity of those who make such a business of prayer in times of distress: who, when they hear of any troubles arising, presently give this counsel, come let us go pray and feek God. This counsel of the poor they shame, and think them filly fellows who give it. They had rather lay their heads together a plotting, then their hearts together a praying. And if fuch joyn in counsel to call for prayers in times of trouble, it is not out of an opinion, much less out of Faith that it will do any good, or prevail any thing, but only to please the people, or comply with a party: for in truth they shame those counsels of the poor,

as the poorest Counsels. Some are ashamed of prayers, and others will put them to shame who pray. The best I can do for such as deride prayer, or those who pray, is to pray for them, as Christ for his crucifiers, Father forgive them, for they know not what they doe. Doe you know what you doe, when you mock a man that can pray? I believe you do not, therefore I will tell .you: you mock that spirit by which he prayes, you provoke God to whom he prayes, you stir up the whole Church against you, for whom he prayes, you fet the chariots & horsemen of Israel against you, you turn armies against you, that is, you turn the prayers of all the people of God against you, when you turn against prayer. Do you know what it is to provoke such who can complain to God of your provocations? You were better have tales told of you to the greatest enemy you have in the world, then to have tales told of you unto God, by those, whom he is pleased to number among his friends.

70b having thus fet forth how he had been affaulted by men, and how he had retreated to God; now laies down a general proposition, as a corrollary or conclusion drawn from all, The

just upright man is laughed to scorn.

The just upright man.

Fob speaks still in the third person, he doth not say, I who am ping a just upright man, am derided, he speaks modestly as, Paul, 2 Cor. Din

12. I knew a man. So here, The just upright man.

Both words are near a kinne in fignification, the one at most perfette justus doth but explain and heighten the other. The just upright man, i.e. justiffimus. is the man justly upright, or uprightly just. The latter word is vel integritate plural in the Original (as Gen. 6.2) noting a man that the perfectio. plural in the Original, (as Gen. 6.9.) noting a man that acts in Vox Thamim the exactness of uprightness, even all manner of uprightnesses, adverbialiter or a man so upright, that he hath the uprightness of many men potest sum. in him; for as we fay of some men who are egregiously dishonest, that when dishonest men are scarce, they may go for twain; so some men are so exactly upright, that where upright men are scarce (as they are every where) they may be reckoned for two or many.

But how is this just man, who hath the uprightness of many upright men in him, entertained in the world? doe not all reverence and adore him? The next words shew us his usage. The

just upright man.

Iustus perfetti

Is laughed to scorn.

Irrisio justus perfedus. Heb. Hic te ludos facit. Plaut.

He was mockt before, now he is laughed to fcorn. The Original is the fame, though the fence be intended; he is not only laughed at, but he is a laughter. The perfect just is a mockage, fo Mr. Broughton, the abstract is put for the concrete. A man that is through in justice, through in integrity & purity, this man : is made a laughing stock, a jest, a sport, he is loaded with difgrace, while fome are unburdening themselves of forrow. They resolve to laugh and be fat, to be merry and sing care away, but they want a theam, a subject; none fo fit as the just upright man: Come let's passe upon him. Thus He is laughed to scorn. As if 70b had faid, It is no great wonder to see that I am mocked of my neighbour, for this is according to the wont and old custome of the world, the just upright man meets with such dealing every where; it is no new thing which I suffer, mine is but a common lot with the best of the Saints. If I am laughed to scorn, so have my betters been. Hence Note.

First, That holiness is under disgrace among unholymen.

It is not alwaies a disparagement to be laughed at; the best may be laughed at, the just upright man is so. Feremiah was more then so, he was a Prophet of the Lord, yet he faith, I was a derifion to all my people, and their fong all the day, Lam. 3.14. He was a derifion, and a derifion to all his people. Some read thus, I, together with all my people, am a derision, as noting that he and all that adhered to him or owned him, were derided. So speaks the Prophet Isaiah typically of Christ, chap. 8.18. Behold I, and the Children which thou hast given me, are for signes and for wonders in Israel. Our translation makes all his people deriders of him? And then all doth not include every individual, but only shews the great and general Apostacy of that people, from all respect to this Prophet, or to his ministery. How often doth holy David, that Heavenly finger, complain of those who made hellish songs upon him? And Job complains of this more then once, read Chap. 17.2.6. Chap. 21.3.&c. Paul was one of the ablest speakers, in the mysteries of the Gospel, that ever lived: yet when he came to Athens (Act. 17.) they fay, what will this babler fay? Solomon gives us a proverb to this point (Prov. 14. 2.) Fie that walketh in his uprightness, feareth the Lord, but he that is perverse in his waies, despiseth him. It is a truth, if we understand the antecedent

cedent to him, to be the Lord, and fo make the opposition thus, He that walketh in his uprightness, feareth the Lord, but he that is perverse in his waies despiseth him, that is, despiseth the Lord. But the meaning of the proverb is this, A man walking in his uprightness feareth God, but a perverse man will despise him that walketh in his uprightness; you are so precise, you go so gingerly, as if you were passing a narrow bridge over a deep precipice, you will not turn aside or step awry, not you: thus he is despised. The Apostle reports us a great example of this unholy scorn, (Gal.4. 29.) He that was born after the fleth, did per secute him that was born after the Spirit. Ishmael persecuted Isaac. Moses tells us the manner how, and the weapon wherewith; I shmael did not lift up his hand against Isaac (as Cain did against Abel) but his tongue; He mocked him, (Gen. 21.9.) Those greatest differences in divine Heraldry of being born after the flesh and after the spirit, thew where the quarrel lay, it was the spiritualness of Isaac, which rendered him so obnoxious to his carnal brother Ishmael. Isaac was born after the spirit, & doubtless he shewed some fruits of the spirit, which Ishmael did not relish, and therefore mocked him. Even fo it is now (faith the Apostle there) & we may now fay, even so it is now: the reason of it is that of the Apostle, (1 Cor. 2. 14.) The natural man receiveth not the things of the spirit of God, for they are foolighness unto him. A rational man laughs at, and foorns a foolish thing; Now the natural man hath reason enough (he may be a man of the most sublimated reason) but having no grace, he understands not the things of the spirit of God, therefore they are foolishness unto him; Those things which are fullest of Divine wisdome, are counted most foolish by him that understands them not. As they are fools who cannot understand, so some wise men count many things foolish which yet are above their understanding. No marvail then, if they use them as foolish things, if they mock and fcorn them; no marvail, if they deride those who trouble themselves with such baubles and toyes as they conceive the things of God to be. No marvail, if they count them a company of hairbrain fellows, who are most conscientious about them. Hence it is that Gospel simplicity is mockt as simpleness, punctual obedience, as scrupulousness, forrow for sin, as dumpishness, zeal, as madness, contempt of the world as ignorance of the worth of it, felf-denial, as a wronging of our felves. It is recorded in the life.

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Christiani ab junt qui videbantur genus Airionis nove dy malefica Suit in vita Neron.

of Nero, that the Christians were despised and mockt as a sect of filly fools, by the wife Citizens and grave Senators of Rome, be-Ethnicis derist cause they seemed to use a strange kinde of superstition, or a new Religion, and would be wifer in their generation then the rest beminum super- of the world. Reproach is one of Satans choice engines to batter Sion with, he hath scarse such another shaft in all his quiver to wound Religion at the heart with. This Lyon in the way frights many from entring into, or appearing in the wayes of God. It causeth others to apostize and forsake the wayes of God, after they have entred into, and for a time appeared in them. As Zedekiah durst not obey the word of the Lord, in rendring himself to the Babylonians, so many are afraid to obey the word of the Lord in rendring themselves up to Sion, left some finding them there should mock them, Fer. 38.19.

Secondly Observe,

As holiness in any degree is subject unto scorn, so they who are

most holy, meet with most scorn.

The just upright man, who would be holy to the height, shall have fcorn to the height. If a man ferve God (as David daunced before the Ark) with all his might, a Michaels wit will mock and teem with a prophane jeft, though she be cursed with barrenness all her life after. That childe of the flesh made her flesh childless unto the day of her death, 2 Sam. 6.23. If a man do (as Christ expects) some singular things, he may quickly be laughed at for fingularity. Paul in the high actings of his faith was accounted mad, 2 Cor. 5. 13 It is possible to move in the ordinary course and common round of Religion, and to have fair quarter, yea to have respect and be accounted wise in the world; but he that will be a just upright man, that is, he that sticks at small matters, & acts the greatest; He that will not go an hairs breadth from the minde of Christ, and will do his whole minde; he that will walk precisely, accurately, and as we say in print, this man may foon have the honour to be called a fool in print, at best he shall be laughed at, let him look for it; all holiness may come under contempt, but the more holy you are, the more subject you are unto contempt: never think to get credit in the world by your holiness: It is enough that holiness hath credit with God and good men. The Apostle assures us (Heb. 11.) That those worthies of the Jewish Church (whose names sparkle like bright starres in the Firmament of that Chapter) obtained a

good report, through faith (vers. 2.) But of whom, or with whom? did the world think the better of them, or well of them, because of those high and heroical actings of their faith? No, the 36th. Verfe tells us, they were both scourged, and mockt by the world for all their faith. These gallant men in grace, had a good report with none but gracious men, and the God of grace. If we will now live after their rate by faith, and walk in the uppermost regions of Religion, we must expect a good report there only, where they found it. Those works of faith which are most above reason seem to be without reason, and that which is most pleasing unto God, feems to have not fo much as any thing of a man in the eyes of many men : you venture not only liberty, estate and life, but your very discretion if you walk in the cleanest paths of wisdom. Few have holy wisdom enough to be accounted fools, or seriousness enough in the things of God to be laughed at, especially to be laughed to scorn. No man knows where his worldly losses will end, when once he hath gained Christ, It is an experienced truth, which is lent us by a Noble Patriot yet living. That man will but deceive himself who hopes to save any thing by his Religion but his soul. The just upright man is laughed to scorn, and the more just he is, the more he is laughed at.

JOB

JOB Chap. 12. Vers. 5, 6.

He that is ready to slip with his Feet, is as a lamp despised in the thought of him that is at ease.

The Tabernacles of Robbers prosper, and they that prowoke God, are secure, into whose hand God bringeth abundantly.

IN the former context which contained the preface to this enfuing discourse, Job taxeth the pride and self-conceitedness, the scorn and contemptuousness of his friends. They thought themselves the chief of men, and mocked him, as if he had not been

so much as a man, or not to be numbred among men.

Now he enters upon the argument it felf; And in these two Verses laies down two positions in direct opposition to what Zophar had afferted. He at the 17th. verse of the 11th. Chapter, describes the state of a godly man, exceeding the light of the moon-day, and of the morning. Thine age shall be clearer than the noon-day, and thou shalt be as the morning, &c. And at the 201h. verse he gives ungodly men their doom. The eyes of the wicked shall fail, and their hope shall be as the giving up of the ghost. Both these conclusions are contradicted by Job, the former in the 5th. Verse, and the latter in the 6th. In the 5th. He that is ready to slip with his feet, is as a lamp despised; As if he had said, Thou tellest me that a godly man shall be brighter than the sun at noon, that his brightness shall increase like the morning sun, more and more unto the perfect day; whereas, alas, I see all the light which many a godly man hath, no bigger than a candle or a lamp, and that not like the light of a great candle neither, or of a goodly beautiful samp, but like the light of some poor candle of the sixteens, or of the meanest lamp. There is a great difference between a lamp and the Sun. What is the light of the most shining lamp, to the light of the sun? but the difference is greater between the sun & a base blinking lamp. I see their light no clearer, than that of a despised lamp, whose light thou talk stup to the sun at noon for clearness. The holiest men, if afflicted, do but smuther instead of Shining. Again, thou tellest me that The eyes of the wicked shall fail, and that their hope shall be as the giving up of the ghost; but I have often seen and

can give thee proof of it, the eyes of such are blest, and refresht with the desire of their eyes; they see what they most desire, prosperity in their dwellings. The Tabernacles of Robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly. Thus the opposition stands in these two Verses, as they are an answer to what Zophar had promised as the portion of the righteous, and threatned as the lot of wicked men.

He that is ready.

That is, he that is very neer flipping. The Hebrew (Nachon) Frequens of in signifies to be prepared or disposed, yea to be destinated to such Scriptura usus a purpose, it signifies also to be fixed and settled (Psal. 108.) O God, my heart is fixed, or, my heart is ready. He that is ready to flip, is, as it were, fixed to flip, he is fet in a state wherein he natus. cannot stay. All men in the world are in an unsetled estate, in a flippery condition, but some are in a more slippery condition, than others; They are (as we fay) next door to destruction, within a step of danger, ready to tumble and fall from the pinacle of their prosperity. There are preparations for ruine as well as for rising. He that is ready

COCH 1177 big es quod est dif-

To slip with his feet.

There is a two-fold flipping with the feet spoken of in Scri- Tyo Nutavit. pture.

First, There is a slipping into sin; of that David speaks, P [al. denotat ruinam, 73.2. As for me, my feet were almost gon, my steps had well nigh flipt, when I saw the prosperity of the wicked, that is, I had almost sum, & firmifinned, I was tempted to hard thoughts of God and of his waies, tas pedum conas he explains himself at the 13th. Verse of that Psalm, shewing stantem rerum what the slip was, Then said I, verily I have cleansed my heart secundarum in vain, and washed my hands in innocency; This was the thing he statum. was ready to fall into, to look upon all his labour, as lost labour, as labour in vain, which he had bestowed in attendance upon the duties of holiness and repentance.

Secondly, Slipping with the feet, is to fall into affliction. When we decay and decline in honour, credit, riches, and poffeilions, we may be faid to have got a flip. 'Tis a proverbial speech, and we finde it frequent in Scripture; his foot shall slip, that is, he shall down, his state shall change. Moses describes the Lord thus speaking of his enemies (Deut. 32.35.) To me

Nutatio pedum calamiratem,

belongeth

belongeth vengeance and recompence, what then? Their foot shall slide in due time; these men supposed themselves setled upon a rock, that they were so established that nothing could remove them; but in due time they shall finde that they stood upon ice, or glass, their foot shall slide, they shall fall from their heights and seeming holds in due time. So (Pfal. 94.18.) When I said. my foot slippeth, thy mercy, O Lord, held me up, that is, when I gave my felf for a loft man in the world, then the Lord supported me. (Fer. 13.16.) Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains. Dark mountains, are mountains of forrow and trouble, to stumble upon the dark mountains, is to be ruined among our troubles. To stumble, slip, fall, run all into the same sense. In pursuance of which, the state of wicked men is called a slippery state, and the place upon which they stand, a slippery place. Pfal. 73 18. David being much troubled at the prosperity of wicked men, and so troubled that his steps had well nigh slipt, staied, or recovered himself, by remembring that his enemies did not stand fast. I went into the Sanctuary of God, and there I found that thou didst set them in slippery places: and when he found that their estate was slippery, that they should shortly fall, then he kept his ground and stood upright. Who can envy or be grieved to see a man in an estate great and prosperous, wherein vet there is no continuance, or from which he must shortly fall, and in the fall bruise and hurt himself more, than he did comfort. himself in his standing? all the things of this life, especially to wicked men, are fet in slippery places. The world it felf is slippery, and so is all that's in it. The world may be compared to that sea of glass (Rev. 4.6.) It is a sea for the uncertain motions, and tempestuousness of it, and it is like a sea of glass for the slipperiness of it. Glass you know yields no good footing, neither doth the world to any that would stay themselves upon it. And as the sliding of our feet speaks the change, so the firmness of our feet, the establishment of our estate, Pfal. 121 3. He will not suffer thy foot to be moved; a man cannot go without moving of his feet; and a man cannot stand whose feet are moved. The foot by a Synechdoche is put for the whole body, and the body for the whole outward estate : Yo that, He will enot suffer thy foot to be moved, is, he will not suffer thee, or thine to be moved or violently cast down. The power of thine oppofers

fers shall not prevail over thee, for the power of God sustains thee. He will not suffer, &c. Many are striking at thy heels, but they cannot strike them up, while God holds thee up. If the will of thine enemies might stand, thou shouldest quickly fall. But God will not suffer, &c.

Hence Observe,

That the best earthly estate in it self, is a tottering estate.

An earthly estate is so, whosoever is the master of it, un'ess God will be the establisher of it. This text speaks of the afflictions of the godly, their outward estate is full of uncertainties. their feet (treading earth) are subject to slide. David once thought himself so setled, that he should never fall, In my profperity I said, I shall never be moved, Lord, by thy favour thou hast made my mountain to Stand Strong, Pfal, 30.6, But he quickly felt his feet sliding, and his mountain falling. Worldly men fancy and project to themselves an everlastingness in worldly things Psal.49.11. Babylon boasts (Revel. 18.7.) I sit a Queen; the doth not fay, I am, but, I sit a Queen, as if the had faid, I am not only in an high place, but in a fure place, I have a warm and a firm feat, I am well fetled. I sit a Queen and am no Widdow, and shall see no sorrow, I feel no forrow, neither do I fear any, I shall have no changes. Presumption makes the soul believe it foresees, and therefore prophecies as great things as faith can. The Prophet Zechary (Chap.1.11.) hath Christ represented in a vision, sending out the Angels, those heavenly scouts or intelligencers to bring him in a report, how things went in the world These are they (vers. 10.) whom the Lord hath sent to walk to and fro through the earth, and what is the report they bring? Behold all the earth sitteth still and is at rest. The earth of wicked men, did not only as they thought, stand fast, but had fet themfelves down foft and fure, they thought themselves sitting upon down pillows for ease and softness, and upon rocks of Adamant for fureness and unmoveableness, they sate still and were at rest, yea doubtless they said in their hearts, who shall raise us up? Both the posture and the confidence of literal Babylon was like that of mystical Babylon; yet as old literal Babylon (though The fate still and close in her seat, yet slid and fell at last) so alfo shall mystical Babyton. She that said, I shall see no forrow, shall see nothing but forrow. Now if the feet of that great temporal monarchy did slide, and the feet of this spiritual mo-Bb 3 narci y

narchy must, both which have had as sure footing as the world with all its wit and strength, policy and power, were, or are Hic versiculus able to make, what then may the weaker and more uncompacted parts of the world expect. There is no firm standing upon that which is unfirm; if our foundation be unfure, our footing canpriè tedam vel not be sure, moveable creatures will never put us into an unmofacem significat veable condition. The soul standeth fast in Christ alone, when non illud vascu- we once fix upon him, we are fixed, our feet may flip or flide, I lum in quo ignis confess, though we are in him, but they shall not slip or slide oleo nutritur Aben Exra in from him at all for ever. He that is ready to slip with his לפיד feet,

Is as a lamp despised.

Lamech servile facit ut 719 sit calamitas idem qued 718 infortunium: ut qui est de spectus in mente felicis tamitatem.

obscurus est.

Tada despetta est tada con-Jumpia que jam usui esse non possit ad prelucendum. Dum pralucebat, in pretio erat sid connitur. Merc, Lampas contempla propriè pro re vilifira tis est locutio quo virum nullius pretii sig-Bold.

The words of this text are somewhat dark, and there are not a few who make the lamp the darkest word in it. One of the boc de se dicat Rabbins reads very differently. The word which signifies a per tertiamper - lamp, he divideth into two words. Lamech prefixed is fervile fonam; sum ut (as Grammarians speak) noting as much as for, or because of, and pid, destruction, calamity, or forrow : So it is taken, chap. 31. bominis ob affli- 29. If I have rejoiced at the destruction of him that hated me, and Hionem of ca- then the fense is, as if Job in the third person had spoken thus, I am as a man despised in the thoughts of him that is in prosperity, because of my affections: But I shall not insist upon this translation of the word, which yields us this sence, though it stand entire under the notion of a torch or link, which are carried in the streets to give light, or (as we render) of a lamp, which is a Vessel, filled with oil, and fitted with w.ck, giving light in the house. Every one knows what a lamp is, but what is a despifed lamp? a despised lamp, is a lamp whose frame is old, worn, batter'd and out of fashion, or whose oil is consumed. A lamp sumpta contem- or a torch is very desirable in a dark night, but when 'cis day, or when the torch is burnt down to the last inch, and the lamps oil is spent to the last drop, then both are despised, who cares for either? So that, for a man to be looked upon as a despised & inwili ha- lamp, is a proverbial speech, importing, that he is of no more bita proverbia- value than a thing of naught.

A despised lamp is of the same signification with a smoaking firebrand. When the people of Israel were in a great fear, at nificant Hebrai, the invasion of Rezin and Remaliah's son, and the heart of Ahaz the King, moved as theirs, like the trees of the forrest shaken

with the wind, the Lord bids the Prophet, say unto him, Take heed, and be quiet, fear not, neither be faint-hearted: What? not fear when such mighty enemies are coming against us : No faith he, fear not, for the two tails of thefe smouking fire brands (Ifa. 7.4.) Aha? and the Ifraelites lookt upon them, as the flame of a devouring fire that would burn and confume all, no, faith God, they are but as smoaking fire-brands, they are but brands ends, they have almost consumed themselves, they are smoaking rather than burning, they will foon go out. A smoaking brand is a proverb for that which is almost spent, whose violence you need not fear, it can do no great hurt, nor can it stand you in any stead. As smoaking flax in the Gospel (Matth. 12.20.) notes the lowest degree of grace, which Christ will not quench nor put out, to a smoaking fire brand notes the least degree of hurrful power remaining, or malice vexed out; and a smothering lamp, the least degree of useful remaining power, or comforts wearied out. On the other side, a bright burning lamp, or the lighting. of a candle, expresseth the beginnings of honour and excellency, or our continuance in the enjoiment of them. (Pfal. 18,28.) Thou wilt light my candle, the Lord my God will enlighten my darkness. See what an office holy faith puts God unto; David believed that God would come and light his candle; what candle? his meaning is that the Lord would renew his estate, and chase away the darkness which lay upon it. Thou wilt light my candle; thou wilt cause me to shine clearly and fairly in the world, though I have been a while as a candle extinguisht, or burnt out. The Prophet sets the hoped and prayed for restauration of Sion under a like metaphor and allusion (Isa. 62.1.) For Sions sake I will not hold my peace, and for Ferusalems sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. That is, till the estate of the Church be beautiful and glorious. Now as a burning lamp is the emblem of a happy, so a dying despised lamp is the emblem of a miferable condition. For what's a broken dying lamp worth? what's the snuff of a candle worth? or a candle burnt down to the focket? of no more worth is many a gracious foul in the thoughts of worldly wealthy men, when once he hath loft the wealth of the world. Riches are to the reputation of man, as oil to the lamp, they feed and nourish it, they cause it to shine out with a resplendent brightness: but when riches

are confumed, a mans reputation confumes too, he is a despised lamp: Thus the intendment of 70b is obvious, and may be drawn into this plain observation.

Tempora fi fuevint nubila folus eris.

That they whose estates are sliding and falling are subject to defpifing. Or more briefly thus, They who are afflitted are usually Highted.

Nil habet infa-

lix paupertas durius in fe, quam quod rifacit. Juven. Sat. 3.

fortuna sarcina.

Affliction subjects us to contempt. Christ appeared meanly in his out-fide, he appeared in an afflicted condition, a man of forrows (Ifa.53.) and what was the effect of this? He was despised and rejected of men (ver.3.) and we hid as it were our faces from him, and we esteemed him not. Unhappy poverty (faith the Heathen Poet) bath nothing in it more unhappy than this, that it makes diculos homines men scorned and derided. A man emptyed of riches is usually filled with contempt. They that flide should be lifted up as the Law ordered concerning the Ass overburthened, and the Oxe Contemptus est fallen into a Pit; but when a man is fallen under the burthen of ultima adversa affliction, usually another burthen, the burthen of contempt is laid upon him, he is despised: while we are burning lamps shining with riches and greatness, we are lookt upon and sought to, but no fooner under a vail of want, but thrown by, and regarded no more.

> This holds true also in regard of internal gifts and endowments; while a man hath great abilities and quick parts, he is as a lamp full of oil, or as a burning light: fo John Baptist is described (Joh. 5. 35.) He was a burning and a shining light, and ye were willing for a season to rejoice in his light, all liked him very well, yea they even danced about him, as children about a bonfire (fo much the word bears) for a feafon. The lamp of John's Ministery was always alike, burning and shining, his oil did not wast. 'Tis said indeed by John himself (Joh. 3.30.) I must decrease, not that John did abate or lessen his light, but because a greater light coming, his light was obscured (as the Stars by the Sun) but not at all diminished: but though John's light was always alike, yet the Peoples delight in him was only for a season: Even they whose gifts are not at all abated, may yet finde a great abatement in the acceptation of their gift; how much more they (which is the case of not a few) whose gifts are indeed abated? Many are as a burning and shining lamp a great while, but at last (according to the lamps motto) by thining they consume. Their oil spends, their parts impair, their

Pralucendo pereo.

gifts are deaded, These are despised Lamps. There are Lamps spoken of, Matth. 25. which Christ will despise. The foolish Virgins brought lamps, but they had no oil in them. Some make a great profession, and would be thought burning and shining lights, who yet have no oil, that is, no truth of grace. Lamps without oyl, Christ will despise: But he will not despise a Lamp because it is not gilded with riches and worldly honour, or because not filled with such or such a measure of gifts; that's the way the world goes, let a man have never fo much oyl of grace and fincerity in his Lamp, never fo much of God and of Christ in his Lamp, if he have not golden oyl in his Lamp, riches and fulnels, rare gifts and great parts, he is despised, and cast off.

There is another reading of the words, take it thus; A man that is as a despised Lamp by those who are at ease, is ready to slip with his feet, that is, to fin : the words may bear this translation, without any strain to the Text, and with the advantage of another truth, which may be given you in this Observation,

Affliction laies us open unto temptation.

As holy David (Pfal.73.) was ready to flip with his feet into fin, by feeing wicked men thand fo fast in honour while they finned: So when a holy and righteous man fees himfelf dishonoured, he is ready to flip with his feet, to fin, and fay, I have cleanfed my heart in vain, and washed my hands in innocency. It is a temptation to be despised, and except the heart be very well setled, the feet will slide. When a hypocrite is despised, he not only flips in, but falls from that profession he formerly seemed to stand in; he casts off the waies of God, when he fees himfelf cast off by men. They who are well rooted and found at heart may be forely shaken, but the rotten hearted, and unfound are rooted up by the strength of this temptation. The third branch of this verse, shews us by whom the man ready to slip is despised, it is

In the thought of him that is at ease.

In the thought. The word signifies also clear, or pure, and by a dus, per metametaphor it notes a thought, because thoughts are as the irradati- theram, denotat ons and beamings forth of the mind. And the word in special notes joyful or delightful thoughts; that sence makes the text yet veluti radij more emphatical. A man compassed about with forrow is despised anima.

עעות Candidus, niijcogitationes letas, que juns

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in the joyful, or rather jolly thoughts of him that is at esse: a man at ease hath pleasant and merry thoughts, & being full of these merry delightful thoughts, he despiseth him who like an expiring Lamp, fits fobbing & fmothering in fad and forrowful thoughts.

Of him that is at ease.

guillus, de per Metenymiam Securus, infoquillinus bomiidfolentes reddat.

Quiet, setled, and (as the word imports by a trope) insolent Quietus, tran- and secure; ease doth usually make men not only secure, but insolent. Because they have no changes, therefore they fear not God, Pfal 55.19. It is seldome that their hearts are changed, whose elens, quad tran- flates feel no change. Civil changes occasion spiritual: None are further from a spiritual change then they, who fear not God; nes securos & and they who have no civil changes are very often far from fearing God. Ferusalem had little ease a long time, but she is promised it : Thine eyes shall see Ferusalem a quiet habitation, or, an habitation at ease (Isa. 32.20.) Ferusalem that now is hath been an unquiet habitation, full of troubles, tost up and down, but at last God will make her a quiet habitation: Babylon hath been at ease a great while, but Ierusalem shall have her turn to be at ease too.

Iob speaks indefinitely, He is despised in the thought TOf him. that is at eafe. Thet him be who he will, a good man or a bad man, he is apt to despise those that are in great affliction. A godly man is not wholly exempt from this not onely unchristian, but unmanly passion. Iob speaks here with an eye to his friends, whom, though he rebukes often very sharply, as acting very finfully, yet he did not judge as wicked. The best man at ease may not only be unsensible of his brethrens afflictions, but in a degree flight the afflicted : Iob supposes his friends faulty in this, as if he had said, you (my friends) are at ease and quiet, all things go well with you, I am a poor fruff, a consumed Lamp, and you despise me, you make nothing of my ordinary sorrows, and but light of my heaviest burdens. A good man may fail thus farre for a time in his duty towards an afflicted friend, and though he fail not thus farre, yet he may come within the verge of this fin despising. For we despise the afflicted, not only by reproaching them with our words, and villifying them in our thoughts, but by not laying their afflictions to our hearts, and bearing a part in them. by a brotherly fellow-feeling. When we do not fuffer with

them,

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them, we under-reckon them in their fufferings.

Hence Observe,

First, They who are at ease, who soever they are, especially wick-

ed men, are apt to despise those that are in pain.

Few feel any smart till themselves smart, or any want till themfelves are empty. It is bad enough not to feel the fmart or want of others, but it is farre worse to insult over it. Of such David makes complaint (Pfal. 123.4.) Our foul is exceedingly fill'd with the scorning of those that are at ease; and with the contempt of the proud. And again, The drunkards made fongs upon me. Wine puts the wit in tune for a prophane jest. When David was eating ashes and drinking tears, he was despised by those who did eat the fat & drank the sweet, they cried out, Where is now thy God? Plal. 42.3. David professeth concerning his enemies (Plal. 35.13.) When they were fick, my cloathing was fackcloath, I humbled my foul with fasting, and my prayer returned into mine own bosome; that is, fay fome, though they got no good by my prayers, yet my own foul did: rather thus; I prayed often and much for them even from my heart; the returning of the praier, may fignifie his frequent minding of them, and the bosome, both secrecy and affectionateness in prayer for them. Lastly, we may read it thus, Let my prayer return into my bosome, that is, I wished no worse to them then to my self, let me receive that of God for my portion, which I have defired may be theirs; either of these interpretations shew Davids sympathy even towards his enemies. which the next verse (14.) clears yet more, I behaved my self as though it had been my friend and brother, I bowed down heavily as one that mourneth for his Mother. Would you not believe if these enemies of Davids should hear of any affliction befallen him, that they would be in blacks? See how they mourn (as we fay) in sack and sugar (vers. 15, 16.) but in my adversity they rejoiced, and gathered themselves together. With hypocritical mockers at feasts, they gnashed upon me with their teeth: When they were a feasting they were mocking; abusive speeches were as sauce to their meat, and sugar to their wine; and they would forbear a while to imploy their teeth at eating, that they might imploy them in reviling, they gnashed upon me with their teeth. The teeth speak as well as the tongue : gnashing of the teeth hath a loud voice The damned in hell shall gnash their teeth in forrow for pain, the pain which themselves feel: and the wicked here

NO

Secondly Observe, It is very sinfull to despise those that are in affliction:

Job speaks of it not only by way of narration, declaring what was done, but by way of conviction, reproving what was done. If it be sinful not to pity those that are afflicted, then much more to despise them. (Amos 6.4.) They lye upon their beds of Ivory, and stretch themselves upon their couches, &cc. But they are not grieved for the affliction of Joseph; he speaks nothing of their rejoycing at Josephs affliction, or that they laughed and passed jests upon him, no, but they did not grieve, they did not pity him in his affliction, this was their sin: how sinful

Lucerna con-

bomin's opuler --

ti, qui idoneus

rigendis. Tyg.

sinful then is theirs who despise the afflicted?

There is another reading of this verse, which I shall only name. He that is fit to guide the feet of others, is as a despised lamp in the tempta judicio thought of the rich who are at eafe. As if Job had faid; they whose holiness is most eminent and exemplary, even leading men in ho- est giessi us di-

liness, are despised.

Job having thus croffed Zophars first assertion, representing the righteous as a despised lamp, whom his friend had compared to the morning light, or noon-day fun: he now proceeds to refute his fecond affertion, representing the wicked in fullest prosperity, and highest security, whose eyes, his friend had said, should fail, and whose hope he had compared to the giving up of the ghost.

Verse 6. The tabernacles of robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly.

As if he had faid, Friend Zophar thou hast affirmed, that the righteous man is as the shining light; I say, he is but a despised lamp? thou affirmest, that the eyes of the wicked shall fail, &c, but I have seen the tabernacles of robbers prosper, and they that

provoke God secure.

He describes a wicked man, by sins against both tables. First, He sins against his neighbour by injustice; he is a robber, the tabernacles of robbers prosper: Robbery is a fin against the second table; and robbery is here mentioned by a fynechdoche for all fins against the second Table. Secondly, He sins against God, he provoketh God, which is the breach of the first Table : and provocation of God is here mentioned by a synechdoche for all fins against the first Table. They that provoke God are secure. Though every fin against our Brother be also a fin against God, and we may provoke God when the fin is immediatly or nextly against our Brother, yet God in the sins of the first Table is chiefly provoked; and those fins are immediatly against God; therefore he putteth both instances. Take a man that breaks the first Table, or the second, take a man that cares not how he wrongs his neighbour, or how he prophanes the name of God, the one prospers, and the other is secure, therefore your position is false, that the eyes of the wicked shall fail, and that their hope shall be as the giving up of the ghost,

Cc 3

The

The Tabernacles of Robbers prosper.

Tabernacula

i. e. qua ad illos
pertinent univerfa.

770 Prado

That is, the dwellings and families, the affairs & undertakings of robbers, they and all that belong unto them profper.

Robbers are of two forts, there are open and violent robbers who wast, spoil and destroy all that comes neer them, and care nes, vastatores. not who sees : such are warlike robbers; who bring power to doe, what they cannot do by justice. Such were those warlike bands (and at them Job aims in this argument) of Caldeans and Sabeans, who spoiled Jobs estate and Cattel. The usual effect of warre is wast and spoil; it is said of the Turkish warrs, That where the grand Seignours horse sets his foot, no more grass will grow, he makes havoke of all. By Robbers here we may underitand first these boysterous sons of Mars, men of blood and violence, who make their will their law, and think they may do what soever they have power to do. God himself is called Elshaddi, the mighty God, he is mighty to save and mighty to destroy, he is able to lay all the world wast when he pleaseth, as he once did when the world displeased him. God can destroy as much as he will, but he will not destroy as much as he can. These Robbers have their name from the same root, because they use all their power to destroy; They have a will to destroy as much as they can, but they cannot destroy as much as they will: If they could, the whole world must fall before them, if it will not fall down unto them.

mit Robbery, as well as power and force. Some Rob while they pretend to feek for right; they fue at law, hoping to pervert justice. Some are Rob'd, others are murthered by the law; The law is a shadow to many lawless actions. He is a Robber that takes his neighbours right from him by pretence of law, as well as he that takes his purse in the high way. Again others Rob secretly while they seem only to fell, they steal, while they tell you you thall have a pennyworth for your peny. Ephraim said, surely I am become rich, I have found me out substance; in all my labour they shall find none iniquity in me, that were sin, Hos. 12.8. I have got a great estate, and I hope there is none in the world can tax me that I have done them wrong, in all my labour they shall find none iniquity: Who? I wrong! I Steal or Rob! not I;

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I have not stained my trading and commerce with any such foul fact; I confess I have used some subtleties and slieghts, I have a little helped my felf by art, my calling is a mystery, and if I deal misteriously in it for my own advantage, who can blame me for Ex en facile that! I am fure none can charge me with any open wrong or robbery, in all my labour they shall find none iniquity. And it appears plainly that I have done no fuch thing, for that were fin, that is, punishment would follow such iniquity, whereas I thrive and prosper: such sales they make who have sold their consciences. To clear this sence, observe what the prophet saith in the former verse; He is a Merchant, the balances of deceit are in his hand, he loveth to oppress: When a buyer comes to him for a commodity he weigheth it out fairly in the balance; there's no iniquity; but there is deceit in the balance, or he bath a bagge of deceitful weights, thats iniquity. To deceive with weights is Robbery, as well as to take by force; a man may Rob with a pair of ballances or a meet-wand in his hand, as well as with a fword or piftol in his hand. Both or either of those Robbers may be understood here.

. Lastly, Some in stead of Robbers, read, Rich men. Rich men are called Robbers, not as if a man could not be rich without Robbery (The bleffing of God, not their wronging of men makes many Rich; A diligent hand, not a violent nor a fraudulent hand, inriches many) but rich men are called Robbers, because many, if not most rich men, are (in one of these sences) Robbers, or because Riches are always a provocation to Robbery, yea and a help to it. For as in one respect poverty is a temptation to Robbery, (Prov. 30.9.) Feed me with food convenient for me, lest I be poor and steal: as poverty is a temptation unto stealing, so are Riches. He that hath power, hopes he may oppress, and go unpunished. Some durst not oppress but for the shelter of an high place. A Pirate taken at Sea, and condemned by Alexander, faid unto him, I am condemned for Robbing at Sea in a little Ship, but thou Robbest at Land all the world over, and art applauded: There are more who Steal by reason of their abundance, then by reason of their want; what they have, gives them ability to Rob for more.

The Tabernacles of Robbers, whether of the one kind, or of the Quievit, p. r other, prosper. The Original signifies not only a thriving, but felix, salvus a peaceable condition : They and their Stoln goods lye (for a fuir.

constat me non elle peccati reum, quod mihi bene est : Namqui rei sunt eos Nemelis impune abtre non finit. Jun in loc.

time) as safe and quiet as a childe in the Mothers belly. The word bears fuch a fence.

Hence Observe,

Unjust men, men of violence may prosper for a while.

Robbers may enjoy prosperous saiety, and safe prosperity. Having met with texts before about the prosperity of the wicked, I shall not stay upon it here, the next clause also giving further occasion to touch upon it again. The security of those who provoke God, is the same with the prosperity of the Robbers, and they who Rob men, provoke God; yet here to provoke God is a sin of another classis, yea of another nature than to Rob men, Therefore I shall distinctly open it.

They who provoke God, are secure.

Here is the second fort or prosperous wicked men. They who break the second Table, and wrong their Neighbours, prosper; they who break the first, and provoke God, are secure.

Movere, commovere irrita e

They that provoke God.

The word fignifies to move, or irritate: it fignifies to move ad iracundiam. corporally and locally (lob 9 6.) He shaketh the earth out of her place. (Ifa.23 11.) He shock the Kingdoms. This word serves in both texts: And hence it is taken for passion or inward distemper against others (2 King. 19.28.) Because thy rage against me; word for word, because thou wast moved against me: such a one (we fay) was moved, exceedingly moved when he was in a rage and angry. They may be faid to move God, who provoke him, they attempt to put him out of temper.

To provoke God is more than to fin against God, it is sinning with an high hand, or with fuch circumstances, as exceedingly aggravate sin. Provocation notes the highest act of displeasure, and therefore that fin which provokes is one of the highest. (Pfal. 106 7.) They remembred not the multitude of his mercies, but provoked him at the Jea, even the red Sea. The confluence or meeting together of many fins makes up a provocation.

Such Sinners of the highest stature, Job describes in this secure estate: They who provoke God; As if Job had said, I do not speak of those who sin lightly, who trade in small sins, or sin after the rate and course of ordinary men, that these only are secure; but they who sin provokingly and voldly, they who send defiance

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to heaven by sinning, even these live securely here on earth, These

Are Secure.

Sa The Hebrew is abstract, and plural; They that provoke God Numerus plusecurities, confidences, are to them: As (Psal. 1.1.) we read of the blessednesses of bim that walketh in the Law of God; which we q.d. Magne translate, The man is bleffed: So here, they that provoke God Jecuritin, & are secure, or, securities are to them that provoke God: They sin vox originalis against God every way, and they have security every way; they can securitafin against God as much as they can, and they have as much prosperity as they will. All kind of security, is their portion, of temeritatem who commit all kind of impiety.

Hence Observe.

God sometimes gives them greatest worldly peace, who offer him

the highest provocations.

Such as will not let God rest, God lets rest. Wicked men would throw God out of Heaven if they could; but he doth not throw them out of the earth, though he can. It is a wonder of patience, that God should let them have any ease, who do their utmost to weary him,

I shall here touch four grounds of this dispensation of God

towards wicked men, in temporals.

First, The Lord gives them security, that they may have opportunity to shew themselves, and to bring out those cursed treasures of iniquity stored up in their hearts. If lust were alwaies pinched with poverty, and burdened with affliction: If lust were always in bands and chains, in prison and restraint, under the revenging hand of God, lust could not look like it self; nor discover what it can do. There had never so much of the sinfulness of men appeared, if so much of the goodness of God had not appeared. As affictions draw out the graces of the Saints, so they keep in, and dead the corruptions of the wicked: Many corruptions cannot act at all, but in a warm fun : There are some I confess (unbelief, discontent, murmuring, &c.) which act especially in and frosty seasons, but most are stopt.

Secondly, 'Tis thus, as to discover what men are, so to make them the more unexcusable, for being what they are. What can they fay for themselves, who have received so much good from the hand of God, and have requited him with so much evil?

What

כטחות

ralis abund.in.

tiam signifi at

tem denotat

Parit.

What plea can they make who anger God while he is givin g them content; who while God encompasseth them with blessings, compass him about with their rebellions? Thou art unexcusable, O man, who makest such returns. When Dives in the parable begs for a drop of water, he is answered: Son remember, that thou in thy life time hast had thy good things; Dost thou call now for an abatement of fire and torment, who didst multiply thy fin as fast as thy comforts were multiplied? dost thou call for ease who diddest abuse all thy ease? He hath not a word more to fay for himself, his next suit is for his Brethren, that they might not come into that place of torment, out of which he had no hope to escape. Every mouth will be stopt by these openings of the hand of God.

Thirdly, Such dispensations are both the tryal and honour of the Saints. They will not venture into finful wayes, though others thrive in them. They fee some prosper by Robbery, others advanced by flattery; yet they will not fet up those trades. This is an evedence that they love holiness for holiness fake, and hate wickedness (how prosperous soever it is) for wickedness. fake. Sin is worse to them then hell. The blackness of that

coal offends them more then the heat of it.

Lastly, God doth this, to keep the Saints while they are in the world (which is their proper way of living here) to a life of faith. If all Godly men should prosper and have peace, if all wicked men should suffer and be in trouble, if God should leave visible marks of his displeasure upon every one that provoketh him, and visible marks of favour upon every one that pleaseth him, men would live by fight, and not by faith. In the next life there will be an end of faith, God will then give every one his portion: then no man that provoked God impenitently shall be at eafe; nor shall any fmart who have fincerely pleased him, Tribulation and anguish shall be upon every foul that sinneth, and every foul that hath taken hold of Christ by faith, and walked in love, shall have life and immortality: every one shall feel what he is, and enjoy what he hath believed. Heaven and Hell have all in fight, faith will have no work in either. Here we must alwaies walk by faith, and then most, when godly men are cast down, and when they who provoke God are secure.

Into whose hand God bringeth abundantly.

As if he had faid, They take courage to provoke God through 70%7 the abundance which he bestows upon them. Those treasures of Cujus, sumi good things which he brings into their hands, cause them to possit pro propter qua, bring out those evils which were treasured up in their hearts. g. d. Deum 17ritant confiden-

Hence Observe, Wicked men make the blessings of God fewel for their lusts, and ter ob summam

quam largitur

beat their outward comforts into the weapons of an unholy warre a-falicitatem gainst him.

Their bread and their wine, their gold and their filver, their ijs. Merc. wool and their flax, do but feed and cloath, enrich and strengthen their bale corruptions. Hof. 13.6. According to their pasture, so were they filled, they were filled and their heart was exalted; therefore have they forgotten me : When the heart is lifted up with the creature, it falls from the Creator, and that proves an occasion of forgetting God, which should be a means of remembring him. The smallest tast of benefits ought to put us in mind of our benefactor. But they had put God out of their minds, while he was putting fat morfels into their mouths, and had filled them with his benefits.

Again, In these words, Into whose hand God bringeth abundantly, Job seems to have a special respect to the Caldeans and Sabeans

into whose hands God put all his abundance.

Hence Observe,

What the worst of men have, is of Gods giving, he puts into their hands.

Satan puts wickedness into their hearts, but it is God, who puts power into their hands; God puts the persons and estates of others into their hands. They indeed ascribe all to their own power and policies. So the King of Babylon (Isa. 14.) boasted, by my hand and by my power have I done these things, he forgot that he was an instrument in the hand of God, or that God gave those nations into his hand. The Lord stayes himself from bringing afflictions upon his people by this argument, Deut. 32, 27. Lest their adversaries should say, our hand is high, and the Lord hath not done all this: God would not put his people into their hand, because he foresaw they would not acknowledg it : but sacrifice unto their net, and burn incense unto their drag, as if by them their portion had been fat, and their meat plenteous. Man is unwilling to own any beyond himself as the author of his enjoyments. He scarse accounts any thing worth the having, unless it be of his own bringing in.

Further, We translate, Into whose hand Godbringeth

Abundantly.

In cujus manum venire facit
deus, sc. omnia
animi sui vota,
Merc.

The Adverb, Abundantly, is not in the Original, our translators adde it in a different letter, as an explication, to shew the bounty of God even to many of them who most designedly disobey him. Such receive not only enough to support their lives, but to satisfie their lusts. They have not only as much as they need, but as much as they desire. God brings Quails into their hands as well as Manna: yet he puts these into their hands not as love-tokens, but as wrath-tokens. And while the meat is in their mouths, the wrath of God falls, yea abides upon them. It is not alwaies a mercy to receive what we would. God brings abundance into their hands, who never had one drop of savour from his heart.

Ei qui adduxit Deum in manu Sua Arias Mont. Deum gestat in manu sua, qui facit Sibi Deum, quem hab:at in sua petestate, nolens effe in manu Dei. Coc. Non placet quod nonulli Hebreorum hec ad Idolola tras referunt. Merc.

There is another reading, which gives an intimation of that particular sin, whereby these secure ones had provoked God. They were fuch, as brought God in their hands, that is, false worshippers and idolaters: Such are well described by this periphrasis, they bring God in their hand; we render into whose hand God putteth, these render who put God into their hand. The Jewish Doctors are much for this sense, but it receives little approbation amongst the Latines, and I will not insist upon it : Yet this is a truth, Idolators put God in their hand : True worshippers carry God in their hearts; Idolaters carry God in their hands, that is, they have a God of their own making; an Idol, an Image, is the work of their hands. He that worshippeth according to mans invention, hath his god in his hand. Again, false worshippers may be said to carry god in their hand, because they act as if God were in their power and dispose (or they delire he should be so) not they in his. The Tyrians chained Hercules to a post, that he might not depart their Country: Other of the Heathen would adopt or reprobate their Gods as they pleased; unlesse the gods pleased them, they should be no longer gods. This is to bring a god in the hand groffely, and openly: They do it closely and covertly, who are unwilling to be guided by his hand. They

They who would bring God down to their wills, make laws for God, and they who make a law for God, act as if they had made God. Every thing must receive the rule of its being, where it receives a being.

JOB Chap. 12, Vers. 7,8,9,10.

But ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee.

Or speak to the earth, and it shall teach thee, and the fishes of the Sea shall declare unto thee.

Who knoweth not in all these, that the hand of the Lord hath wrought this?

In whose hand is the soul of every living thing, and the breath of all mankinde.

TOB having checked the pride of his friends, in the four first I verses of this Chapter; and opposed the opinion of Zophar, Disseruistis o in the 5th and 6th, He in this context brings out his proof, which amici pleraq; de he takes as low as low can be, that fo he might raise his convicti- sapientia of on the higher. He deals not with him upon the dictates of hu-potentia Dei, mane reasson, or upon the authority of Scripture; but from the quo domnia voice of nature, from the common cry and confent of all the creat dy confer-creatures: He convocates a fund of heafteand hinds of C. creatures: He convocates a synod of beasts and birds, of sence-mibi incognita less trees, and mute fishes, to give their suffrage for the determi- effent, nam vonation of the controversie, betwixt him and his friends.

Ask now the beafts and they shall tell thee: As if Job had faid, Friend-Zophar, thou hast discoursed about the providence of God, as if it were all riddle or mistery, which none but learned men could teach, and none but men of extraordinary parts could understand; But surely thou needest not speak so high, or in the clouds, for as much as the beasts of the earth, the fowls of the air, &c. may be our masters to teach us the wisdome and power of God, though men should be filent. These have a voice, these have tongues like trumpets to proclaim a providence in ordering the world, and that God doth, both in heaven and earth, what soever pleaseth

docent ne hac creatura, Moit.

him:

bu tacentibus

him: And therefore though the wisdom of God be higher then heaven, deeper then hell, broader then the sea, and longer then the earth, though there is a wisdom of God, and much in all his wisdom, which no creature can comprehend, yet his wisdom receives testimony from every creature, and we need not make such weary and long journies to find out so much of it as concerns our instruction and satisfaction. Ask now the beafts, and they shall teach thee.

Hence Observe,

All creatures have a teaching voice, they read us divinity

lectures of Divine Providence.

Non eft ullum animalculum quo inon plus discerep fimus quam in amnibus sculptis, pietus aut fusis simulachris. Lavat.

Seculum est (ресилит.

Spence

Christians, who have not only reason but grace, may learn from creatures which have not fo much as life or fence. Images made by man are teachers of lies, but the things which God hath tam exiguum in made are teachers of truth. And hence it is that Christ himself taketh up parables from the meanest of the creatures to instruct his hearers. I confess there is no knowledge like the knowledge of Christ, and of him crucified: The cross of Christ is the chief Subject of holy study: As the Apostles resolve assures (I Cor.2.) I determined to know nothing among you but Christ and him crucified. All knowledge without the knowledge of Christ is but ignorance : Yet there is a ufefulness of knowledge from natural things, as fubfervient unto spiritual. Grace in the heart of a believer improves common earthly objects to holy ends, as having a stamp of heaven upon them. The world below is as a glass wherein we may see the world above. They who cannot read other books may run and read this: It is the Plowmans Alphabet, the Shepherds Kalender, the Travellers Prespective, through which he receives the lively spices of infinite excellencies in God. We may meditate from the sun to the stone, from the cedar to the hysop-that groweth on the wall, from the Angel to the worm that creepeth on the ground, from all, from the least of these we may know much of the great God, & it is the scope of the Apostle (Rom, 1.) to convince those who do not. It is reported of one who had but little or no knowledge at all in arts and sciences, or skill in tongues, and yet was full of knowledge in heavenly things, that being asked, how he came by that knowledge, having not read books, He faid he had a book which he read continually, which had three great leaves, the Fieaven, the Earth, the Waters, the creatures contained in these, were as so many letters, out of which he spelled many mysteries, & comfortable truths. Though

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the creature is not able to lead us into a faving knowledge of the mysteries of Christ, yet it gives us such advantages to know God, as will leave us unexcusable in our ignorance.

There are four things which the creatures teach us.

First, They teach us that there is a God, and much of that which God is, (Rom. 1.20.) The invisible things of him from the creation of the world are clearly seen, being under stood by the things that are made, even his eternal power and Godhead. As faith sees him that is invisible, so sence shews us him that is invisible: Faith sees God in himself, sence shews us God in his works.

Secondly, The whole creation teacheth us ready obedience to the will of God; All creatures obey the law of their creation: fire and hail, snow and vapours, stormy winde and tempest sulfilling his word, Psal. 148 8. And if there be any stop at all, or interruption in their obedience, if they do not fully answer the end for which they were created, it is either to testifie or to punish

mans disobedience.

Thirdly, All creatures teach us dependance upon God. Things without life are expressed as putting forth acts of faith towards the living God. (Hof. 2.21.) the earth cries to the heavens, and, the corne, and the wine, and the oyl cry to the earth; there is an intercrying from the lowest to the highest, till the cry come up to the most high God. The whole prefents us with an elegant profopopecia, All the creatures striving to do them good, to whom God had once betroathed himself in mercies & in loving kindness; yet all(in a chain of dependance) confessing their inability to do them good without help from God. The corn, and the wine, and the oyl would feed and refresh Jezreel, but then the earth must give these rooting, juice and nourishment; The earth is willing to do her office, and give out her strength to these, that these might strengthen Fezreel, but then the heavens must open their Treafury, and let down their rain, and heat, and influences into the bosome and bowels of the earth to make it fertile. The Heavens are ready to befriend the earth at her request with these enriching dowries of rain, heat and influence, but the Heavens cannot fend a shower, nor the sun aray, till God gives commission, and therefore they cry to God to unbind the sweet influences of pleiades, and loofe the hands of Orien, that so, God commanding the Heavens, the Heavens may feed the earth, and the earth may feed the corn, the wine, the oyl, and these may feed Jezreel,

the beloved ones of God. Thus the eyes of all wait, or look up unto God, (Psal. 145.15.) that they may receive good, Such is the very manner of their subsistance as declares their dependance :

they wait upon God, and shall not we?

Fourthly, the whole creation teacheth us, that there is somewhat more provided for us then we now enjoy. The Apostle makes that use of it (Rom. 8.19.) The earnest expectation of the creature, waiteth for the manifestation of the Sons of God; But how can the creation have an earnest expectation? not that the creature is able to put forth such an act directly, for then it must have not only life, but reason and grace, but there is somewhat in the creature, not only like expectation, but like an earnest expectation; the creature stretcheth out (as it were) its head to look for these things, and is weary till it receives them : We know (saith the Apostle, vers. 22.) that the whole creation groaneth and travelleth in pain together until now. Now if the irrational and inanimate creatures which have been tired out by mans sin, and made subject to vanity, by reason of mans vanity, if they live under an expectation, how much more should man himself? Shall liveless creatures be restless in their present condition which our fin hath brought upon them, and shall we who are the sinners rest in that condition? Shall the world groan under a state of vanity, and shall we rejoyce and satisfie our selves in it? The beasts of the earth may teach us better, and the fowls of the air may instruct us to foar to a more heavenly pitch of spirit.

בהמות

Petora campi. Elephas dicitur Behemoth numero plurali, a valtitate corporis, quod situs videatur. * Patheticus admodum est illemodus loquenanimalia ratione deftituta alsoquitur, Bold.

Ask now the Beafts.

The word Behemath, signifies all forts of beasts, whether wilde or tame; yet most usually those that are wilde and savage, such as will not come to hand : to take the word in that strictness, inquasi à mu'tis largeth the sence, as if Job had said, The worst, the most unteachjumentis-compo- able of the Beasts, will teach thee, these Beasts which have nothing in them but cruelty and fierceness, but rage and ravening, will inform thee. The Elephant, in this book, is called Behemoth, which word is in the plural number, as if we should say, Beasts, intidi in scripturis, mating the huge vastness of the Elephant, that he hath (as it quando quis-ca- were) many beasts summ'd up in him, there are Behemoth, or Beasts, in that one Beast.

Ask the beasts. * It is usual in Scripture to turn us to the irrational creatures, when we depart from, or act below reason.

To put a man to School to the beafts, implies beaftly ignorance; Ask now the Beafts, they will convince thee, or stop thy mouth, The Prophet brings in the Lord bespeaking Heaven and Earth. (Ifa.1.2.) Hear O Heavens, and give ear O Earth, I have neurished and brought up children, and they have rebelled against me; So, Deur. 32. 1. Give ear O ye Heavens and I will speak, and hear O Earth the words of my mouth: Moses tells the people that the very Heavens and Earth shou'd shame them if they would not hearken. Now as when at any time God appealeth to, or bespeaketh the Heavens and the Earth, and makes them his witnesses or hearers, it is to shame mans deafness and rebellion, as if inanimate creatures, were more ready to hear and receive inftruction then man. So when he bids us go, or fends us to inanimate creatures, to hear them speak, it is to shame mans dulness, as if they were more ready to give instruction, then we to receive and ensertain it. Thus Solomon fends the Sluggard to the Ant, Go to the Ant, thou Sluggard: The little Pismire shall teach thee, there thou shalt learn a lesson of Laboriousness and Industry to provide for thy felf and thine. The Apostle saith, He that provideth not for his own house is worse than an Infidel, because the light of nature teacheth a man to provide for his house: But we may fay, he that provideth not for his house is worse than a beast, worse than the creeping things of the earth, because the light of nature teacheth them to do to. Go to the Ant, thou Sluggard, consider ber wayes, and be wife. Ifa. 1.3. Go to the Oxe and to the Affe, O unthankful man, they will teach thee, The Oxe knoweth his owner, and the Asse his Masters crib; as the Prophet speaks to the Heavens and the Earth, he defires them for his Hearers rather than men; so he sends the people to the Oxe and Affe that they should he their Teichers, when they refused to hear him. Ask now the beafts, they are wife and learned enough to direct thee in this point.

They shall teach thee.

These words carry a double figure in them, either a Prosopopeia, which is the imitation of a person, or the attribution of speech and reason, to things speechless and irrational: or a Metonimy of the effect, Ask the beasts and they shall teach thee, that is, study the beasts, and this knowledge is attained. Meditation is both the Daughter and the Mother of wisdom. They who have no E. e. wisdom

wisdom cannot meditate, and they who meditate shall have more wildom. The creatures teach us when we think of them: they teach us, though not formally, yet vertually. They answer and resolve the question put to them, though not explicitely, to the ear, yet convincingly to the conscience: Ask, now the beats, and

they shall teach thee.

Hujusmodi interrogatio est mentu opratio quà crestirarum perfectiomeditamur. aturas interrogat quando eas deligenter consi interregate. bimo prespicit quod tanta ordinatio Je non liqua superiore Sapientia dispen fante, Aquin.

So then, we ask the creatures, when we diligently confider them, when we fearch out the perfections and vertues which God hath put into, or stamped upon them: To fet our minds thus upon the creature, is to discourse with the creature. The questines intuemer ac ons which man asks of a beast, are only his own meditations. Again, the creatures teach us, when we in meditation make out Col-Tunc homo cre- lections and draw down a demonstration of the power, wisdom, and goodness of God in making them, or of the failty of man in needing them, such conclusions and inferences, are the answers derat, fed tune and teaching of the creature. It is an excellent paffige of Augustine, to this purpose, in the 10th book of his Confessions, I put respondent cum the question, saith he, to the Earth, and to the Sea, and to the rest of the Creatures, and they gave me an answer. Now if you would know what my question was, it was the deep intention and consideration I possit nisi ab e- bad in my beart about the creatures: And would you know what their answer was? their answer was that which I collected in my Meditations from their several natures, qualities, and properties. So then to ask the beafts, and to be taught of the beatts, is only in a ferious and holy manner, to let out our hearts in Meditation; and every true conclusion derived from such a Meditation, is the voyce and answer of the creature.

Docebit test e. ипадиад; ех bestiis docebit te; cum nomini plurali adjungitur verbum vi distributio fit corum quanomine continen'ur. Musca perdit 1. c. qualibet pirdere sufticit.

There is one thing further observable in these words, Ask the beafts end they shall teach thee. The Original is in the fingular number; Ask the beafts, himself shall teach thee. It is usual in Scripture to put a plural and a fingular thus together; though it crosse Grammer, yet it improves Divinity. Eccles. 10. 1. Dead Flies Jingularis nume cause the Oyntment of the Apothecary to stink; the Hebrew Noun is plural, and the Verb of the fingular number: The reason of this kind of speaking is to shew that any one of the number about which we speak, will produce the effect of which we speak : and to when he faith, Dead Elies will corrupt, it notes, that any one or every particular dead flie among flies, is enough to corrupt the most precious Oyntment. So when he saith the beasts will teach, putting beafts in the plural number to a Verb of the fin-

gular,

fingular, it notes, that every particular beaft, or every fingle creature is able to give instruction. And so the sense is stronger, Thou shalt not only be taught and instructed from the whole congregation and affembly of the cretures, or by laying them altogether in thy thoughts, but each one shall teach thee, every one by himself shall teach thee, the least as well as the greatest, the Mouse as well as the Elephant or the Lyon; the Shrimp as well as Leviathan; the Hylop on the wall, as well as the Cedar in Lebanon; the Graffe of the field, as well as the Oake of Bashan. So many creatures as are in the world, fo many Preachers there are in the world, of the power and goodness of God.

And the Fowls of the air, and they shall tell thee. This Clause is of the same sense with the former. The word fue ambitu fignifies any thing that flies in the air, all winged creatures, both quicquid per the greater and the leffer : The Eagle or the Sparrow, the Offrich aerem volitat or the Flie: Thou hast swarms of Teachers, All these can tell Hince thee: Yea not only fo, But

Vers. 8. Speak to the Earth, and it shall teach thee.

The word imports a filent enquiry, or a studious Meditation min Notat upon, or about a thing : speak to it in thy heart and thoughts, or quicquid è corin thy deepest Meditations, as was explained before. There is a de vel ore edifferent Translation; Some render, not by a Verb, but by a manat, medita-Noun, and repeating the Verb, ask, out of the former direction, quia, preces, they give it thus, Ask every Slip or Sprig which grows in the Earth, nec non apud and it shall teach thee: For the word Shuah, fignifies a Branch or fe meditationes a Sprig, a Slip or a Plant, any thing that grows out of the earth. aliofq; altus And so the sense is carried thus, Ask of the Beast of the earth, ask mentales. Bold. of the Fowls of the air, yea ask of every Sprig or Slip or Plant of re. Pagn. the earth, and that shall teach thee also. So that as Job before m'w Significant fent him to the Beafts and Fowls, so now he fends him to Trees quemlibet fruand Plants, that they also may be his Teachers. And yet he hath ticem arbufcunot done, here are more Mafters,

The Fishes of the sea shall declare unto thee.

The filence of Fishes is grown to a Proverb, As mute as a fish. 17 Pifcis 737 How then can a fish declare? Fishes are so far from forming Multiplicatus, up words and fentences, that they cannot make a found or the Instar piscium rudest noise; yet they have a speech, though they have no voice. autus fuit.

E e 2

Diy Generali עופעופים pa'pera a celeri motu.

lum autherbans, Gen. 2. 5.

The Schollars of Pythagoras were injoyned filence for five or two years; here we have a fort of Tutors who are always filent. These say not much, while they say little; but they say much, though they can say nothing. A Fish is expressed by a word in the Hebrew, which signifies to multiply; and to increase as a Fish is an Hebraism for a great encrease (Gen. 48. 16.) The very multitude and encrease of Fishes, their huge shoals and innumerable numbers declare much to us.

I might insist largely upon these Teachers, and shew you how every creature hath a proper lesson for us, and what those lessons

are. I will give but a touch.

If you ask the beasts, They will teach you to know and own God from whom you receive so much good, so many benefits. That lesson the Prophet calls the Jews to learn from the Oxe and the Asse, Isa. 1.3. The Oxe knoweth his owner, and the Asse his masters

crib, but Ifrael doth not know.

Go to the Fowls of the aire, and they will instruct you: 1. That God hath a care of his people, because he hath a care of them who are so much inferior to his people. Thus Christ supports our Faith, and scatters distracting cares (Mat. 6.26.) Behold the Fowls of the air, for they fow not, neither do they reap, nor gather into Barns, yet your heavenly Father feedeth them; are ye not much better than they? And as he takes care to feed them, to to preferve them, A Sparrow falls not to the ground without the will of your Father, je are of more value then many Sparrows; therefore be not afraid at the approach of fear. Will not God take care of you who takes care of Sparrows? 2. The observation which the Fowls of the air make of their feveral feafons, teach us to keep time and season. The Prophet makes that use (fer 87.) The Stork in the Heaven knoweth her appointed times, and the Tu tle, and the Crane, and the Smallow observe the time of their coming, but my people know not the judgment of the Lord. When we see the Swallow coming in the Spring, and going away towards Winter; when we observe the Turtle and the Crane timing it to exactly, do they not teach us to know the time of Judgment, and the time of Mercy, when it is Winter, and when it is Spring, when it is warm, and when it is cold?

Look upon the earth, and learn, 1. The power of God bearing it up: It is marvellous, even miraculous, that the earth thould hang upon nothing, that it should hang in the thin air,

that it should hang there, where a tennis-ball, yea where a Fether will not fray without support. The earth hath nothing but the decree and power of God to bear it up. How doth this teach us the power of God, and the infinite strength of his decree 1.2. The earth teacheth us what we are, and what we must be, Dust thou art, and to dult thou shalt return. Ask the earth and that will teach thee that thou art a brittle Creature: Ask the Gres of the earth and that will teach thee that thou art a withering Creature. If a. 40.6. The voyce faid, Cry, and he faid, what shall I cry? All flesh is Grafs, and all the goodliness thereof as the flower of the field. 3. The earth calls us to fruitfulnels, when we are plowed, manured, and watered; and that they who often drinking in the Rain of Heavenly doctrine bring not forth Fruit, are near unto curfing, Heb. 6. Laftly, All the creatures reach us that special point which Job is upon, namely, That the Tabernacles of Robbers. prosper.

For Job having faid in the former verse, that the feet of the godly flide, or that they are trampled under foot, that Robbers are rich, and Oppressors prosper, he bids Zophar Ask the Beasts, the Fowls of the air, and the Fishes of the sea, whether it be not so or no. As if he had faid, Even Beans and Birds teach us that it is thus among men: For are not the most innocent and barmless beasts torn, vexed, and devoured by the more cruel and stronger beasts. There is no desert in those, why they are advanced and prosper: Neither is there any fault at all in those why they are destroyed and perish. The Fowls of the air teach this also; do you not see the greater preying upon the les: is not the innocent Dove grip't in the talons of the ravening Uniture, and the poor Partrige by the Hawk? The sea gives us the same instruction, for there also the Sharks and Whales, &c. swallow whole shoals of smaller fishes. As there are beast-devousing beasts, and fish-eating fishes: So there are men devouring, men eating men: There are civil Canibals in every Kingdom of the World, whose Tabernacles are glutted with prosperity.

Again, The beafts and birds, oc. will tell you that the Tabernacles of Robbers prosper, if you put them this other question, In whose possession are most of you? who is your Master? Come to the flocks of Sheep, and to the herds of Cattel, andask, whose are ye? They will answer. such a wicked man is our Master, a Robber is our owner, an Oppessor is Lord of all these Flocks and Heards. Ask the Fowls of the air and the Fishes of the leas to whose tables are ye most

E e 3

or ainarily y

ordinarily (erved up? who feeds upon you? The fishes will say, we are carried up to the creat mens Tables, the Robbers and Oppressors of the Earth feed upon us me [carfe ever come to the poor mans Trencher, and but feldom (comparatively) to the good mans Trencher; the greatest store of us is spent out upon the wicked, the Tyrants of the earth gluts them selves with us, we satisfie the luits, fat the backs, and fill the bellies of Oppressors. Ask the earth for whom it sends forth Corn and Wine and Oyl, for whom she gives out her treasures of Gold and Silver, together with her rich materials for Ornament and Cloathing. The earth will tell you, most of my delicates are swallowed down by Robbers; my filks and scarlets, my gemms and precious stones, cloath and adorn the backs of Robbers: Thus pass through every species of the Creation, and all return this answer to the question in hand. The Tabernacles of Robbers prosper. Thus your thoughts may travel through all the creatures, and receive particular inftruction from them. Zophar faid, chap. 11.7. Canst thou by searching find out phar sapienti- God? Yea, saith Job, I can find him almost without searching, every thing I fee shews me God. I need not go to the heights of rerum aspella- Heaven, or the depths of the Sea, as if the knowledge of Godwere not to be had within the bounds of the visible Creature: whereas indeed every created form, informs us of the Creator; and every object we see, is as a Teacher to the ear. The Apostle Fames gives a Caution (chap. 3. 1.) My Brethren be not many Masters: Which we may understand either thus, be not Magisterial and Cenforious (as if every one of you had many Mafters in him) towards your brethren ; or thus, let not every one take upon him to be a Teacher, or (as some) to be a whole university of Teachers. For as it is taid, that there are more Physitians than sick Persons: Every man almost will venture to prescribe a Medicine. So we may fay, there are more Masters than Schollars; There are more who think themselves able to teach, then who are convinced that they have need to learn. Thus the Apostle would not have us to be many Masters: Yet we see God hath provided us many Masters, even as many as there be Beafts in the field, or Birds in the air, as many as there be Trees and Grafs growing up-

Hence take thefe two Corollaries.

on the earth, and Fishes moving in the Sea.

am extra fines

bilum collo. EAffer

Merc.

First, We who have had so many Teachers, that we might know God and glorifie him as God, shall have as many condemners if we do not.

Secondly,

Secondly, If they shall be without excuse who know not God by the teaching of the creatures, how inexcusable will they be, who know him not in Christ, who is taught and preached every day?

But the points of holy Learning which Job especially intendeth,

are expressed in the two next verses.

Veris. Who knoweth not in all these, that the hand of the Lord bath

wrought this? &c.

As if he had faid, Though there are manifold Leffons to be learned from the Beafts, and from the Fowls, and from the Fishes, ret I call you in a special manner to learn that the hand of the Lord bath prought this, and that all these things are in the band of the Lord.

There are two points in these two vertes which fob calls us to

learn.

1. The work of Creation, verl.9.

2. The work of Preservation or Providence, vers. 10.

The work of Creation, Who knoweth not in all thefe, that the hand of the Lord bath wrought this? And if the hand of the Lord hath wrought them all, then the hand of the Lord doth dispose them all too; which is the Argument he was upon.

Who knoweth not.

That is every one knoweth this, or every one may know from the works of the Lord, that the hand of the Lord hath wrought chem.

That the hand of the Lord.

Why doth he say, The hand of the Lord? Was it not the word of the Lord that made the world? The Lord said, Let there be Light, and let there be Earth, and let there be Seas, and let there be Grass, and all things were so, how doth he say here, the hand of the Lord hath wrought them? I answer, the hand of the Lord, is no more than the word of the Lord; the hand of the Lord is the Power of the Lord, and the word of the Lord is the power of the Lord too: Only, here he faith that the hand of the Lord made them, to note, that the Lord made them immediately. The band of the Lord put to a work, noteth his immediate work. Who knows not that the hand of the Lord hath wrought these things? that is, that the Lord without any help or affiftance,

hath fer up this mighty frame of Heaven and Earth, that he alone hath provided and prepared all those vessels, which furnish it for the use and accommodation of the sons of men.

Who knoweth not in all thefe?

That is in one as well as in another. The lowest as well as the highest works of God, shew that God wrought them. Some pieces and parts of the World, are more excellent than the reft, but there is enough in any one of them to speak out who made it.

Hence Note,

First, God alone made the World.

Creation had but one hand in it. The hand of the Lord hath wrought. Every work of providence hath the hand of God in it, and some the hand of God only. But in Creation the supream cause was all the cause, that knows nothing either of subordinate causes or of instrumental. Some have asked, with what tools or instruments did God make the Heavens and the Earth? with what Ladders and Scaffolds did he build so many stories, and after fet up the Roof over all? Tob answers these fools. Who knoweth not that the hand of the Lord hath wrought them?

Secondly, The Lord bath so made all, that the very things which he

he hath made, proclain that he made them.

Who knoweth not in all these? or, from all these. Many works naturalities ex of providence are so done, that man cannot so much as be sufpected to have done them. God doth like God; He needs not lubscribe his name to his work, for that his name is near, his wonderous works declare, it must be said by way of affirmation, This dentian colligi, bath God wrought; as well as by way of admiration, What bath To.ut absurdam God wrought! Now, if providence (wherein usually man acts with God) act so much above man, that the whole is ascribed to God: how much more doth Creation declare it self to be the sole work of God? Who knoweth not in all these, that the hand of the Lord bath made them?

> But it may be objected, To understand that the world was made, is the work of Faith, How then do we know it from all these? or how do the creatures demonstrate their Creation? Saith not the Apostle, Heb 11.3. Though Faith the understall that the Wolds were framed by the word of God fo that things which are feen, were not made of things which do appear? I answer,

Faith

Naturalis Tha-

elogia. Sociaus negat animadver (a mundi machina Dei existentiam de provinon fit elle mundum dy non ej-Je Druin og providentiam nompe quia prestantissimi Philosophi non agnoverant.

Coc.

Faich gives the highest understanding of these things, and there is fomewhat of these things which we cannot understand but by Faith; yet the very creature doth demonstrate a Creation. A Christian knows in a higher way than a Phylosopher, yet a Phylosopher may know that by reason, which a Christian knows by Faith. A Believer is in a higher form, and hath a higher light than a Philosopher, though both learn the same lesson.

And this doth more convince, not only Atheifts, who deny that there is a God, Who hath wrought all thefe: but those also who improves not the works of God: for though we give God the greatest glory when we understand by believing, yet we may understand this principle by reasoning. The Creature well viewed by a natural eye, tels the understanding, that a Divine power

once created, and fill ordereth all these things,

Hence thirdly observe, in reference both to Creation and Providence,

That the Lord doth not only the greater thing but the lesser.

Pfal. 145.6. Whatsoever is in Heaven, Earth or Sea, He hath wrought them all. When the Primitive Christians were under the heat of Persecution, they lived upon God under this Notion. Act. 4.24. Thou art God which hast made Heaven and Earth and the Sea and all that in them is: for hence it followes, that he takes care of all providence is as large as Creation. It was an ancient Herefie, that, but some of the creatures, or the best of them, were, made by God, and that, the more troublesome and worst, were made by the Devil. To which purpose that story is famous, reported by Austine, in his first Tractate upon John concerning a Mani- August. Tract. chee that argued with an Orthodox Christian against the Creati- 1. in Joh. on; who having perswaded him, that God never troubled him- Cum orthodoxself to make little flies, upon that confession caused him to confess us muscam dixthat he made not the Bee, the Locust, and smaller birds; having iffet a diabolo got this advantage, he leaves not his Sophihry, till he forced him lit fateri eum to contess that God made neither the Oxe, nor the Elephant, no Manicham ab nor man himself. The truth is, if we do not give God glory in eodem fattam making the least of Creatures, we shall quickly be drawn to ap m, locustam, deny him glory in making the greatest. As it is in finning, if we hovem, Elemake not Conscience of committing the least sin (I do not say phantem, homishar if we commit a little fin, we shall presently commit a great nem. one) but if we commit it out of this opinion that it is no great matter, if once we admit of a little fin upon the ground, it will

tastam, compu-

quickly bring the conscience to swallow the greatest. 'Tis so about the works of God, if we deny his power in the work of Creation, or his wisdom in the work of providence about the least creature, we shall quickly grow to a kind of Atheism, and deny or at least not hold forth with power the work of God in any of thecreatures, or that His hand bath wrought them all.

Vers. 10. In whose hand is the soul of every living thing, and the breath of all mankind.

The hand which made all, keeps all that he hath made in his hand. The former verse holds out the Creation, and this the confervation of the world.

In whole hand.

The hand is put for power, and to be in the hand of God, is to be in the power of God.

Hence Observe,

The same power that made the World, preserveth the World.

When men have done their work, they put it a out of their hands; we usually fay, such a thing is in, or under my hand, that is, it is a doing, I am at work upon it; but as foen as we have done our work, we say, such a thing is out of my band, that is, I have done withit: Man cannot hold his work always in his hand, but God doth. And there is a necessity that he should. The world would presently run out of its being, if it were not upheld by the same hand which at first gave it a being: when man sinned the world had ruined, if Christ (by whom all things were made, 70h. 1.) had not stept in to be the stay and prop of it, by him all things confift, Col. 1. 17. He upholdeth all things by the word of his power, Anima qua vi- Heb. 1.9. He is that powerful word which made all things, and he where cum fensu upholdeth all things by the word of his power; we owe the standing of the world as much to Christ as we do the Creation of

Is the Soul of every living thing.

The Hebrew word fignifies not only the foul of man, but of any creature that breatheth, or the breathing of any creature. And it is put for the whole compositum, the body and the life. bet conservari. Every living thing dyed; So Moses speaks of the floud. God put their lives out of his hand into the hand of the merciles waters:

Si creature a deo facte sunt manifestum est, quod in dei potestat sunt secut artificiata in manus artifich Aquin-

de sensibili appetitu (piritus hominis qua vi- it. In whose hand

vitur cum confilio voluntatis. Omnis anima eft in manu deis quia ut product isa ab ipsoba-

Jans. in loc.

Yea

Yea not only men and Beafts, and Birds, &c. but Trees and Plants, the Grass in the Field, and the Flowers in your Gardens, live by the power of God: The Trees in Winter are as dead, their Leaves fall off and their Fruit is gathered, the Fields are uncloathed and naked : but when the Spring comes, Grass comes, Trees bud and bring forth fruit again, shall we ascribe this to the Sun? shall we go no further than the season for this? and say, the Spring is come, and therefore the Grass comes? No, In bis band is the Soul of every living thing: there is a life in the Grass, and it is of God that the Grafs grows, that the trees bloffome and bring forth. In his hand is the Soul

Of every living thing.

Sometimes the word is restrained to man, Gen. 2. Eve the first woman, was so called, because the was the Mother of all living, yet the was the Mother only of living man. Some take it to here, implying that the Lord who made all Souls, hath the Soul of man especially in his hand, but we need not restrain it thus; seeing the last clause of the verse speaks expresly of the care of God towards man: In whose hand is the Soul of every living thing,

And the breath of all mankind.

Or, The spirit of all mans flesh, So Mr. Broughton reads it; Breath and Spirit are often used promiscuously, and Ruch signifies both.

Here 'cis taken for the breath or breathing of man, which is but an act of life. In whose hand is the breath of all mankind. Spiritus est fla-Daniel makes report to Belshazzar (Dan. 5.23.) what God had tus feurespiradone for his father Nebuchadnezzar, in what great glory he had fet him up, &c. and then reproves him, The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. The God in whose hand thy breath is, Belshazzar was a great Prince, the greatest Monarch at that time upon the earth, he commanded all, he had the breath of many in his hand, as Daniel there speaks of his father, whom he would be slew, and whom he would be kept alive, such was the power of that great Monarch; but then he minds him, that he was not Lord of his own life, Thy breath is in the hand of God, if God will, he can keep thee alive, and if God will he can take away thy life. It is true of God in the Ff2 fulleft

m) tio universa fullest excent. Whom he will be slayes, and whom he will be keeps a-live.

It is the comfort of our lives that our lives, are in the hand of God. That which is in his hand, is in a safe hand. It is not in the power of all the world to take away one life which God will keep. As the lafety of the Soul in the state of grace lies in this, that it is in the hand of God, as Christ argues in the 10th of John, Te are in my Fathers hand, that is, your spiritual estate is in his hand, and my Father which gave you unto me is greater than all, and no man is able to pluck you out of my Fathers hand, Here is the fafety of the Saints; and that's the priviledge we have under the Covenant of grace by Christ, beyond what we had under the Covenant of works in Adam. Our spiritual life was then in our owa hand, now it is in the hand of God. Here also in its proportion lies the fafety of our natural life, it is in the hand of God, God hath not only taken the life of our fouls into his own hand, but the life of our bodies too; he disposeth of lives as he pleafeth, he can say to one in a day of common Calamity, Thou shalt have thy life for a prey, and to another, Thou shalt die by the Sword, &c. What can we say in these times of death, when the breath hath gone out of many thousands; Why hath it not gone out of our bodies? No other account can be given but this, Our breath is in the hand of God; were it not fo, the breath of many of us had not been in our bodies at this time.

Further, It should teach us to honour that God, in whose hand our breath is. Daniel checked Belshazzar because he failed in this, The God in whose hand thy breath is, hast thou not bonoured. How careful are we to please those who have our estates in their hands: We respect him also very much in whose hand our health is: But if our life be in the hand of another (as sometimes it is) how do we study and strive to comply with the commands, vea with the very humours of such a man. Shall we not honour God in whose

band our breath is ?

Lastly, If our breath be in the hand of God, it teacheth us, that the time of our death, and of the going forth of our breath, is set down and disposed by God. Sometimes a fickness endangers our life and threatens to stop our breath presently; but God saith, no, it shall not be. Sometimes outward violence invades us, but a David comforts himself, Our times are in Gods hand; And as none can take away life if He will continue it, so none can continue life, if

He

He will take it away. If God fend for our breath (how unwilling fo e er we are to part with it) it must come. One of the Ancients bespeaks a wicked man thus, Thou hast thy breath in thy Nofirils, and thou art unwilling to let it go, but if God speak the word thy breath will go. Again (faith he) When God hall reunite thefe two, thy body and thy breath, and cast both into Hell together, he will hold thy breath in thy body whether thou wilt or no; Here is a double punishment he will fetch thy breath out of thy body ween thou wouldest keep it, and he will keep thy breath in thy body, when thou wouldst be separated from it. Thou shalt dye when thou wouldft live, and thou shalt live when thou woest death, and defirest to be dissolved, yea to be annihilated.

This also administers comfort to the Saints, that as when their breath goes forth, Gods hand leads it forth, to that hand of God will preserve their breath for ever. He gives them eternal life, and that is in his hand; He can lengthen out life to all eternity in whole hand life is. He that gives us a life of span long, can give us life

Eternicy-long.

Thus we have feen Jobs first argument from the Creatures, all. which acknowledge God their Maker, God their Dispoler, and Preferver; they have their being, and their well-being, together

with the changes and continuance of both from him.

Doth not the ear try words? and the mouth taste his meat?

With the ancient is wisdom, and in length of dayes, under standing.

With him is wisdom and strength, he hath counsel and understanding.

Behold he breaketh down, aud it cannot be built again: be souteth up a man, and there can be no opening.

HE knot of Connection which ties these words to the for-mer, lies so close, that many have been troubled to find it

Agitur de crecreaturis exper rimento rerum sensus gustum videlicet of placet etiam. Sanct.

First, It is conceived by some, that Job having in the former toris cognitione verses, the 7th and 8th, called his friends to read the book of Napercipienda ex ture; Ask now the beasts and they shall teach thee, &c. Turn over all the leaves of that great Volumne, the world, and they will be sensibilium, que instruction to thee. He now pursues the same point, and tells them perillos duos , that it would not be unprofitable for them, or loft labour, if they in pursuance of his counsel should fet upon this study; For the auditum signi- ear tryeth words, and the mouth tasteth his meat, that is every sence ficanter Aquin will give them information about its proper objects, and shew the peculiar end of its institution: he instanceth in two sences, Hearing and Tafting by a Synechdoche, for all the rest, as if he had faid; Each power and faculty with which the nature of man is endowed, will be a contributour towards the attainment of this knowledge; and declare that the wisdom and power of God is eminent and conspicuous in the creature. And because old men have heard many words, and have tafted many meats, that is, have had long experience of things, therefore he addeth in the 12th verse, With the ancient is wisdom, and in length of dayes, understanding, they who have run the longest course in the world, and have seen the greatest variety of changes must needs know most of God, because every change holds forth fomewhat of God.

Secondly, The Connection appears to others thus; as if 70b would here again meet with that opinion which his friends (Zophar especially) had more than once infinuated, that the doctrine doctrine which they were upon and had taught him, was a deep, myftery, and very hard to be underflood, that it was (which fome now glory in, Theologia cryptica) Divinity in the Mystery. No, faith he, there is no such matter, the point you are upon is very plain and easie, you need not make so many preambles, as if it were all under a Vail, or within a Curtain of fecrecy (as was hinted in the former Chapter) for the things are plain. As the ear tryeth words, and the mouth tafteth meat, fo it is here, thefe things are as obvious as sensible objects to the senses; we may learn them by ordinary hearing, which is the use of the ear, and by common experience, which is imported by the tafte.

Thirdly, That 70b referrs to his own doctrine, As if he had faid, I have held forth my opinion concerning the dealings of God with just men. And the truth I have maintained is as plain and easie to the understanding, as Sounds and Languages are to the ear, or as Meats unto the mouth. For as the understanding is to things rational and specularive, so are the senses to things external and sensitive, the Palate to Mears, and the Ear to

Words.

Fourthly, That Job being about to life up the Name of God, to speak out his Glory in the attributes of his power and wildom; and that God by his absolute soveraignty over all Creaeures; may afflict or prosper, do good or evil as he pleaseth; doth here preface or premise this general commendation of his wildom, that God doth as exactly apprehend all that is done or spoken in the World, as the ear of a man tryeth the words Divina sapien. of him that stands next him, whether they be true or falle, for tia omnia que him or against him: or as the Palate tasteth meat, whether it be lognuntur cegifweet or bitter, liking or loathforne; all the ways of the Chil-tantur aut frunt dren of men are before the Lord, he discerns the voyce of all their actions, and the language of every mans life : he knows andiret wices, whether their works be sweet or bitter, whether good or evil, quod aurium est The Pfalmist speaks neer the language of this Interpretation, (Pfal. 94.9.) He that planted the ear, shall be not bear? be that Peres quod fauformed the eye, shall be not see? God is elsewhere said to have eyes, which try good and bad, He is here spoken of as having ears unt sonos, sapadifferning truth and fallhood. And his ears are fo quick, that res, &c. Nonthey take in the least whisper, the stillest voyce; there is not a word spoken, but the voyce is heard by God: He bears our filence, as well as our speech, and can tell what we say, when we say no- ese. Coc.

ita cogno cit quasi illorum aut gustaret sacrun est Sanct. Senfus percipine oppertet deum qui hac dedie imaischum:

thing. He hears the voyce of our thoughts, our thoughts are as loud in the ears of God, as a Trumpet in our ears. God hears the voyce of our actions, though we utter no words. The voyce of thy Brothers blood cryeth, thou haft done a bloody deed and that hath a voyce, a crying voyce (Habbak. 2, 11.) The stone shall cry out of the mall, the Lords ear hears the voyce of all creatures, even of those that cannot speak; he can do what he pleaseth, and he is as clear in all he doth, as the ear is in trying words, or the tafte in difcerning meats.

Every excellency in the Creature is in God by way of eminency. Doth the ear of man try words? then the ear of God doth much more? Doth the mouth of man rafte meat? Much more doth the Lord tafte men? Hence he sometime speaks diffaffingly of men, they are represented as a burthen to his stomack, and he as

ready to spue them out.

Further, The words feem to carry a reproof of the rash and inconfiderate judgment of Jobs friends about what had been genter expende- spoken. This Exposition may be taken two ways. Either

1. In reference unto what 70b had offered.

You have heard my judgment about the dispensarions of God before, and I have spoken it a second time, That the Tahernacles dafferre non me of the wicked prosper, that many a godly man is as a dispised I amp: Now, Doth not the ear try words? Doth not the mouth tate meats? As if he had faid, You have not yet weighed nor confidered what I have proposed, if you bad, I should not have needed to come upon this point the second time; you have been rash in your judgments, your ears have not done their office, you have not pondered my speech nor the arguments and reasons which I have produced in confirmation of my opinion.

Or secondly in reference to what Jobs friends had offered. As if he had said, You have declared many things to me, and you think that I have taken no notice of them, but I affure you I have my ear hath as exacily tryed your words, as the Mouth or Talate of a man

tateth meats.

Taking it thus, we may best read the words comparatively, (as we find them Chap. 34.3.) The ear tryeth words, as the mouth taffeth meat. Thus the tenfe is most clear. Hearken diligently to my words, and then you may understand my meaning as distinctly as your taste doth what you eat.

Socies taxat quod non dilirent a se dicta q d.vestrum Jane crat purgatam durem carpere, &cc. Merc.

The word which we translate try, fignifies exact tryall, a job Probare' re fect exploration. The ear is the chief Inttrument of the un- tentare, de standing the sense of discipline. Here 70b speaks not only of mins the outward eare, but of the ear as it ects with the understand. rare, do dili ing, which not only hears the found of words, or knows the En- genter expenglish of them, but discerns the meaning and scope of them. This Aurem non ex-Job especially intendeth, when he faith, The ear tryeth words.

Ohierve,

The ear must do more than hear, in hearing it must try what it interarm i. c. beareth. He puts that which is properly an act of the under- cium quedijs standing upon the ear, which is but an outward sence, namely to que audiuntur try the truth or fallhood of those things that are spoken. The O- eft adhibenriginal word for an ear (repretents us with this duty of the ear) be. dum, merc: ing in the dual number fignifie a pair of ballances, to note, that Aurium & when we are hearing, we should be weighing: we should put every est nomen in word into the cales as we receive it Doth not the ear try mords ? Hebrao, When you have received a peece of gold you try it, and there is due enim aua double tryal, a tryal by the Touchitone, and a tryal by the Bal- res funt velance. Every one that doubteth will go to the Touchstone to quibus expention wether it be good mettal or no, and he will go to his ballan- dunin que aux ces and try whether it be weight or no. Thus when words are dimus. spoken they should be tryed, tryed by the touchstone and balance of the Sanctuary. An attentive ear, and a holy understanding will never put them among our treasures of knowledge or leading principles, till they have brought them to this tryal.

The point layes a just reproof upon those who hear many words, but try none. It is said of the Bereans (Ad. 17.) that when an Apostie spake they tryed his words; they might have trufted Paul as foon as any man alive, that he would not put any falle coin upon them, that he would not speak a word that wanted a grain of weight, yet their ears would try the words of Paul, though he spake by inspiration immediatly from heaven, though he had an infallible Spirit. If this duty were observed, if hearers would try words, so many light pieces, light de ctrines, which bear no weight in the ballance of the Sanctuary, would not be pursed up, and put in among our treasures. Many make treafuce of light and erroneous doctime, of base coin, and counterfeit money: The reason is, Because the ear doth not try, the understanding and ear joyn not together, Pful. 62. 11 God bath spokenonce, and twice have I heard it; that is, he heard it with his

ternam tantum intellige S. d dy exactum judioutward ear, and he heard it with his understanding. He duly weighed what God spake. Thus you must do if you will hear to purpose, be it who will that speaks, hear it once, and hear it again; that is, hear it with a sensitive ear, and hear it with an intelective ear, judge of it and try what it is. Our Saviour Christ cautions us to take beed how we hear, though to hear be a natural act, yet there is an artissicial hearing, there is an heavenly art in it. The ear must be taught by the Spirit to hear, or else it can never hear what the Spirit saith.

Secondly, Observe,

No doctrine ought to be rejected untill it be tryed.

As none ought to be received till it be tryed, so none to be rejected, Job taxeth his friends, that they out of prejudice had cast off what he had spoken. Doth not the ear try words? Why have you not done me that right, as to examine the things I have spoken, before you censure me? You slight and contemn me, as if I were a man diffracted and our of my wits; as though my wirds were not worth the weighing. It is as dangerous to refuse, as to receive what we have not examined. For however a doctrine may be worthy to be rejected which we do not try, yet we do not our duty to reject it before we have tryed. As we say of a Judge, he that judges a man before he hears him, though possibly the fentence which he paffeth may be just, yet the judge is unjust; fo it is in this case, if we reject a doctrine before tryal, though possibly it be worthy to be rejected, yet we are worthy to be reproved for rejecting it. We erre in laving alide an error, before we have found it to be an error. The best that can be said offich, is, that they have done well by accident. And as they need pard on who do evil, though they know it not, fo they having nothing to boaft of, who refuse that which is evil before they know it to be fo. The Apostle gives that rule (1 Thef. 5. 21.) when he had said, Despise not prophecyings, be diligent in attending the means; he adds, Prove all things, and hold fast that which is good. As we must not reject or refuse to hear the Word, so we . must not receive every word we hear, but try all things and hold fait that which is good. Doth not the ear try words?

And the mouth taste his meat.

The Hebrew is, Doth not the pulate taile his meat? There is a dispute among Philosophers what is the proper sensorium or inftrument

Brument of taffing. Most give it to the whole mouth, some to the palate, others to the tongue, not a few to the tip of the tongue; there is a fifth opinion which ascribes it to the nerves which diffuse themselves, quite through the tongue; a fixth places it in the throat. Hence Aristotle reports of Philoxenus an Epicure, Arist. 1.3 Eth who wished that he had a neck as long as a Crane, that he might cap. 10. thelonger taft the pleafire, and take the more delight in his meat. Which way foever it is in nature, the Moral truth is the same,

which you may take in this brief Note.

Every sence bath a distinct office, the Ear is for hearing, the Mouth for tafting, the Eye for teeing, the Nostrils for smelling; Thus the Lord hath made a Policy in the body Natural. The body of man is a kind of corporation, every officer standeth in his place, and hath his duty. The comeliness of the body natural, and the comliness of a body Politique, whether civil or spiritual, shines in the due discharge of each members office : every member needs the help of his neighbour member, and the operation of every member is to help the whole; Thy eye fees, "es auris ves the ear hears, the Mouth tafts, as a servant, and for the service meus haud ma-

of the whole body.

There is yet another transsation (observed by Chrysostome) Drus. in some of the Greek versions; where it is read thus, The ear tryeth words; and the mind tasteth meats. One letter added in the Greek, changes the fignification from the mouth to the mind, taking it with that literal addition, these words are an explication of the former: As the ear tryeth words or founds, fo the mind tryeth meats. What meats? Truth is the meat of the mind, the nourishment of the understanding. Hence the word of truth is often compared to things edible and potable, to meat and drink, to honey, and the honey comb. And the want of the word of truth is called a Famine by the Profit. The foul starves where the word of truth is not rightly divided, cut out, or carved to it. All the excellencies of God that are held forth in the word, are, the fouls food, (Pfal.348.) Otast and see that the Lordisgood; what is it that taffeth how sweet the Lord is? It is the mind working, meditating, and acting faith upon him. Faith is the fouls tafter, faith is the mouth of the foul, which not only tafteth, but cheweth the promises and manifestations of God to his people, and so makes meat of them; Meditation turns the promises into marrow. My foul (faith David, Plal. 63. 5, 6.) shall be satisfied

la fententia.

as with marrow and fatness, and my mouth shall praise thee with joyfull lips, when I remember thee upon my bed, and meditate on thee in the night watches. As there is all manner of riches, fo all man-Pompeius non ner of dainties in the believing meditations of God : every proguftaret illam mife is a dish, and all the promises are a royal feast to faith. Heaphilosophiam. thens have given this notion about the tast of words. Cicero in his Oration against Pifo, faith, Pompey could not tast that Phyloso-Cic. in Pison sermonem volo phy, He was a great Souldier, a man of action, and troubled not Plant in mo- himself with sedentary studies, and bookish contemplations. And as there is a spiritual tast, so a spiritual hearing, or rather these are the same; to taste spiritually is to hear spiritually. It Judicare genu was the meat of Christ to do the will of him that fent him: It is est ipsius fen- meat to such as are Christs, to hear the will of God by those tire qui namq; whom he sends, and the more they hear, the more wisdome they fentit judicat get, as followeth :

Arist. 1, 2. de. Verse 12. With the ancient is wisedome, and in length of dayes understanding.

כשישים

An-

Gustare ejus

stel. Act. 6.

With the ancient is wisdome. The sences are a door to the understanding, both acting together lay up treasures of knowledge, in decrepuis. therefore with the ancient is wisdome, and in length of dayes understanding. The word which we translate ancient, fignifies not the first, no nor the second (for the Hebrews reckon three) but the third and last step of Old age. The first, by their calculation begins at the year threescore, and extends to threscore and ten: when man is threescore, he enters (fay they) the borders of old age, and while he is travelling to threefcore and ten, he is in the first territory of Old age. The second reaches from threescore and ten to fourscore: He is an old man indeed who attains that reckoning, (Pfal. 90. 10.) The third is, that whole space Eius apud He- be it longer or shorter, that man lives beyond sourscore. And brees, decrepi- that is properly meant by the word used in this Text, with the ti funt annosi ancient is wisdome, and the more ancient any are, the more wisdome they may be supposed to have.

Not that every old, or every decrepit old man hath wildome, some hath attained the last degree or step of old age, who have not attained the first degree of wisdome. They have walked in a vain shadow, and have learned nothing. But when he faith, with the ancient is wisdome, he means; First it is the duty of old men to shew forth wisdome. Secondly, Old men have had

ares senibus.

a great opportunity to gather wildome, a price hath been in their hands, though possibly they have not had hearts to make use of it. It is not running through a great many years, that makes men wise, wisdome is agift of God, not of time. And as this doth not inferr, that afold men are wife, so neither doth it inferr, that none but old men are. Wisdome is not so with the ancient, as as it it could be no where else; Gray haires have not ingroffed that whole commodity, nor is it all given and granted to them. Wisdome doth not alwaies lean on a staff, nor look through Spectac'es. It doth not alwaies (as some describe venerable old age) gee upon three leggs nor see with four eyes. Young men may have wisdom if God give it, and old men cannot have wisdome unlesse God give it. Some young men have understood as much as the ancient, year more than the ancient, as there will be a clearer occasion to shew at the thirty second Chapter, verf. 7, 8, 9. whither I referr the Reader, if God shall carry on this work so farr by my hand.

Observe, at present,

First, Old men should be wise men. With the ancient is wisdome. Where should we go for wisdome but unto them? Some will not so much as suspect young men for much wisdome, but we have reason to look for it among the Ancients. The Apostle (1 70b. 2.11, 12.) writ to Christians of all fores and fizes, under the titles of little children, young men and fathers, and he gives a special reason of his dedication to either of them. I write unto you little children, because your sins are forgiven. I write to sou young men, because you are strong, &c. I write unto you fathers, why? Because you have known him which was from the beginning. He gives a reason surable to old men, I mrite unto you fathers, because you known him that was from the beginning. As if he had faid, wifdome and knowledge are amongst o'd men, amongst the fathers. I take it for granted, that you are knowing men, therefore I write unto you about these depths of knowledg, With the ancient is wisdome. The Apostle (Heb. 5. 12.) gives a severe reproof to those who when for the time they ought to be teachers, yet had need that one teach them again which be the first principles of the Oracles of God. When for the time, that is, they had a great deal of time, and therefore their proficiency in holy knowledge should have been great. And proportionably how much time every one hath had, such a talent he hath had, and he shall be reckoned

with, as having had it, to get wildome. Time in it felf cannot advantage us, but time bringeth advantages with it for the com-

passing of the greatest undertakings, and for the perfecting of those who are most impersed. Time is not an empty duration. God hath filled time with helps to eternity, and with means to know hin the only true God, and Jesus Christ whom he hath sent, which is eternal life. Woe to those that have not competently learned this great lesson, when for the time they ought to be teachers, &c. An old man ignorant is more childith than a child. To see an old man in the first rudiments or primer of natural knowledge, is uncomly; but how dreadful is it to fee an old man not able to read nor understand the primmer of the Gospel, or the first principles of Religion; we have feen fad experiences of some who have lived under powerfull means; even till decrepit old age, even until this third degree of old age, and yet have not been in their A. B. C. of faving knowledg, being unable to spell or put two letters together in the things of God, or to make out any one conclusion understandingly about the necessaries to falvation. It is bad enough when children and young men are ignorant, and foolish in the things of heaven; but with what tears thould we lament it, when with the ancient there is no wildom,

Turpis of vidicula res est senex elemen-

ufu verum.

And in length of dayes understanding.

nor understanding in length of dayes. Which croffeth the second

Both parts of the sentence have the same sence. In length of Scienia domi dayes, or in many dayes, that is, by the experiences which we get paratur ex li- in length of dayes, understanding is improved and heightened. bris, prudentia Experience is a great teacher. The Apostle tels us that every exex itinere dy perience we have of God should teach us to hope in God. Experience worketh hope (Rom. 5.) Experience also worketh knowledge. Experience is a tedious Master, it keeps us long at School, but experience is a fure Master, and we may learn much by experience.

In length of dayes is understanding.

part of of Fobs Affertion.

Observe upon the whole verse.

Old men are to be honoured, and their counsel to be respected. With them (probably) there is most wisdome, and therefore they deserve most respect. Hence the Scripture calleth us often to reverence gray haires, and that we should rise up to old

men,

not that we are to adore, which is indeed to dote upon old age; it is doting to think that every thing must be true which an old man faith, or which the Fathers have afferted. But as it is the dotage of any man to credit any thing which an old man speaks. or to pin our faith upon the opinion of the Ancients, fo it is a fin (besides the incivility of it) to slight or undervalue what. old age speaks. Old men having enjoyed the like means that young men have, and having made improvement of the means which they have enjoyed, are to be looked upon with veneration, and their countel is to be received with more respect than that of young men. What destroyed the Kingdom of Rehobobam? he followed the counsel of the young men, and wou d not follow the advice of the old Connsellors, who had been with his Father, and had long known the carriage of the Kingdome, and the way of government. He takes young mens counsel, and so overthroweth all. The same error and danger lies in spiritual, Maxime salva as well as in Temporal affairs. An ancient writer describing efteiviras, ubi the happiness of a City, saith, then a City is happy, when it useth consilia senum the counsel of old men, and the strength of young men; when it hath woman ama the heads of ancient men, and the hands of young men; the one obtinent, Plut, to give counsel and advice, the other, to act and execute; then a City or Commonwealth is like to be fafe and flourish. Though we must not tie up our selves to the countel of the ancient, nor esteem all truth because the ancients say so, truth is older than the eldest truth hath the grayest hair, the hoaryest head : And though if truth be spoken by a youth, you must reverence it, and rejecterror, though an old man be the patron; yet old men must have reverence in what they say, and deserve preheminence in coun fel.

Job leems to apply this to his friends. You are men of years, therefore you furely have arrained much understanding. You may well know what I have taught, and what I am now teaching, That God is transcendent in wisdome, that his knowledge as well as his power is over all. You must needs know that God works mysteriously and secretly, that he works supresmly and authoritatively, that he needs not give an account unto the children of men. With the ancient is this wisdome, and in length of dayes this understanding; This is the wisdome which I shall now demon-

Brate.

Verse 13. That, with him is wisdome and prength, he hath counsel

and understanding.

With him. The Amecedent is not the ancient man spoken of beiore, with him wildome may be, but not ftrength. Old men do probably increase in wildome, but they do certainly and unavoidably decrease in strength. Here then we must look for another Antecedent distinct from the ancient man. With bim, that is, with Ged, about whose providence and juffice I have spoken, with him is wildome and ftrength; as if he had faid, if men by hearing and taffing gather up much knowledge in a tract of time, and length of daies; Then what treasures of knowledge and wissome are there in God, who is the ancient of dayes, and who is as old as eternity. Job argues from the leffe to the greater, with God who is eternal, and inhabiteth eternity, there is wifdome and ftrength, and he hath counsel and understanding.

With him there is wisdome and strength.

Ex sapientia de fortiludine nam providentiam effe omnibus partibus perfettum.

We met with both these attributes of God, Chap. 9. v. 4. He confecit divi- is wise in heart, and mighty in strength who bath hardened himself against bim and prospered? Therefore I shall not stay upon them here, only a word.

First, Godis infinitely wife and strong. He is wife to defign, and

strong to ettect.

Secondl. They who want wisdome must go to God for it. With bim is wisdome, as if he had faid, You may gather wildome among the creatures, and from observation, but all wildome is laid up in God: Study alone will not make you wie, experiences alone will not make you wife, you must go to the Fount in of wildome; So the Aprilt e directs (Ism 15.) If any of you lack wisdome, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him. And again, (v. 16.) Every good gift and every perfect git is from above, and commeth down from the Father of lights; (Holy Wildome is not a vapour which formes up from the earth, but an inflience which falls from that light of heaven) with whom there is no variableness, nor shadow of turnging.

Some conceive that Job here and eis the counsell of Bildad, (Chap. 8.v. 8.) Enquire of the former age, and prepare thy self to the fearch of thy fathers, for we are but of yesterday, &c. I grant

(lauch

(faith he) we are to enquire of former ages, I am of your opinion too, that, with the ancient is wisdome; yet I do not expect to find all wisdome among the ancient, (their well hath not depth enough to yield these waters to all comers, or for all occasions) no, I must go to God; With him is wisdome, and he bath counsel and under standing. Though all the ancient men in the world, and ancient Councels, affirme that, which the word of God denies, we must not believe them, for with him is wisdome. In the 28 Chapter of this book, verf. 12. the question is put, Where shall wisdome be found? and where is the place of understanding? Where? All the creatures disclaim it, The depth faith, it is not in me, and the fea faith, it is not with me. Though we may gain wisdome by conversing with the creatures, yet there is no creature hath wisdome in his keeping, or at his disposing. That's the priviledge of God; With him is wisdome. With him, as with a Master, as with a Lord; His it is. With him, as with a dispenser, as with a Steward; He gives it out as he pleaseth, he bestowes it upon whom he will; all wisdome is Originally in him, and derivatively from him. (Chap. 15 8.) Haft thou heard the secret of God, and doest thou restrain wisdom to thy self? As if he had faid, Thou talkest as if thou hadst been of Gods councel, or at least as if thou hadst learnt knowledge, not only from the mouth of men, but immediatly from the mouth of God himself.

Thirdly Observe,

That all the wisdome of man, compared with God is no wisdome. Our wisdome is foolishness compared with God. I ground it from the Text, thus. He had said before, With the ancient is wifedome, and in length of daies understanding. Now faith he, With him is wisdome, and he hath counsel and understanding. As if he had faid, I told you of wisedome in old men, and of understanding in length of daies, but I affure you this wifedome is nothing to the wisedome I now speak of. He meanes not a wisedome different in kinde, for if there be true wisedome in old men, it is a drop of Gods ocean, a beam of the Father of lights. the wisedome that is in God carries the name of wisedome from the wisedome that is in old men. As all the light of the Stars is but darkness compared to the light of the Sun; so there is wisedom with men, with old men especially, and there is wisedome with God: But the wisedom that is in God, who is the ancient of dayes, extinguisheth and overcommeth all the wisedom Hh

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in men, though they be never so ancient. With him is wisedome and strength.

He hath counsel and understanding.

Here are four words used in reference to God: we had but two before in reference to old men, wisedme and understanding. But with God there is wisedome, strength, counsel, and understanding, and though three of the four are used promiscuously, yet as they stand here together we may give them a distinct sense.

Understanding consists in finding out secrets and mysteries, in diving to the bottom of truths. With God there is understanding, he finds out the most hidden mysteries, his name is the Re-

vealer of Secrets.

Secondly, Counsel is properly that which fits means to the attaining of an end. When we have a business to do, we go to counsel, and Counsel is to provide sutable means for the carrying on of such a design, and the accomplishing of our desires.

Thirdly, Wisedome, as it stands distinct from understanding and counsel, consists in the due ordering of those meanes which counsel hath found out. Thus understanding finds out the matter, counsel declares the means, and wisdome manages and disposeth all towards the attainment of the end. All these are in God.

And a fourth, which is Strength to execute and carry on the means (according to the dictates of understanding, counsel and wisedome) home to the end. If a man be furnished with the greatest measure of understanding to find out, of counsel to contrive, of wisdome to dispose, yet if he want an arm of strength, what can he do? Tis true, wisedom is better than weapons of war, yet what can wisdom do without weapons of war? A good head is better than a strong arm, yet what can a good head do without a strong arm? But where wisedom & weapons of war, & where a good head and a strong arm joyn, what can they not do?

Job to demonstrate the absolute compleatness of God in all his administrations, shews all these meeting in God. Would you have understanding? it is in him, he can search out deep things. Would you have counsel? He can direct you to the most proper means. With him is counsel. Would you have wisedome? He can manage & order means to the best advantage. He is the God only wise. Would you have strength? He can execute and bring to pass estectually whatsoever he intendeth, his power is over all, and

there

there is nothing too hard for him. Thus the glory of God is lifted up, not only above the actings, but above the thoughts of man.

Hence Observe.

God is compleat in all perfections. Among men excellencies are feattered, and lye divided, one hath depth of understanding, a fecond clearness for counsel, a third is enriched with treasures of wisedome, a fourth, is fortified with a hand of power. 'I is rare when any two of these meet in one man, and he is a kind of miracle of men, in whom they all meet, though but in some low or languid degree. But in God they meet all, and continue alwaies in the highest degree. Those things which single put honour and value upon man, concenter in God. Who would not seek unto and depend on God? Who would not have God his friend, in whom he hath all friends, and who is such a friend, that having him we need not care nor fear who is our enemy?

One God helping, is more than all men opposing. When word was brought to a great Carthaginian Commander in their war against the Romans, that the Enemy was very strong and numerous; He answer'd the trembling Intelligencer. How many do you reckon me for? Some men are of fuch vast wisedome, strength and courage, that one of them may be mustered for a whole Army of men. How many then may we recken God for, who alone hath all that which all men have among them, who alone can do more, than all men combined together can? Men act their feveral parts in the scene of worldly affairs, but God acteth all parts. As he that rides post a long Journey, takes fresh horses to carry him through; one horse carries him the stage first, and there he is left : A fecond speeds him to another Stage, and there stayes: In the same manner a third to a third. So it is in transacting any great bufinesse, one man will help you thus far, and another will carry you so far, and a third yet farther. One carryeth us as far as counsel and wisdome work, but he wants strength; another hath strength, but he wants faithfulness. But God carrayes us through the whole journey of our works, he is never tried, nor can he be taken off. (1/a. 40. 28.) The migh y God fainteth not, neither is weary, and there is no learching of his under standing. Yea, not only hath he this unweariedness in himself, but he communicates it to his, the young men shall faint, (that is, they that are strong, especially they that boast in their own strength) but they that wait upon the Lord shall renew their frength, strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint. The Lord gives his much of himself, they shall alt like God who trust in God. 70b having arrayed the Lord in all these excellencies, proceeds to illustrate what he had afferted by some special instances. As if he had faid, lest any should think that I speak only general notions, I will give you particular proofs, which you who are old men have furely made out by your own Observation, and are able from experience to attest my discourse.

Verse 14. Behold, he breaketh down, and it cannot be built again, he (hutteth up a man, and there can be no opening.

Here is an instance of the strength and power, yea of his wifedome and understanding; all these concurre in one act of providence; though some one appear and be put forth more eminently. I will tell you (faith 70b) what God doth: this God of whom I have spoken great things, doth great things; Yea, it is far easier for him to do great things, then for me to speak of them, for himself can as easily, and as speedily do them, as speak them. The Works which speak him great, are more then can be spoken; Of some I shall now speak.

Behold, he breaketh down, and it cannot be built again. These words relate to the attribute of power. With him is strength. And they are more then a bare affirmation that God is strong, they prove that he is strongest, or that there is no strength a match for his ; This the instance reacheth fully , Behold, he breaketh down, and it cannot be built again. No man, no nor Angel is able to preserve, what God will overthrow, or to

very, diffipave- restore, what he hath once destroyed.

The word which we translate to break down, fignifies an utter diffipatation or diffolution, even the putting of a thing out of its being : Some interpret it by Anathematizing, curfing, or excommunicating, which imports the devoting both of things and persatio deftruen- fons to a total and perpetual ruine.

First, some understand Job speaking here of his own children and family which God had broken down, with a high and strong hand. Children are a living house; A son in the sacred language hath his name from building, because sons build or continue their

Proprie deleve-Tit.

Amplavalde o vehemens est illa signifidi,ut etiam denotet Anathematizare excommunicare. EiB.

fathers

fathers house. When Sarah prayed Abraham to go in unto Hagar, she said, It may be I may obtain Children by her: The Hebrew letter is, It may be I may be builded by her, Gen. 16.2. Rachel invited Jacob to Bilhahs bed upon the same hopes, That I also (faid the) may have Children, or be built by her, Gen. 30 3. Now as when God gives Children be builds, fo when he takes them away he breaks down. If the Lord break down thus, if he take away the Children which he hath given, who can restore them to us again? or repair that breach.

Secondly, others conceive he refers to those two ancient acts of Gods breaking providence, the overthrow of Babel and the destruction of Sodom, which were not builded again to that day.

Thirdly, we need not restrain his sence to any special City, or to his own family, expound him rather of the ruining of mans eflate in general. If the Lord break down, and deface their worldly glory, who are most fairly built and raised up, who have Arongest foundations, and firmest walls, who have highest tow- quid vult Deers, and the most aspiring pinacles: If he pull down an estate us quacurque thus founded, thus raised, and break it to pieces, it shall certainly be broken, and that without remedy.

Hence Observe.

First, What God will do he can do and it shall be done. He breaks down without asking any man leave, God doth not work by fufferance, but by authority The whole world is his work, and he may make what work he will in the world. If he will work, who shall let it? (Isai 43 13.) if he will smite, who shall let it? He will not put up his fword at thy word, no nor for fear of thy power. If he give the word, Break down, down it shall. The word of God plants, and the word of God roots up, and it doth both irrefistably. If God will destroy persons or Kingdoms, there is no faving them. As none can pull down, what he fets up, so none can set up what he pulls down. If he faith; Let it lye in the dust, who shall raise it up again ? The Prophet (Mal. 1.4.) brings in Edom furveying the desolations which God had made upon his Territories. Edom began to reflect fadly upon his ruinous condition, We are impoverished, faith Edom: upon this Edom takes counsel, yea he resolves, We will return and build the desolate places. But what faith the Lord to Edom? (Do and you will) They shall build, but I will throw down again. As if he had faid, I once threw down, and made de solate the palaces of Edom, Hha and

Melius quadrat ut in communi dicatur, quicratione destrucre. Bol.

and if Edom will attempt to better his condition, and build again, I will again make desolate: as fast as Edom repaires, I will pull down. Man shall never make up the works which God hath slighted, till be bath leave for it from heaven. (Pfal. 28.5.) Because they regard not the works of the Lord, he shall destroy them, and not build them up, that is, he shall destroy them, & they shall not be built. For unless God himself will build what he hath destroyed, no man can, (Hos. 6.1.) Let us return unto the Lord, for he hath torn, and he will heal us; If God make the wound, it is not in the skill or Chirurgery of man to give a plaister : He hath smitten us, and he will bind us up, when you have got a wound from God, you cannot get your cure from the creature; man tears and God heals, man smites, and God binds us up; but if God tear and fmite, he must bind up and heal, or else we can never be healed : our wound and our falve come from the fame hand. When 7eriche was destroyed, the Lord said by Ioshua, Cursed be the man that raiseth up and buildeth this City Jericho, he shall lay the foundation thereof in his first born, and in his youngest son shall be set up the gates of it, (Joth. 6.26.) We find that for five hundred years none attempted to build this City, the curse of God lay so heavy upon it; but after five hundred years, whether the man forgetting what was spoken, or presuming that now after so long a time, God would forget what he had spoken and not make it good : One Hile the Bethelite (as you may read 1 King 16.34.) built it, but how ? By building that, he pulled down himself, for faith the Text, He laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which he spake by Joshua the son of Nun. The meaning is this; when he laid the foundation of that City, the curse of God fell upon him, and his eldest son died, God pui'd down the best part of his living house, his eldest son, and yet he would not be warned of the judgement of God, but went on to finish Iericho (for setting up the gates notes the accomplishment of his work, as laying the foundation fignifies the beginning of it) and what came of that? then the Lord flew his youngest son, he set up the gates thereof in his youngest son Segub, he built Iericho : but he could not deliver himself from the curse; God did not say, this city shall never be built, but cursed be he that builds it, and this curse shall be upon him, He shall lay the foundation thereof in his first born, and in his youngest son shall be

Jet up the gates of it, and so it came to pass, the History fulfilled the Prophecy, and the work of providedce gave Testimony to the truth of the word. This also is very remarkable in the story of Jerusalem. Christ threatned Ierusalem that it should be destroyed. and the Temple, that there should not be left one stone upon another, that should not be thrown down. The event answered this threat. The Romans ruined all, and were that abomination of defolation in the boly place. Yet in the time of Iulian some had a defign to build the Temple and restore Ierusalem: Yea that Apostate Iulian on purpose to cross the words of Christ, & the counfel of God, of which he had heard, that There should not be left one stone upon another; therefore he (not out of any good will to the Jews, or out of any defire to have the Worship of God and the Temple restored, but only in spight and malice, to see whether he could cross the word of Christ, and reverse his curse) gave the Jews (like another Cyrus) ample commission and full liberty to go and build the Temple, in pursuance of which grant they gathered a vast store of materials; but when they began to work, the story faith, That God from Heaven by storm and tempest did so dismay and scatter them, that they were forced to give Ammianus it over, and confess the hand of God was against them; he conHist. Trip.rr.
founded those builders of the Temple as he did the builders of 1. 6. c 43. Babel, it is (in some cases) a dangerous attempt to build when the Lord hath pulled down, but it is (in all cases) an impossible attempt to build what God resolves shall continue down.

It is thus also with private men, some have had fair estates in the world, God puls them down, and breaks them to peeces. We use to say of a man that failes, he is broke; such will be trying to get up again, yet they cannot : fome after breakings have had more than they had at first to set up with besides their stocks of experience; yea these men, besides their experience, have added more diligence in the use of all honest meanes, yet God will not let them build their estates again, he will not let them thrive in the world; 'Tis fo also with the body: God puls down a mans health and strength, and then he goes from Physitian to Physitian, he asks every one he meets, what he may do to build up his body again? yet this man must carry a crazie body to the grave. .

He breaketh down, it cannot be built again. That's the first Instance.

The second is, He shutteth up a man, and there can be no opening.

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Ad via impedimentum ad carcerem ad vinoulum referri Sobet.

Coucludere ut nemo aperiat, suprema pote-Static to libera omnium administrationis symbolum est. Sanct.

> Significat lerum fortuna tum, contraclausum, miserum de arum-

no um. Aprilis woca-

do coelo.

tur ab operten-

The word which we translate to shut up, notes any kind of block, impediment or hinderance laid in a mans way to stop his course; it is applied also to locking of a door, that none come out, or go in, to the shutting of the Heavens that it rain not, (2 Chron. 7. 17.) shutting and opening, note acts of power, and fo to shut that no man can open, or so to open that no man can shut, are acts of supream power. Hence the giving of a key hath been an ancient ceremony of investing men in places of authority and chief command, he shutteth up a man, and there can be no opening, that is, none till he pleaseth. God saith of Eliakim (lai. 22. 22.) The key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut, and none shall open; that is, he shall have the highest office in the Kings house; to shut and open, beares the same sence with going out, and comeing in before a people, Numb. 27.17. Christ, of whose Kingdom the house of David was a Type, is described by opening and shutting (Rev. 3.7.) These things saith he that openeth, and no man (hutteth, and (hutteth and no man openeth; Christ hath all power in Heaven and Earth given into his hand, and therefore what his hand doth, no man can undoe. Now in his absence he puts this general power into the hand of the Church, to be exercised and administred by such Officers as himself hath appointed: Thus he applyes himself to Peter, after he had made that confession which is the Foundation of the Church (Mat. 16.19.) I will give to thee the keyes of the Kingdome of Heaven, and what soever thou Aperire, aliquid shalt binde on earth, shall be bound in Heaven, and what soever thou shall loofe on earth, shall be loofed in Heaven, where though the words vary, yet the meaning is the same, and give us this affurance, that no power can rescind what is done in and by the Church according to the will of Christ in binding or in loofing. Further, shutting up, notes in general the putting of a man into a fad condition, whether in regard of civil or spiritual things, and opening imports deliverance and freedome from either.

Hence Observe,

There is no prevailing against God, or repealing any of his resolves. As when he breaketh, none can build, fo when he shutteth up, none can open. Balaam confesseth (Numb. 23.20.) God hath bleffed and I cannot reverse it, and where God hath cursed, who can reverse it! If the Lord shut any door against us, or upon us, all the smiths on earth cannot make a key to open it. If God thut or lock

lock up the Heavens that it rain not, who can open them? Elijab comes in as if he had the keyes of Heaven at his girdle, (1 Kings 17.1.) There shall be (faith he) neither dew nor rain these years but according to my word. We find in the Epistle of James what the word was, Elijah prayed that it might not rain, & it rained not on the earth, for the space of three years and fix moneths. And Elijah prayed again, and the Heaven gave rain. It was not an Imperative word, it was a petitionary word, that locked and unlocked the Heaven: none hath an Imperative word, a word of command to lock and unlock Heaven, but God himself, Amos 3.7. I caused it to rain upon one City, and caused it not to rain upon another City. Again, If the Lord shut up the womb, there is no bringing forth, Gen. 20. 18. the Lord had fast closed up all the wombs of the house of Abimelech. If the Lord shut up the earth, it becomes as iron, and brings forth no fruit; if he thut a man up in sickness, in poverty, in disgrace, in trouble of spirit, there is no unbinding, no opening. He hath concluded or shut up all under sin, that every mouth may be stopped, Rom 3.19. He hath shut them all in unbelief, that he may have mercy upon all, Rom. 11,32. They are shut up as a company of prisoners in a dungeon, that they may receive, whatfoever they receive at the hand of mercy; for who can open for those men? who can unloose these Seals of unbelief, till mercy unloofe them? As none could unloofe the Seals of that Book wherein the mysteries of God were contained but only Christ, Rev. 5.5. So nore can open the Seals of fin which are upon the heart of an unbeliever, but Christ only: Christ who opened the Book, opens to our Souls, Christ who loofed the Seals, can loofe us from our fins: Him God hath appointed to be the great Opener of prisons, and the Deliverer of those who are in bonds; If the Son make us free, we shall be free indeed, and until he make us free, we are flaves indeed. Whom justice locks up, mercy lets out. There is no opening either by the force, or by the defert of man, where God shutteth up. The evil Angels have so much power that they are called powers,. yet they could never get out of prison. They are reserved in everlasting chaines under darkness to the judgement of the great day, (Inde v.6.) Their chaines will never wear out, nor can they be filed off, whither soever those wicked spirits go, they go in chains, like prisoners who are kept till the day of Session. The Apostle Peter (1 Pet 3 19.) affures us as much of the spirits or souls of those

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Behold, he withholdeth the waters, and they dry up; also be sendeth them out, and they overturn the earth.

With him is strength and wisedom: the deceived and the deceiver are his.

Job proceedeth upon his former argument in giving instances to prove the great power and the unquestionable soveraignty of the Lord. In the former context we had an instance in civil affairs: He breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening. The acts of God are irreverisible by man: Here he instanceth in natural things, Behold, he withholdeth the waters, &c. As God shutteth up men and they cannot get out, so he shutteth up and imprisoneth the waters, and they cannot get out. This also calleth up our attention and admiration, Behold,

He withholdeth.

The word signifies, First, to stop or to stay a thing by strength, and fine force. Secondly, to stop or to stay a thing by authori- Prohibuit cefty or command. Thirdly, to stop a thing by entreaty or by fare fecit. prayer (2 Sam. 24. 21.) When David offered a facrifice in the floore of Araunah, the text faith, so the plague was staied: there was a stay, a stop, a withholding of the Plague: David intreatthe Lord, and the Lord at his intreaty gave that effect, he chekt the malignity of the pestilence, and bid the destroying Angel sheath his sword. The same word is used (Num. 16. 48.) when the plague was begun among the people, Aaron took a Censer and offered incense, and so the Plague was staied, or withheld: the plague was marching on swiftly and furiously, but at the intercession of Aaron, God stopt its course, and bid it stand. This withholding, is sometimes applyed to the laws of men; Laws are as boundaries and limits, yea, laws are as bridles and bonds, as chains and fetters, to stay and restrain, to stop and withhold the finful extravagancies and excursions of the flesh. I find it often applyed to the withholding of water. If I (faith the Lord) flut up Heaven, that there be no rain, (2 Chron. 7.

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13) then if ye pray, &c. God locks the clouds, and prayer is a key of Gods own making to open them. This word is also applied to the restraint of that other element, the stopping and shutting in of fire (Jer. 20.9.) Fire and water are head-strong elements, They are good servants, but ill Masters. God puts a bridle upon the fire, a bridle upon the water. He withholdeth.

The waters.

What waters? It may be understood, First, of waters under or upon the earth, there are subterranean channels of water: Springs furnish rivers, rivers are supraterranean channels, earthen vessels, or rather vehicles and conveiances of water. He withholdeth the waters, he withholdeth the under-waters, he forbids those springs to feed the rivers, and then they are dried up. Secondly, it may be understood of the waters that are above (the Empire of the Lord reacheth both) waters hang in the clouds, there are seas of water above us; it is the mighty power of God' which gives those aiery sponges the clouds, a retentive faculty, forelse they would soon dissolve and overwhelm us. And it is from the anger and judgements of God, that those aiery sponges the clouds, are fometimes fo closed up, that they yield no more water then Iron or Adamant. As he alwayes withholds the water from drowning the whole earth, so he sometimes withholds it from refreshing many parts of the earth, he forbids the clouds to distil a drop. Thirdly, it may be expounded of the waters of the fea, which feed the springs, as springs feed the rivers, (Nah. 1.4.) He rebuketh the Sea and maketh it dry, and dryeth up all the rivers. Where the fea is dried, the rivers must. The sea is grandmother to the rivers. The Prophet Zachary speaks the same (chap.10,11.) He shall smite the waves of the Sea, & all the deeps of the rivers thall dry up. Thus also he withholdeth the waters,

And they dry up.

What dryeth up? The rivers dry up, when the waters of the fea are withholden, and the things that grow upon the earth dry up, when the waters of heaven are withholden, and when they are withholden very long, not only the fruits of the earth, but the rivers dry up too. In that great drought, (1 King 17 17.)

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The brooks dryed up because there was no rain in the land: Again, (Feel 1.20.) The beasts of the field cry also unto thee, for the rivers of waters are dryed up, and the fire bath devoured the pastures of the wilderness. The fire hath devoured, what fire? It was not ordinary elemental fire that burn'd the pastures, the fire was the fun, there being no rain to mollifie and mitigate his scorching beams; the fun as a fire confumed the pastures of the wilderness. So here, He withholdeth the waters and they dry up, that is, the pastures (as well as the rivers) together with all vegetables, that are nursed and nourished by those breasts of Heaven diffilling upon them.

Further, He withholdeth the waters and they dry up; takes in the effect which follows, the withholding of the waters, and the dryness of the earth; namely, barrenness, and famine: and so the cause is put for the effect, and, he withholderh the waters, is he causeth famine in a land : He withholdeth the waters, and, then corn, and grafs, trees, and plants dry up. That three years famine (2 Sam. 21.) was from an extraordinary drought, as is sterilirat m conceived: The fruit of a drought is famine; and the fruit of rerum omnium rain is abundance. Plenty descends from Heaven in showres : abundantiam God takes away the fruits of the earth by taking away that which elangiri. Bold.

should nourish and feed the earth in bearing fruit.

I shall but note two things from this briefly, referring the reader to the 13th. verse of the 15th Chapter, where the power of God in ordering rain and waters is more fully opened.

Hence Observe,

First, The waters are at Gods command, He withholdeth them. He withholdeth them as it were by a law, or he withholdeth them as with a bridle. There shall not be dew nor rain these years, but according to my word, faith Elijah (1 King. 17.1.) This spake he in the power of God, for he prayed, and then the rain or the waters were withholden. God complained of his vineyard; (I/a.5.) that he had bestowed much cost upon it, and yet had received little rent from it, unless such as was paid in base coin, He looked for Righteousness, but beheld Oppression, &c. well faith the Lord, Go to, I will tell you what I will do, I will do thus and thus, and besides all this, I will command the clouds that they rain no rain upon it. The power of God and his glory is wonderfully lifted up in this work of providence (Amos 4.7.) I have withholden the rain from you, when there were yet three moneths to the har -

q. d. Quindo wult potest tum tum copie am

harvest, that is, in the time when the corn and the grass had most need of rain, I withheld it, and I caused it (faith he) to rain upen one City, and caused it not to rain upon another City: read Jer. 5.24. Fer. 10.13. Joel 2.23. Matth. 5.45. Act. 14.17. There is a piece of fecret Atheism in some about this point; The heart may be sweetly moistned by the acknowledgements of God in the rain: But most stick too much in natural causes, and scarfe look beyond the Almanack for the changes of the weather. We shall have rain (say they) at the change of the Moon, or when the wind turns. 'Tis true, that there is a natural reason, why at the change of the Moon, why at the change of the wind, there may be a change of the weather, yet God hath a power above the wind, and above the Moon; and therefore fometimes he lets the Moon change and change, yet no rain; and the wind blows from all the points of Heaven, and yet no rain: That we might not flick in fecond causes, God often acts beyond them, yea against them: And that we should not despise second causes, and the order in which God hath disposed the frame of nature, he often works with them, and by them. When natural causes produce their effects, God shews his bounty; and when natural causes cannot produce their effects, God shews his sovereignty, and teacheth man his duty. Hence the want of rain in an ordinary course, is put as an extraordinary occasion of prayer, and feeking God (1 King 8.35. Zech. 10.1.) Ask ye of the Lord rain, in the time of the latter rain. When rain comes not in the feafon of nature, we may shew much of grace in asking rain.

Secondly, Observe,

That natural causes being stopped, natural effects must cease. There can be no natural effect without a natural cause; All such effects are miraculous; withhold the rain, and all dryes up; there is a natural dependance between the fruitfulness of the earth and the rain. David in his last words, shewing how blessed, and how great a blessing a just and a godly King is: Fle shall be saith he) as the light of the morning when the sun ariseth, even a morning without Clouds, as the tender grass springing out of the earth by clear shining after rain (2 Sam. 23 4.) Here he puts in all the natural causes. He shall be as the tender grass springing out of the earth? But what causeth the grass to spring out of the earth? There is first, the rain, to moysten; and secondly, the clear shining, to warm and draw out the seminal vertue of the

earth. When the Lord threatens (Deut. 28 23.) I will make the Heavens over you as brass, he presently adds, und the earth under you shall be as iron; if the Heavens be brass, the earth will be iron. We have this concatenation of causes elegantly set forth (Hof. 2.21, 22.) I will hear the Heavens (faith God) and they (hall hear the earth, and the earth shall hear the corn and the wine, and the oyl, and they shall hear Jezreel. Jezreel must have corn and wine, and oyl; corn & wine must be had from fertile earth, the earth cannot be fertile without benigne Heavens, the Heavens can shew no kindness to the earth, either by moysting showers, or quickning heat, without orders from God. Hence the heavens cry to God, and the earth to the heavens, and the corn to the earth, and Jezreel to the corn, that he may be fed. If God withholdeth the waters of heaven, the earth drys up; we are fed by the bleffing of God upon fecond causes. Again,

He sendeth them out, and they overturn the earth.

This latter clause doth not hold out the mercy opposite to the judgment in the former, but it holds out a second judgment. For as there, the withholding of the waters was a judgment, fo here, the sending of them out is a judgement too. When God withholdeth the waters over long, the earth cannot bear fruit, and when God sendeth out the waters overmuch, the fruit which the earth bears is stifeled and choacked. Waters are ordinarily sent to refresh and revive the earth, but here they are fent to overturn the earth.

He sendeth them.

The word fignifies the fending out of a messenger upon some Si miserit at command. Waters receive a commission to stay at home, and quas tanquam they receive a commission to go out in a way of judgment : God nuncium defegives them a precept, a writ, Go and overturn the earth : He rentes aut justiloosens their bonds, and enlargeth their borders, to punish those goods who will not be kept in bounds. Moses describing the deluge bi demandatum. (to which Job here as some conceive alludes) saith, All the foun- Pin. tains of the great deep were broken up, and the windows of heaven were opened (Gen. 7.11.) both the under-waters, and the upperwaters were till that day imprisoned and kept close by the decree

genda terra fi-

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of God. But then God broke open the prison, and let out the waters, and we fee what work they made in the world.

They overturned the earth.

FIRE Evitti muta-1865.

The word notes a change both of place and state; either of vis substantiam which, when they are great, are an overthrow or an overturning. formam aut 10- But is not the earth too big to be overturned? and hath not God cum rei alicu- promised that he will never destroy the earth again by water? Besides, the earth is rather overwhelmed, then overturned by the waters. To clear this. The earth may be taken three waies.

First, For some special tract or province of the earth, which the Lord may overturn, that is, spoil and deface without breach of that promise, Gen 9.11. The bow in the clouds is a signe between God and the world, that he will never drown the world any more; this doth not hinder the overthrowing of great tracts and parts of the world by water.

Secondly, By the earth we may understand the inhabitants of any part of the earth, and the dwellings which they have raised for themselves upon the earth. These the waters are often sent out to overturn, though the fite and foil of the earth remain the fame.

Thirdly, By the earth, we may understand the fruits of the earth, or the things which grow out of the earth. Thus God overturneth the earth, by fending out immoderate rains and excessive showers: When corn and grass, when the vines and olives are destroyed, the earth (for that season) is destroyed.

Hence Observe,

First, The Lord can make any of the creatures mans, scourge.

He that made the whole world without any instrument, can make one part of the world an instrument to destroy another : He that fet up the world without help, cannot want help to throw it down. He hath his fire-works and his water-works ready, He sendeth out the waters, and they overturn the earth. We use to say, fire and water have no mercy; Water is a terrible element, though it is a useful and a comfortable element. I might bring you many stories, ancient and modern, of the wonderful effects of water. Pliny in his natural history, and Seneca, Sen. lib 6. Nat. in his natural questions, give us fundry instances of Towns and Countries, made desolate by water. -

Plin.lib.2.cap. 90. 6 92. quest. c. 23.

The

The question is put (70b. 38.22.) Hast thou entred into the trea-Tures of the snow? Or hast thou seen the treasures of the hail? which I have referved, against when? which I have referved against the time of trouble, against the day of battel and warr? The Lord speakes here as some great Prince, who hath a magazine stored & filled with ammunition against a time of war. Hast thou (saith he) entred into the treasures of the snow? Hast thou been in my magazine, and considered what stores I have laid up there against the day of battle and warre? What day of battle and warre is this? we may expound it either one or both of these wayes, First, Of some day of Gods special wrath and judgment upon a people, when no enemy appears but himself; when he (asic were) in person makes warr upon them, and comes forth in battle against them: In such a day of battle as this, he brings out these treasures of wrath, the snow and the hail. God went to warre and battle against Egypt immediately; and one of the forest plagues was the hail, which destroyed the earth by killing the cattle, corne and fruits, Exed. 9.18. God sent down showrs of water made up into bullets, upon Egypt, such is hail. Secondly, We may understand it of a day when a war is made against his people; for then he sometimes brings forth this ammunition out of his storehouses, he fires his great guns, and poures out volleies of shot from heaven upe. on the enemies of his people. We have a clear record, which gives God the glory of this truth (Josh 10 11.) When Joshua was engaged in battle with those uncircumcised nations, The Lord cast down great stones from heaven upon them, and they dyed, they were more which dyed with bailitones, than they whom the children of Ifrael flew with the fword. Thus whether we under ftand that text of the day of Gods immediate war against evil men, or, of the day when evil men war against the people of God: Both are evidences of his power, in fending waters, bail, and fnow, form and tempests (all which he hath at his command) to overturn the earth. Great Princes and States, send forth their Generals with command to overturn Cities, and destroy all that will not submit unto them; God gives a charge to senseless and inanimate ereatures to go forth and overturn the earth, and it is done.

Secondly, Observe,

That the very same creature which is a mercy to us, may be a great affliction, and a scourge to us.

Waters fatten, and waters destroy the earth. We pray in drought for rain and waters; the Lord can give us rain, until rain shall afflict as much as drought. There is no earthly thing but we may have too much of it. The excesse of any creature is a judgment upon the creature. We may foon have too much fire, and to much water, too much heat and to much cold; as the want of these things troubles us, so likewise doth the glut of them : we depend upon God as much for the quantity and measure of outward mercies, as for the mercies themselves. See here a difference between the things of nature and the things of grace. never have too much of grace, nor too much of the spirit, more we have of these the better, and we are then best, when we have most. A gracious heart grows up to glory, through the abundance of grace. Be not drunk with wine wherein is excesse, (is the Apostles caution, (Eph. 5. 18.) But be filled with the Spirit. We may drink wine quickly to excess, but we cannot be filled with the spiritto excels, there is no excess possible in that, and therefore the Apostle gives no caution about it. Take your fill of the spirit you cannot be overfii'd. The wine of the spirit doth not make us drunk, the more we drink of it the more fober we are. And the waters of the spirit do never drown us, the more and the oftener they fall upon us, or overflow us, the more fruitful we are. The waters of the spirit are never sent our to overturn the foul; the mightyest inundations of Grace, makes the heart mighty for God. Spiritual things in the least degree are a bleffing, and the greater the degree is, the greater is the bleffing. Hence that promise, In the later dayes (faith God) I will pour out my fpirit, you shall not only have some drops, and still dews, but strong showrs, rivers and torrents flowing down from heaven, upon the dry and parched ground, upon the barren wilderness, to make it like Eden the garden of God; such rivers shall run into you, till you shall have rivers running from you. He that believeth on me (faith Christ, 7ob. 7.38.) out of his belly shall flow rivers of living water: This he spake of the spirit, which they that believe on him should receive.

Verse 16. With him is strength and misdome, the deceived and the deceiver are his.

The former instance was in the works of nature, now Job instanceth in civil things; shewing the providence and power of God God alling mightily in them: With him is strength and wisdome. We had these words at the 13th verse [With him is wisdome and frength I fo we translate in both. Why doth he (only two vertes pur between) repeat the same thing again ? He had said, verse 13. With him is wisdome and strength, here with him is strength and wisdome: Why doth he touch so otten upon this string?

Note from it, First, That all repetitions are not useless and vain. Repetitions in Scripture have not only an elegancy in them,

but a profitableness in them. That's one thing.

Secondly, From the matter, With him is strength and wisdome, (That's the point) It is no small matter that he repeateth, and it teacheth us thus much, That we need to bear often of and meditate often upon the power and wisdome of God. When we have learned that leffon once well, we have learned a great many leffons : When the heart is but affured and settled in this truth, and can make the inferences, and draw out the conclusions which flow from those premises, we have profited very much in the know-

ledge of God.

But further, we may answer. The reason why Job repeateth what he had so lately afferted, may be this, because he beginneth upon a new subject : And therefore, as he puts this preface [with bim is wisdome and strength] to those former instances, so now giving instances of an higher nature, he renews that doctrine, with him is wisdome and strength. He would have the thoughts of men close fully with these attributes of God. As if he had faid, I shall speak to you of such things as you will never believe, nor bonour God in the manifestation of them, unless your hearts be very well setled upon this foundation, that with him is strength and wisdome.

Hence observe,

That great truths must be uskered, or led in with great thoughts of God.

As in prayer, when weighty petitions are made, we finde the Saints raifing up their hearts, and beating up their spirits to high thoughts of God: fo when any great doctrinal truths are laid before us, usually there is somewhat prefaced about the greatness of God, which may cause us to reverence and adore such The Prophets, Thus faith the Lord, or, Thus faith the Lord of bosts, was as if they had faid, We speak his words, who is able to make them good.

Epiphonemicas sane est robur estratio. Merc.

Or lastly, Job speaks this only in a way of acclamation, as being lifted up and ravished with the meditation of Gods greatness, power, and wisdome. And therefore as he had said, so he faith it a second time, with him is wisdome and strength. He is the dictum, cum eo ftrong God, the wife God: This Rhetoricians call (Epiphonema) a raifing up of the voice and spirit, in acclamation to the truth of that which is spoken. When the Apostle had exhorted the Saints to rejoyce, he adds, and again I say rejoyce: so here, did I say the Lord hath wisdome and strength? I will say it again, with him is wisdome, and strength.

But though the words in our translation are the same with the 13th verse, yet the Hebrew differs. In the 13th verse the 11) words are Chochmah and Geburah, but here, Ghoz and Tofiah. which though they bear the same interpretation in the English, yet they have a greater force in the Original: For the former fignifies not only irrefiftable strength, but excellency and dignitatem, prastan- ty joyned with that firength: So that it imports a person cloathtian, honorem ed as much with dignity and honour, as with strength and pow-& excellenti- er (Pfal. 29. 1.) Give unto the Lord glory and frength; That is, give unto the Lord a strength which is glorious. Jerome translates this word often by Imperium, sometimes by virtus, nothing

um sape, vir- in both, an Imperial Sovereignty or power.

The later word fignifies not only wisdome in general, but the highest and purest wisdome, the most sublimate and refined wisdome, The very quintessence and spirit of wisdome; Again, it signihes not only the quintessence, and extract of wisdome, but being and existence: As if he had faid, with bim is being substance, permanen-Omnium rerum cy: diversof the Rabbins translate fo, and so dot's Mr. Broughton, He bath the force and all that is, all being is contracted and brought into God, for he is the first being, and in him all things live, move, and have their being. Now here is much more than we had funt ab illo eft. at the 13th verse, with him is force, and all that is; that is, the being and subfishence of all creatures is concained in God. God is his own being, he is felf being, felf existence; and all existence or being is derived from him. This is the highest elogy of God. Thirdly, It fignifies not only the first being, but the most excellent being, the being and subsistence (so some of the Rabbins am eminentiffi. render it) of the high Priest, of Kings and Emperours, a being man qualis est in Sovereign authority; fix your thoughts upon the noblest subdignitas regalis fistences, such, and infinitely more noble then such, is the subfiftence

Ita fortitudinem significat, ut etiam digniam connotet. Hieronymus vertit imperitus. 70 Honor regius.

כלהוש Omne ens. Ramb. vis et robur, quo fit ut fint de esse perseverent id quid Bez.

Tuscijah denotat subsistentifistence of God. With God is being, with him is the most glorious being, all the excellent beings that are scattered through the world, are summ'd up, and united in God, yea they are all but so many streams, and beams issuing from this everflowing Significat cerfountain and glorious Sun of being. Fourthly, This word fignifies tam legem of also the rule, or the certain law of wisdome and judgment : Not rationem ad only that wisdome which acts in man, but the rule by which that quam omnia wisdome acts. The reason of government, or the measure by exiguntur. Mer. which all things are to be governed, lies in the bosome of this Tuscijah do word. Here also another thining truth breaks forth from un- lux perpetu, der the clouds of this expression; With him is such wisdome as is movens omnia the rule and measure of all things which are done in wisdome. being to speak of great things God, that the deceiver and deceived are his, that be loofeth the bends of Kings, &c. had but need to Rab. Abra. put this presace to it, with God is the measure, the reason of all Peril. things.

Thus we have found these words in the Original, far more valet, sed intefruitful and extensive in sence, than those used for strength and lege do ratione

wisdome at the 13th verse.

From the last interretation, take this Note, That the mill of formula omnia

God, or God himself, is the rule of all things.

God hath not a rule without him, but within him, it is himself. Inthis he differs from the best of men : Man hath a rule, but the est optima de rule is one thing, and the man is another; the law is one thing, fantifims Dei and the King is another: But God and his rule are the same, his voluntas parwill and his law are himself, this renders him excellent in digni- tim quia ipse ty, The Lord over all. Tyrants make their will their law, but fantissimus est what is their will? Their will is crooked, a leaden, Lesbian rule, partim quia ille which turneth and changeth, and will fashion it self to any oc- jus habet in omcasion or immergency: their wills are distorted and turned this nia; quippe que way and that way, even every way. And therefore it must needs ipfius funt Goc. . produce tyranny for a man to make his will his rule, because his will hath not an everlassing rectitude and straitness in it. But the Lord makes his will a law, and there is no tyranny, nothing but justice and equity in it. It is impossible for any law to be made so strait as the will of God is, it is impossible to give a rule so holy as Gods will is. If we could have a supream Magistrate whose will were as holy, just, and good, as any law: It were reason his will should be the law : But this cannot be; therefore it is the prerogative of God alone, whose will is (as we have described) the Original of justice, and so more than a

Kk3.

Tob Scundum vo-Antewertentem.

Robore quidem ac aquitatis

gubernat. Prima justitie of juris Origa law, which is but the measure of justice. The counsels of God are without consultation, his decrees without deliberation: he hath all wildome without fludy or experience, all knowledge and evidence of things without discoursing upon premises, or drawing down conclusions. And whence is this? but because with him is this certain rule which cannot erre. The Pope challengeth to himself, that, though he may erre in his private actions as he is a man, yet as he is (in Cathedra) feated in the Apostolick Chair, as he is the Vifible head of the Church, he cannot erre; his will is the rule: we see what rule it is, by the rules which it hath given. Who can fay that is clean which brings forth an unclean thing, or strait and true, which brings forth that which is crooked and erroneous? Sinful actings speak finful men, and his actings have been finful enough to speak him (what is written of him) The man of fin. The actings of God have been so holy, that they declare him, The boly God, and his wayes so wise and just that they proclaim his wisdome to be the unerring rule of justice. With him is prength and wisdome.

70b having thus premised the unsearchable misdome and insuperable strength of God, giveth a reproof of both in the next

words.

The deceived and the deceiver are his.

The deceived, is passive. A man missed through ignorance or In Hiphil errainadvertency; The deceiver, is active, he consults and plots to catch the simple in his snare: Yet the word may signify also to seduce ignorantly, for as all are deceived through ignorance (he is not deceived who knows that he is) fo some deceive through ignorance; supposing they give good counsel, and hold out the truth, when they are wrapt up in, and blinded with the darkness oferror. And though most deceivers deceive knowingly, & intend to do the evil which they doe, yet ignorance causeth some to deceive, and did they know better they would not do fo bad. under what notion foever any man is deceived, or becomes a deceiver, the text entitles them both to God

Ex Hebrais multi per facientem errare fatanam nimis a ecte intelligunt.

Ignoravit

reficit.

שנה

The-deceived, and the deceiver are his.

I shall open two things about it.

1. Who are the deceived and the deceiver.

2. In what sence they are said to be bis, that is, the Lords. There are some who by the deceiver, understand the devil.

who is indeed the great deceiver and impostor: He wrote the first deceit in the world, and to deceive is his continual trade in the world. Men do but use deceit in their Trades and transactions, but the Devils trade and all his transactions are deceit. Yet we must not restrain and narrow up this Scripture to him only. God confidereth that great deceiver, and all that are deceived by him. But 70b discourseth of men not of Devils, and then the deceivers and the deceived are of two forts.

1. In matters of Religion, or in spiritual things. 2. In matters of the world, or in civil things.

In matters of Religion, there is much deceiving, and many are deceived: Christ forerels it will be fo (Matth. 24. 24.) There shall arise talse Christs, and false Prophets, and shall shew great fignes and wonders, in so much that (if it were possible) they shall deceive the very Elect. But though it be impossible for them to deceive the Elect, yet their attempt shall not be without too much success. For, Take heed (faith Christ to his disciples, Verle. 4,5.) that no man deceive you for many shall come in my name, faying, I am Christ, and shall deceive many. Their deceits shall prosper. Paul (Tit. 1. 10.) speaks of deceivers who subvert whole houses: Not by outward violence, but by cunning craftiness, they overthrow their faith, and turn them from the truth : thus they deceived whole families.

Secondly, There is The deceiver and the deceived in civil things, or in matters of the world. And thefe are of two forts.

1. In commerce and trading: Thus we read (Prov. 11. 1.) bec que loquiof the false ballance which is an abomination to the Lord. And the tur Ieb, de Prophet Micab brings in the Lord disdaining at their deceivers Laudodenoxious (chap.6.11.) Shall I count them pure with the wicked ballances, sed de omnibus and with the bag of deceitful weights? For the rich men thereof are erroribus tum full of violence, and the inhabitants thereof have spoken lies (he in politia de means Exchange-lies, Warehouse lies, Shop-lies, the lies of the civitatibus reseller, or of the buyer) and their tongue is deceitful in their mouth. gendis, tum in

2. In matters of government and policy, about which the great Merc. est deceits, and juglings, have been exercised in all the ages of the world. What crafty counsellours suggest, simple plain-hearted men are taken with, and often misled to their own destruction. In Absaloms rebellion there went two bundred men out of Jerusalem that were called, and they went in their simplicity, and they

Non folim

knew

knew not any thing, namely, of Absaloms intent of aspiring to his sathers throne: They were meerly catcht, and surprised with his wilely infinuations. Polititians are skil'd to put fair vizards upon soul faces, and cover their wicked designes with honest pretences. These are state sophisters, their study is to put sallacies and cheats upon the common people. All these deceivers, and they who are deceived by them, are comprehended under this general assumption, The deceived and the deceiver are his.

How his?

The Hebrew is rendred, or rather paraphrased three waies. 1.

Ejus vel ei vel They are of him. 2. To him. 3. From him. We translate, they are ab eo est errans his, and that may include all three. Yea there is a five-fold his, ens. Meic.

Eight 1. The Hebrew is rendred, or rather paraphrased three waies. 1.

Ejus vel ei vel They are of him. 2. To him. 3. From him. We translate, they are ab eo est errans his, and that may include all three. Yea there is a five-fold his, ens. Meic.

First, His by creation. Secondly, His by possession.

Thirdly, His for use and service.

Fourthly, His by way of deminion or disposal. Lastly, His by way of special affection and appropriation.

The two former of these are two little for the point : For, to fay the deceived and the deceiver are his, by creation, is indeed to fay nothing peculiar to this point : for fo is the earth, and the fea, and the storms, and the winds, every thing is his, they are all Go is creatures. And secondly, to say they are his by way of possession, that he is the Lord and propriater of them, this also is too little, for so (Psal 50.) All the beasts of the forrests are his, and the cattle upon a thousand hills. To say no more of this deceiver, and the deceived, then you may fay of the beafts of the field, or of the fowles of the air, or of the fishes in the sea, that the Lord is the maker and possessour of them, is below the purpose of Job, and the honour of God. And as these two are not enough, so the 5th way of being his, is two much, for they are not his by way of special affection and appropriation. That's to great a priviledge for the deceiver and the deceived: for so only (among men) the Saints are his. These are Gods peculiars, and beloved ones, as he speakes of his people Israel, to Moses, Exod. 19.5. Now therefore if ye will obey my voice and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And though it be possible for many that are deceived, and for some who deceive at present, to be his, even in this way of special appropriation; yet this were too high

high a fense to give this text; therefore we shall take the his in the third and fourth senses. They are his, that is, his to use, or he makes use of them: and they are his to dispose, that is, he disposeth and ordereth, both the deceiver and the deceived to his own righteous ends and holy purpofes.

Both which may be more fully demonstrated, by these follow-

ing interpretations.

First, He knoweth them: so the vulgar reads it, he knoweth Tofe novit wal. the deceiver, or the deceiver is known to him, and so also is the deceived : as if he had faid : The Lord is acquainted with the deceiver, though he thinks that he walks in a mist or is wrapt up in a cloud, though he flatter himself that no eye sees him; yet whether he be a deceiver in matters of Religion, or in matters of trade and state-policy; God knows what he is, he whose seven eyes run through the whole earth, sees him thorowly. For when it is faid that the Lord knows the deceiver, it is not meant only thus, that he knows his name or person, there goes a deceiver, there's a false heart, there's a head full of errors and rotten principles, but the Lord knoweth with what artifices and fetches, with what devices and projects, by what waies and engines, he compaffeth and carrieth on the trade of deceiving. He knows also by what mifrepresentations, false glosses, and semblances of truth, the deceived Novet qua arte have been intrapt and drawn into the snare. To do this, is one quo affu fallit of the highest acts of wisdom. To discern how, and wherein a- decipiens, cujus flanding, as not to be decrived. Any fool committee of under- vel inanimadstanding, as not to be deceived. Any fool commits or runs into vertentia falfa error, only a wife man finds it out, Ecclef. 1.17. I gave my heart proveris amto know wisdom, and to know madness and folly. Solomon fludied as pletitur errans much to know folly, as to know wisdom. Only truth discovers quod non niss falsehood, and right the wrong.

Secondly, The deceiver and the deceived are his, founds thus Meil. much, That God will make them both to be accountable unto bimself. A master saith to his steward or servant, You shall give me an account of these actions and expences; so saith God to the deceiver, and the deceived, you shall answer for what you have done; you that deceive, shall be fure to pay for it; and you that are deceived shall not escape a tryal and a censure, for your carelesness and your folly: you should have look'd better to it, twas your duty to prove all things, and to hold fast that which was good. Some are deceived in civil things, and are blameless;

per sapientiam

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It is their affliction to be deceived, not their sin: but there is no man that is deceived in spiritual things, and is blameless, there it is every mans im not to know his duty, and not to try before he approves. The same word in the Greek signifies both toprove, and to approve; implying that no man ought to approve any thing before he hath proved it. It is no honour to a man to approve that which is true, before he proves it : but he that approves an error before he hath any proof of it, runs himfelfinto a double sin : First, of being deceived : Secondly, of not for much as confidering whether he were or no. But which way foever a man is deceived, whether through ignorance or idleness, whether because he could not find the truth when he searcht for it, or because he would not be at the cost and pains to search for it, whether it were this or that by which he is deceived, God will reckon with him about it, much more then will he reckon with deceivers, whether they have deceived amply, or upon designe, though these last shall be deepest in condemnation. God will arraign all imposters and cheaters, all mountebancks and corrupters of truth, whether in spirituals or in civils; They are all his, and they shall stand before him to receive according to their deeds of darkness and deceit.

tribuit | ut quiritu Sancto videri volunt. Merc. core divina providentia fieri, quod quidam errant, quidam vero altos decipiant

or in errores and we ant.

Thirdly, The deceiver and the deceived are his, that is (as some Meq: permissioni understand it) he permits and suffers deceiving and deceit to be tantum Domini in the world. It is from his sufferance that there are any such; This is a truth, though not all the truth; The Lord doth not dam purant, qui will any deceit, yet there can be no deceit whether he will or no: Sapientiorus /pi- it is possible, yea very easie for him to hinder both the deceiver and the deceived, but he is not obliged to do it, neither is he pleased to do it : he doth not alwayes give check to deceivers, Job wult indi- nor doth he at all times fet a bar in their way; He always hinders error morally, by declaring against it; but he doth not always hinder it powerfully and effectually by acting against it. Thus the deceiver and the deceived are his by permission, but this is not all, they are more his then thus. For,

Fourthly, The deceiver and the deceived are said to be his, because he ordereth, and disposeth them, he sendeth out deceivers, and giveth men up to be deceived. He is active in this dispensation, yet free from the least touch of pollution. He is not the author of the deceit, though he be the orderer and disposer of it. Mr. Calvin gives his judgement upon the place to this effect,

roundly and clearly. To say (faith he) that God doth only permit men to deceive, and to be deceived, is a very cold expression, and speaks little, yea it is a derogation to the honour of God; for the Lord in infinite wisdom and holiness, disposeth of the errors of men, and of those that lead them into error.

There are four things, in which the providence of God moves

to the ordering of this disorderly work of man.

1. He orders the persons, who shall deceive, and who shall be deceived; Hence it is said (Mar. 24.) that the salse prophets, and the salse Christs, arising in the later times, should (if it were possible) deceive the very elect. Then the elect are persons exempt; deceivers may distemper them, but they shall never poyson them.

2. When or what time any shall deceive or be deceived, is also ordered by God. We read that fatan was bound for a thoufand years, that he should not deceive the nations (Rev. 20.) It was God that bound him, satan must be in a chain of divine providence a thousand years, and after that he must be loosed a little season. He that bound him loosed him, and as he bound him that he should not deceive, so he loosed him to deceive the Nations. But how doth fatan deceive? Not immediatly by himself; the devil doth not come above-board (as we speak) he doth not walk in his own likeness, and appear as he is, that would terrifie men, rather then deceive them; but he acts by transforming himself into an angel of light. He stirreth up the spirits of men, to deceive, as he stirreth them up to vex and persecute those who will not be deceived : as the Devil is faid to cast those witnesses of the truth into prison, who are imprisoned by men at his instigation (Rev. 2.10.) so he is said to deceive and lead those into error, who are missed by men at his instigation. It was the Devil who filled the heart of Ananias, to vent a verbal lye; and the Devil fills the hearts of deceivers to vent and maintain doctrinal lies. The times of these deceivers are in the hand of God; he hath set down the term when they shall begin, and how long they shall continue their ensnaring Trade.

3. God orders how far any man shall deceive, or to what degree his deceit shall prevail. Hence the Apostle speaking of deceivers, men of corrupt mindes, reprobate concerning the faith, concludes, but they shall proceed no further (2 Tim. 3.9.) as the maliciousness, so the deceivableness of men would know no bounds.

Thus far the Lord is active in ordering the deceiver, and the deceived. That Scripture is clear for it (1 King. 22.22.) Ahab was deceived, and the false prophets deceived him; Whence was it? The deceivers and the deceived were under the hand of God. Micajah spake it out plainly, as Ahab had desired (1 King. 22. 19,20.) I faw the Lord sitting upon his Throne, &c. And the Lord said, who shall perswade Ahab, that he may go up and fall at Ramoth-Gilead? &c. And there came forth a spirit and stood before the Lord, and said, I will perswade him. And the Lord Taid, thou shalt perswade him, and prevail also; go forth, and do so. Now therefore (faith the Prophet) the Lord hath put a lying (pirit in the mouth of all these thy Prophets. The Lord hath done it: He was active in it, yet full of holiness and truth in himself, as well as of justice and wrath against Ahab. Because Ahab hated the true Prophet, therefore he is given up to the teaching of false Prophets. Here was more then a bare suffering: God, as a Judge, put a lying spirit, as his Executioner, into the mouths of those lying Prophets. They who like not plain-dealing, are justly flattered into destruction. The Apostle speaking of that gross deception under which the Jews then lay, and still lye to this day; ascribes it to God by Scripture Authority, According as it is written, God bath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear unto this day (Rom. 11.8.) And the Lord takes it upon himself in down right words (Ezek 14.9.) If the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet. Not that the Lord did instill or infuse error into the Prophet, he is the God of truth, he is the author of truth, and therefore cannot be the author of error; he is the revenger of error, and therefore also he cannot be the abetter of it. Yet the Lord saith, I have deceived him. Observe (faith Calvin) God slinks not into a corner, saying I permitted it, and suffered it, I drew a curtain between me and the world, and let men do what they pleased. No, but he standeth in the open light, and saith, I have deceived that Prophet. The man of fin is prophefied coming with all deceiveableableness of unrighteousness, in them that perish, because they received

ceived not the love of the truth: For this cause God shall send them strong delusion, that they should believe a lye. The delusion is of their deserving, but of Gods sending : They deserve it because they never loved the truth, and God fends it because he ever loveth justice.

And as he fends these spiritual delusions, so he likewise sends political delusions. When a people are deceived and led away from the wholesome rules of government; when they have State tricks put upon them: We may conclude as the Prophet doth, when Egypt was seduced (Isa. 19.14.) The Lord hath mingled a perverse spirit in the midst thereof, and they have caused Egypt to erre in every work thereof. Nations through the just judgement of God, run into error after error, and stagger like a drunken man in his vomit, till they fall into the pit, and into the fnare of some utter desolation.

Further, The deceiver and the deceived are his; that is, the Lord improves both, to ferve his own ends, to bring about his counsels, and promote his glory. We think nothing serves the ends of God, but the publication of truth; yes, the publishing and spreading of errors serve his ends too, and bring his purpofes to pass. Carnal reason startles at this, and cannot make it out. But go into the fanctuary, and learn what this meaneth: remember Jobs preface, With him is strength and wisdme, and you Hinc pa'et qu'd will be fatisfied. The preface makes the doctrine easie : and who apudipsum est is not convinced that there is infinite wisedom, and a strait rule sapientia in him, who can regulate the irregularity and crookedness, the Nam qui supeerrors and abfurdities of man? Who can find out the depth of rior eft omnit his wisdom, who is able to make such improvements out of folly, mana, atq; proand give an advantage to truth, by the breaking out of falfity? videntian ha-Doth not the glory of God shine bright in this ? The question is bet deceptionum put by Augustine, in his 22. book of the City of God. Why doth & errorum non not God remove and sweep fin and error out of the world? He potest elle nist answers, It is better, and an act of greater power to make good out Pined. of evil, then not to suffer evil to be : As it is one of the highest acts Potentius de of grace in man, to render good for evil: so it is one of the highest milius est de acts of power in God to draw good out of evil. We may well con- mals ciam beclude, wisdome and strength are his, whom the crast and skill of mefacere, quant men to deceive, cannot circumvent, and whom the filliness and finere. August. folly of men in being deceived cannot disappoint. In how clear a light doth God dwell, yea how clear a light is God, who makes

his way without one wry step through all the mists & darkness of this world? It argues an infinite soveraignty in God, that he doth his work by that which seems to work against him. Deceivers do the work of God, though they intend nothing but their own.

For first, God would have his people tried, and he tries them by those who attempt to deceive them, (Deut. 13.1,2.) If there arise among you a Prophet, that speaks unto thee, saying, let us go after other Gods, &c. Thou shalt not hearken unto the words of that Prophet, for the Lord your God proveth you. Here is the account which God gives, why he lets deceivers go abroad, and take their scope among his people. It is to prove his people. The Apostle gives the same reason (I Cor. 11.19.) For there must be also herestes among you, that they which are approved may be made manifest among you. It would never appear either what salse principles corrupt the hearts and understandings of men, or what truth and sincerity are lodged there, if the Lord did not let out deceivers and salse Prophets, to open their packs of lies in their

fight or hearing.

Secondly, God would have us, not only hold truth, but be zealous for the truth, and contend earneftly for the faith which was once delivered to the Saints. He therefore fends out some to oppose it. Some are busied in spreading deceits, that we may learn to be more busie in withstanding them, or more watchful in avoyding them. When we hear that there are Cut-purfes in a crowd, every man looks to his purfe; fo when we hear that deceivers and impostors are in the Church; and that they come with such an effectualness of deceit, that if it were possible they should deceive the very elect, this must needs awaken all to look to themselves; will you not try what ye receive, when ye hear there are deceivers, and teachers of false doctrine are abroad, as well as teachers of the truth? and that there are blinde guides, as well as Seers gon forth? If nothing but truth could possibly be offered, our care and pains to prove what is offered might be spared: Neither would it be needful for us to pray unto Christ (the great Prophet) to keep us in his truth, but only to give us faith to receive, and wills to obey his truth. But seeing there are deceivers abroad, shall we not examine before we receive? shall we not weigh and try all in the balance of the Sanctuary, by the rouchstone of the word ere we believe it.

If any alk, Why are so many misled into error, and poysoned with unwholefome doctrine? why doth not God preferve, and antidote all places against these infections? The Prophet Ezekiel hints us an answer (chap. 14. v.7.) God punisheth one fin with another. When men continue in lins of practice, God lets them fall into finful opinions. He justly blinds their eyes against his truth, who harden their hearts against his fear, and put the stumbling block of their iniquity before their faces. A second reason is given by the Apostle (2 Thes. 2.) He had said, vers. 11. God shall send them strong delusion, the reason follows, it is, because they received not the love of the truth: The understanding may submit, while the affections stand out. It is easier to receive truth, then to receive the love of the truth. And how much truth soever we receive without love to it, leaves us still under the wrath of God. The wrath of God is visible in his judgments, and this is judgement in perfection, to be given up to strong delufions. Those are the forest punishments which are made of fins, They are punished with the belief of error, who love not truth. False doctrines are fit plagues for false hearts. And as they shall be beaten with many stripes, who know their Masters will and do it not, fo also shall they who know it, and love it not; and indeed these and the former are the same. The reason why any doth not what he knows, is because he doth not love it, and he that loves it, will do it, for love is the fulfilling of the commandment.

By all it appears, how the deceiver and the deceived are Gods. Mr. Broughton hath put the summe of these several interpretations into his translation. By him, and from him, and for him, are deceivers and deceived. From him, that is, he sendeth them. By him, that is, he suffers and orders them. For him, that is they promote his glory, and serve his ends, either to try and discover

who are faithful, or to punish those who are false.

Take one note by way of inference from the whole. If the deceiver and the deceived are the Lords, then surely they who lead others into truth, and they that are led into truth, are his much more. Truth-teachers, and truths receivers, lye, as, in the bosom of God, and are his by special approbation; They are to him as the apple of his eye, as his precious jewels. They are his scholars; he teacheth them; he teacheth those that teach truth, and they who learn truth are taught of him. The Lord feeds them

With

with knowledge and understanding. He maketh them to lye down in green pastures (of sound doctrine) he leadeth them beside the still waters of spiritual consolation. He will open the gates of salvation, to a righteous nation who love the truth (Isa. 26.1.) They are his, and none shall pluck them out of his hands; they shall not be left, either to the cunning craftiness of deceivers, or to the rough violence of oppressours. And though such as publish and receive the truth may suffer for it, yet they shall n ver loose by it. Truth is such a commodity as never broke the buyer, what ever it cost him.

JOB Chap. 12. Vers. 17, 18, &c.

He leadeth Counsellours away spoiled, and maketh the Judges fools.

He looseth the bonds of Kings, and girdeth their loins with a girdle, &c.

TOB infifteth upon his former argument, to illustrate the po-I wer and wisdom of God. He had done it in natural things at the 15th verse, He withholdeth the waters, and they dry up. He did it in civil and spiritual things, at the 16th verse, The deceived and deceiver are his. In this context he enumerates more distinctly, the feveral forts and degrees of men, whom the Lord by the wonderful administrations of his power and wisdom, fets

up or casts down.

In the former verse we heard of deceivers in Religion, and of deceivers in policy: of Church-deceivers, and of State-deceivers. The instances given here are about the latter : we may call them State-hereticks, deceiving, or being deceived in the ministry of justice, to Kingdoms and Common wealths. And because the intent of 70b is to shew the mutations of States and Kingdoms, therefore he speaks of those who are the chief supporters, the most eminent pillars of States and Kingdoms. Of these he names, 1. Counsellors. 2. Judges. 3. Kings; in whose miscarriages whole Kingdoms miscarry.

Versibus his quings describitur Monarchici Status Lab fa-Etatio at 93 ever-Sio, Mert.

It is here observable in general, that Job being to describe the providences of God in the world, doth not meddle with small Affert rara & matters, as what God doth to a private person, or single samilies; extraordinaria but he deals in those which are most eminent, the transmutations que Dem facit, of Kingdoms, which fall within the observation of the whole dis operibus de world. If a particular man be undone or ruined, his next Neigh- judicijs veterbour takes notice of it, but it is scarce know in the next village : rum anobis ex-But when Kingdoms are ruined, all States and Kingdoms ring of it, such events are the talk and wonder of the Nations round

about. Secondly, He doth not instance in the founding and establishing of Kingdoms; wherein yet the wildom and power of God are very glorious; but in their destruction and putting down. And the reason is, because we take greater notice of God in pulling down, than we do in building up; we observe him more when he killeth, than when he maketh alive; his withdrawings are more noted than his presence, and we are more sensible of our privations, than of our injoyments. The Sun is more looked

at in an Eclipse, than when it shineth with pureft luftre.

Further, He giveth instance in these, because we are apt to cast the miscarriages of Kingdoms upon second causes. It was the pride of such, the envy of others, the ambition of a third fort, or the unfaithfulnels of a fourth, which undid all; we seldome look up to the hand of God, while we complain so much of men. In all changes here below, Job carrieth our thoughts directly to God, He leadeth Counsellors away spoiled: Do not flay enquiring how weakly Counfellors advised, or how foolishly Judges gave their sentence, it is God that doth all these things, He leadeth Counsellors away spoiled, and maketh the judges fools, &c. More diffinctly,

He leadeth.

The Hebrewis, he makes them go, he makes them go whether they will or no: he leadeth them from the height of their digni- yy ty, into a despised condition. No man hath any mind to such a Consulere, de .: motion.

Counsellors.

Counsellors (as the word is ordinarily taken) are such as give advice in publike affairs; They chaulk out the way for action; agendi.

מיליד Ire faciens. cernere deliberare. Confilia-Tius est que jibe ipsi vel aliis dat rationem

that's the proper work of Counsel; Counsel is to lay the designe, and to cut out the means, now bufineffes are to be carried, how to be managed, then others are called to execute. Counsel tables order the affairs of the whole world: they give the rule, and draw the method, they appoint the instruments and fet the time how all shall be done. A Counsellor is like the Pilate at the Helm, steering the vessels course (Prev. 11 14.) Where no counsel is the people fall, but in the multitude of Counsellers there is safety. Hence when Job would set forth the destruction of a people, he tells us that God leadeth Councellors

Away [poiled.

Siayw Bex :-Tasaix Maxwass. Sept. Ducit confultores capitues.

The Hebren is variously interpreted. The Septuagint faith, He leadeth them away as captives. Then the sence riseth thus, That the Lord takes the wife Counsellors of the earth, as Prisoners in War; when they in their counsels and designs have set themselves against his Throne and Kingdome, when they have been devising devices against his people; then the Lord comes out with his Army, conquers them, and leads them captive. When Christascended up on high (Pfal. 68. 18.) He led captivity captive, or, He captivated captivity; that is, he led those captive who had captivated his people, or he led his people, who were miserable captives to Satan, into a b'effed captivity, to himfelf. And as he led captivity captive, so he can lead liberty captive, making those who injoyed the greatest liberty, even Councellours themfelves, his captives.

There are three ways in which this leading Counfellours spoil-

ed and captivated may be understood.

De gradu dig-Druf.

First, Spoild of their honour and reputation. It is as easie as it is nitatis deijeit. usual with the Lord, to spoil those of bonour in the World, who use their counsels and their power against those whom he honours. It is as great an affliction to cast them out of the hearts of men, (especially of good men) as out of their estates. The hand of Godis in nothing more visible then in making them a detestation among men, who were the delight of men. Honour is one of the richest spoils that can be taken from any man, especially from Counsellours; who always do as much with their reputation, as with their reason, and can do nothing with all their reason, when once they have lost their reputation.

Secondly, He leadeth them away spoiled of their hopes and expectations,

pectations, spoiled of the booty and of the prey which they defigned to them elves; they thought of rich advantages by spoil- Sapientes hujus ing others, but they are led away spoiled. To which sence the seculi opiato fiwords are well expounded, He doth cast the wife men of this world ne deiscit Pin. from their wished end: They who prefumed and promised themfelves great spoils, become a spoil. Eliphaz treateth at large of this point (Chap. 5. 12.) He disappointed the devices of the crafty.

so that their hand cannot perform their enterprise.

Thirdly, These Councellours are often spoiled, not only of Hebrai Poliatheir honour and credit, of their ends and hopes; but also of tos mente do their wits and wildom. They whole wits and wildom continue judicio expoas high and quick as ever, may yet be disappointed in their coun. nunt. Merc. fels, and loofe both their ends and honour : But the Lord doth sometimes spoil the wife of wisdom, and knowing men of undeistanding. The Hebrew Doctors delight most in this Inter- Adducit sapipretation, He preyeth upon the wisdom of the wife; they think entes in prathemselves able to outreach and outpolicy all the world: Yet dam scientie: God blafts their gifts, and darkens their understaedings, he puts entiam quasi them out of their wits, and makes their judgments injudicious. predam & He gives them up (as he did thoie Gentiles, who waxed vain in Spolia diripit. their Imaginations, Rom. 1. 28.) To a reprobate mind, to an un- Rab. Moys. judging, or an unapproving spirit. They who knowingly put darkness for light, and light for darkness, evil for good and good for evil, wrong for right, and right for wrong, shall do it at last for want of knowledge. They who all against their light, shall not have light to all by. And as some Counsellours are thus spoiled for a punishment to themselves, so not a few were spoiled that they may be a punishment to others. For this cause they are disabled to resolve what is fase for a people, and what is unsafe, what may be for their uniting, or what for their dividing, what for the fettling, or what for the disturbing of affairs. (Pfal.75.5.) Spoliati funt The flout hearted are spoiled; so we read, but some translate, fortes corde They are spoiled of their stout heart: The stout hearted the strong q.d. privatia-are spoiled; the strong man may be spoiled by a stronger: that's tate of fortitu-a good sence, but it is more elegantly rendied, They are spoiled of dine. their fout heart, that is, the Lord takes their heart out of their bosom. Daring men, who fearing nothing, are turned into Magormissa-bibs, fear round about; their stout hearts are taken from them; and then, they are fo far from being a terror to other men. that they run from the shaddow of a man: Their courage is

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down,

down, they cannot give a Child a confident look, much less look dangers or enemies in the face. Now, as the Lord spoils Souldiers and Warriours of their stout hearts, so he spoileth Counsellors of their cunning and politick hearts, of their wife hearts, The politick hearts are spoiled, or they are spoiled of their politick hearts. Rabbi Meses (as was noted) readeth this Text fo, He bringeth wise men into a spoil of their wisdom, that is, he takes their wisdom as a prey : and as a man that is spoiled, is sent away without a penny in his Purse, or a Garment upon his back, fo these wife Counsellors are sent away without any wit in their Niangor Beneu- heads, or prudence in their breafts. One of the Greek Translat-Tixes dis a'Bs- ours, (both the Hebrews and the Greeks joyne in this fence) gives May. Symach. it thus, He leadeth away Counsellors to uncounselableness, or he leadeth them away (faith another) into Penury or Poverty of counsel, they have not so much as a penny worth of counsel about them, if one should come to ask it of them. The Vulgar Latine comes near this sence, rendering thus, He leadeth the Counsellors into a foolsh end, or, into a foolish conclusion of their bufiness; that is, he brings their coun'els to such an end, that they shall be accounted fools and unwise men, by all men of wildom.

Adducit ut

These three ways we may understand this Text, that God pradam. Tyg. leadeth Counsellers away spoiled. All which are wrapped up in a fourth, he brings them into straits and difficulties, like captives in Chains, and so drags them after the Chariot of his triumphing Providence, drawn by his own infinite wisdom and frength. And thus they become a spectacle of scorn or pity to all beholders.

> Further, Confider that these Counsellors may be of two forts. First, Such as give evil counsel against a Kingdom or State, chefe are usually led away spoiled of their honour, and of their hopes, of their ends, yea and of their wits. Secondly, Such as give good counsel, and that with all their might and the best of their understanding, yet, even these are sometimes led away spoiled of all . So that though they would, yet they shall not be able to direct or deliver those that trust them and depend upon them.

Hence Observe,

First, A Spirit of Counsel is the gift of God. It is a special gift of God to be able to give good Counsel, it is a great gift of God, to be willing to receive good counsel. I scarce know which is the greater, to be willing to receive good counsel, or to be able to give it. Many can give good counsel, who will not receive it: To give or to receive a e the gifts of God.

Secondly Observe,

Kingdoms and States fail, when Counsels fail.

Fobs scope is to shew the alterations that are in Kingdoms: now as by the majetty of Kings, the wildom of Counsellors, the prudence of Judges, the eloquence of Orators, and valour of Souldiers. Kingdoms flourish and are established; so by the taking away or decay of these. Kingdoms decay and come to nothing, or to that which is next to nothing, a Chaos of confusion. This judgment is threatned (Ifa 3.4.) In that day the Lord will take away from Jerusalem, the stay and the staff, the whole stay of Bread, and the whole Hay of Water. There is a twofold flaff of a people, there is a natural staff, and there is a civil staff; the natural staff is bread and water, which by a Senechdoche are put for all the necessary supports of a natural life. The removal of thele is ruine; yet God when he intends ruine, takes away other steies besides these. The same Prophet proceeds in this sad Narrative. He will take away also the mighty man, and the man of War, the Judge and the Prophet, and the Prudent, and the Ancient, the Captain of fifty, and the Honourable man, and the Counsellor. Thus the Lord takes away the civil staff and stay of a people, that is, men inabled for publike fervices. And when thefe foundations of humane Society are out of course, or removed out of place, down comes the Roof and highest Pinnacles of the most potent Commonwealths. For as when vision, that is, the word preached, faileth, the people perish; (the preaching of the word is called a vision, either because the word was received by vision from God, or because in it, the Lord is seen and his truth is discovered to us.) Now (I fay) as when this vision faileth, the people perifh, that is, their Souls perifh, the spiritual part perifheth, they perish in the capacity of a Church: So when counsel fails, the people perish in their civil capacity, as they are a politike State or Common-wealth. Learn hence, what need we have to pray for the maintenance of these stayes. God in judgment may lead our Counsellers away spoiled, and then we are spoiled.

Thirdly Observe,

The ruine of Kingdoms is not from chance and fortune, but by the

decree and purposes of God.

He leadeth Counsellours away spoiled, He in mercy giveth Counsellours, to establish and preferve Kingdoms, and when either Counsellours abuse their wisdom, or when a people abuse the bleffings which God giveth, or hath restored to them by their Countels, then he takes them away, He speileth the Counsellours that the people may be spoiled. We sometimes wonder that Counfellours have no more wildom, we should rather be humbled that our selves have no more goodness; Utually a people are first spoiled of goodness, before Counsellours are spoiled of wisdom to give advice, or are successes in what they advise. If God doth this we cannot complain: When he gives Counsellours, he is not indebted to doe it; and when he takes them away he is provoked to doe it; he takes them not away whilest good counfels are received, or while we are thankful to him for the good we receive by counsel. When the Lord would deftroy Egypt, he spoiled the Counsellours of Egypt (Jer. 19.11, 12, 13.) Surely the. Princes of Zoan are fools, the counsels of the wise Counsellours of Pharaoh is become brutish; How say ye unto Pharaoh, I am the Son of the wife, the Son of ancient Kings? The Prophet discovers their degeneracy from their Ancestours. And whence was all this? Was this from the turning of fortunes Wheel, as Heathens used to speak? No, vers. 17. Because of the counsel of the Lord of Hosts, which he hath determined against it. The Lord had a counsel, and his counsel was against Egypt, therefore the counsel of the wise shall not help Egypt: For the Princes of Zoan shall become fools, and the counsel of the wife Counsellours of Pharaoh brutish. When the most proper means of lafety cannot fave, nothing can. And though Counsellors themselves continue wife, yet they shall have no better success than fools. Achitophels counsel was in an ill matter, yet it was the best counsel that could be given to facilitate the ends of Absalom, but the Lord turned it into foolishness: The event is the same, whether God turn (as he did Achitophels) wife counsel into foolishness, or (as it follows in this Text) the wifest Counsellors into fools; both these are alike easie to God and fatal unto man.

And he makes the Judges fools.

Some expound this as a Repetition of the former clause. Counsellor may also be a Judge; so they are co-incident terms. But rather take them diftinctly, for here are three Officers specified : First, He who is supream, the King: Secondly, They who are subordinate, the Judge, and the Counfellor. Now as He leadeth Coun-

fellors away spoiled to be makes the Judges fools.

The fudge (as distinguished from the Counsellor) is one who administreth justice according to Law; Judges are servants to the Law, Ita significat and Rulers to the people, Gen. 19.9. This fellow came in to sojourn, ut idem sit and he will needs be a Judge; he will govern and give us the rule, quod regere, he will take upon him to teach us what to doe, say the Sodomites frare leges to to Lot. After the death of Joshua, the supream Magistrate in Israel jura prascriwas called a Judge, till Saul was elected King. Here the Judge is bere. a subordinate Magistrate, placed under Kings.

He makes the Judges fools.

Not by any positive act, infusing folly. But God may be said to make Judges fools, two ways. First, By not enlightning their understandings, and leaving them in the dark. Secondly, By overreaching their understanding, and outwitting them in the light. It is usual amongst us, to say, of a very wise man; He will make fuch a one a very fool if he deal with him: Not that he puts folly into the man, or withdraweth wisdom from him, but he doth fo much overmatch and overpoise him in parts, that when he deals or argues with him, he will appear but a child or a very fool. Those Isiaelites that went to search the Land of Canaan were doubtless no Dwarfs, yet when they saw the huge Sons of Anak, they looked on themselves like Grass-hoppers. Atall man is but low of stature; A rich man but poor; A wise man but a fool in comparison of him who greatly excels in stature, riches or wisdom. We may take this Text either of a privative act, the Lord withdraws and with-holds the light, so that the Judge cannot see the rule of the Law, and then (like a fool) he errs in judgment; or of a superlative act, for though the Judge retain his light yet the Lord makes a fool of him. Who can tell how much the wisdom of God exceeds the wisdom of man, when the Apostle

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tells us, that the foolighness of God is wifer then man? I Cor. 1.25. I the foolighness of God (namely that which vain men count foolighness) be wifer than men, then surely the wisdom of God will soon

make the wifest among men fools indeed.

Again, Job doth not say, He makes fools Judges; that the Lord doth sometimes (Isa. 3.4.) I will give Children to be their Princes, and Babes shall rule over them: The Prophet speaks not of Children in age, for Josiah was a childe, and but eight yeers old, yet a great blessing to the Kingdom of Judah, but he means children in understanding. The fore-thought of that troubled Solomon, Eccles. 2.19. I hatedall my labour which I had taken under the Sun (saith he) because I should leave it unto the man that shall be after me, and who knoweth whether he shall be a wife manor a fool? Rehow boam proved a soolish Prince. Now as God to punish a people makes sools Judges, so which is more, He maketh Judges fools, let them be as wife as they will, he outwitteth them, and catcheth them in their own devices.

Judices in stuporem, Vulg. in pavorem, Sept in conturbationem mentis.

The Vulgar Latine reads it thus, He brings the Jud es into assonishment, or amazement. The Septuagint, He brings them into fear and trembling: Both note the same thing, that the Lord casts them into a consternation of spirit, and then they sa I upon erroneous and soolish determinations. (1sa. 19. 14.) He mingleth a perverse spirit in the midst of them. They turn giddy, or are giddy with turning, and know not well what to do, or which way to resolve.

Hence Observe,

First, That the wifest men are not always wife.

God can make Judges fools. As wisdom is the gist of God, so is the continuance of it: And unless we receive a supply of wisdom from God, we shall quickly turn fools, and do things rather like mad men, than like men of reason and understanding. We want daily missom for our daily work, as much as we do daily bread for our daily wants.

Secondly, Failings in judgment are in judgment from God, or, God

in judgment makes men fail in judgment.

It is a high judgment of wrath, to disable men from judging

in reason.

This God doth, both to punish the sins of Judges, and of those from whom they judge. When a people trust in the wisdom of their Judges, when they make them god, of whom God hath

only

only said, ye are Gods; Then God makes them leffe then men. (Ad. 12.) When Herod made an Oration, the people cryed, The voice of God and not of man. Though Judges should give glory to God, as Herod did not, and so was consumed of worms, yet, God may send a worm into the counsels and resolutions of the Judges, and eat them out, because of such cries among the people.

Laftly, It is matter of comfort to confider, that the Lord can make Judges fools: That as Mr Broughton translates this verse) He brings Counsellours to badness, and Judges to stark madness. We need not fear what wife men act against us, while the only wife

God acteth for us.

70b goes on, and gives an higher instance then in Judges and Counsellours.

Verse 18. He loofeth the bond of Kings, and girdeth their loins with a girdle.

He loofeth.

The Hebrew is, he openeth or untieth the boud of Kings.

The bond

The word fignifies, any thing that knitteth or holdeth together. Sometimes it is put for discipline and correction; The Ton arad. Greek expresset instruction and correction, both the parts of Quod est con-

We may take this bond two waies. First, Passively, and second- ligare vinculo

ly, Actively.

First, Passively, and then by the bonds of Kings, are understood stitutione aut those bonds wherewith Kings are bound. So the Chaldee pa-plina, quam raphrast translates: He bringeth Kings from bonds to the Throne, Graci na dear that is, Kings who have been bound, captivated, and brought vocant. very low, he raiseth up again: The Septuagint runs upon that very low, he ratteth up again: The septuagine runs upon that fence, placing Kings in their thrones; as speaking of those Kings radicara Bawho had been put out, or put off from their thrones; these the pus. Sept. Lord re-inthrones, or fets up again.

And then in correspondency to that understanding of the folvit, q. d. word [bond] the latter clause of the verse [and girdeth their envinculis ens loins with a girdle] is to be understood in a good sence. He gi- webit ad regveth them strength and honour, he setleth their affairs and

aut quacung; inartiore disci-

cromps

crowns, after greatest shakings and depressions. A BOND is for punishment, a girdle is both for it ength and ornament. A girdle is the emblem of power, and to gird a man is as much as to give him power: So that when it's faid, be girdeth their loins with a girdle, the meaning is (according to the sence given of the former clause) he strengtheneth them in their Kingdome, State and government, and restores them the obedience of their people; thus the phrase is used (Ifa. 45. 5. concerning Cyrus, Igirded thee though thou hast not known me; that is, I set thee upon the throne, I established thee, and confirmed thee, I put thee into that high condition, though thou little thoughtest that it was I who did it. There is a profitable truth in this interpretation, Kings are delivered from bonds, and fet upon their thrones by the special providence and power of God,

But if we view this text with the context more frictly; the scope of the whole lodges our thoughts in another sence. For Fob is setting forth the judgment of God upon Kingdomes, in the judgments which he brings upon Councellours, Judges, and Kings. Therefore we cannot with any futablenels to the context (though the thing be in it self a truth) understand it of a work of deliverance, in loofing the bonds of Kings, and re-estating them upon their thrones. Here then we must take the word bond,

actively, and so we may expound it two waies.

Attive vincuas vinciunt, significat sape tyrannide aut impotenti reone liberari Subditos dum зидит ежситьunt dy è po-

First, for those bonds with which Kings illegally bind their people. Such are the bonds of oppression and tyranny: And so lum quo illi ali- the meaing of, He loofeth the bonds of Kings, is this; God by his mighty power breaks, or by his wisdome un res those bonds of oppression, with which Kings attempt to enslave their people; fuch were the bonds of Rebobbham, whose resolution was (though gum dominati- it was a rash one) to bind his people in bonds; and when they peritioned him, complaining of heavy burthens laid upon them in his fathers dayes, praying that now his yoke might be made easier; Easier? saith he, nay it shall be made heavyer, whereas testate tyranni my father made your yoke heavy, I will add to your yoke; my father exempt. Merc. chastised you with whips, but I will chastise you with scorpions, my little finger shall be beavier than my fathers loines. I will publish such Edicks, and put out such proclamations, as shall be so many chains, bonds and fetters upon you, to tye you faster, and -hold you closer in subjection than ever you were to this day. This fort of bonds, the Lord breaks, he loofeth the oppressing bonds

bonds of Princes. When they alt the Tyrant, not the King, and instead of roling, vex a people, when they will not let their Subjects enjoy such liberty as becomes men or Christians, then he loofeth their bonds. Kings and people too, join sometimes (though in vain) to break the bonds of God. (Pfal. 2.1,2) Why do the heathen rage, and the people imagine a vain thing? The Kings of the earth set themselves, and the Rulers take counsel together; And what is it upon? It is this, Come let us break their bonds asunder, and cast away their cords from us: What? Will Christ subdue us to his laws? Will he lay bonds upon us, and make us flaves under the scepter of his government? Come, let us break these bonds, and cast these cords from us, let us get out our necks from this yoke, and our shoulders from these burdens. We are a free people, our tongues and our consciences are our own, who is Lord over us? Thus people and Kings conspire to loosen the bonds which Jesus Christ the King of Saints, and King of Nations chargeth upon them for their good : they will not abide such bonds, not they, but they must, for they do but imagine a vain thing. But when Kings and Princes out of the pertinationinels and pride of their spirits, or out of an ungoverned resolution in government, say that they will lay bonds, and tributes, impositions and services upon their people, which make them groan; then the Lord takes counsel in heaven (and it is not in vain) I will break their bonds, (faith he) and caft their cords off from you, and he doth it. As Sampson brake the withs and bonds wherewith the Philistines bound him, fo doth God those wherewith his people are bound, as a threed, as a threed of tow is broken, when it toucheth (or as the Hebrew is) smelleth the fire Thus he wrought for his holy Name, and for his people in Egypt Pharaoh said to his wife Counsellours, Come, Lit us work wifely, let us make bonds for this people, and bring them into perpetual fervitude; they were first commanded to make brick, and then compelled to make brick without straw, they served with Rigour. Here were bonds, but God loofened them, and by a mighty hand and ftretched out arm. delivered his people, drowning Pharaoh in the red Sea. Thus the bond of that King was loofened; and fo were those of Rehobohame; for while he (as was toucht before) prepared bonds for his People, and thought he could neve make them flaves enough, God in judgment stirred up another King, and ten Nn 2 tribes

tribes of twelve departed from his obedience, and never returned again; neither did God permit Rehoboham to proceed in his attempt for the reducing of them, but took the revolt upon himself, saying plainly by the mouth of his Prophet, This thing is. from me, 1 King 12.24. Thus the bonds of that King were loofned, and himself was brought into straits, while he endeavoured unjustly to straiten those in whose just liberties he should have rejoyced. Those are the freeft Kings who govern a free People, and the more free a people are, the more are they truly subject. Slavery doth either embase the spirits of a people, or heightens them to disobedience. Oppression makes a wise man mad, but none are so mad as oppressours show wife soever they seem to be. When their bonds are loosed (as they shall) they loose more then they could get, should they continue fastned.

Secondly, As Kings have oppressing bonds; so governing bonds. Wholesome lawes are the peoples bonds, and it is both their duty and their liberty to be thus bound. It is a far greater bondage to be under no laws, then to be under hard ones. When every * Baltheum re- man doth that which is right in his own eyes, there is (carfe any man gum dissolvis. will be found either doing or enjoying that which is right. Therefore let people take heed, lest while they complain of the bonds of opde imperium il- Pression, that they do not throw off the bonds of subjection : Yet lisadimit. Mer. thus also God loofeth the bonds of Kings: He in Judgment to In Baltheo reg- Kings and Kingdoms, leaves a people to forget their duty, and to

nantisintelligi- withdraw from die obedience.

The Vulgar translateth, * He unbuckleth or dissolveth the belt of no d positi igne- Kings; which is glossed to this sense; | be divests them of regal minia Hieron. Power. The belt was alwaies a mark of honour, and some of the Aureus Balibe- Learned observe that it was anciently an emblem of Kingly pomus insigne fuit er. And so the unloosing of it must imply the taking away of that power. * The belt is taken here by others for the emblem stratus, quare of a fouldiers power only, not of a Kings. Hence girding or Moliari cingulo putting on the belt, is as much as preparing for war: Gird up dicebantur qui nom thy loins like a man, saith God to Job (chap 38.3.) when he magistratu & challenged him to a dispute, which is a verbal war. (Psal.93.1.)
vabantur. Pi. The Lord reigneth, he is clothed with majesty, the Lord is clothed with strength, wherewith he bath girded himself. David giving * Baltheus non charge to Solomon upon his death-bed concerning Joab, who had fuit insigne re- been his chies Commander, or the Generalisino of his forces, gale fed mili- saith, he put the bloud of war upon his girdle (or the belt, so Pagnine

Vulg. Authoritatem tur gloria, in fune veroè regriffimig; magi-

Pagnine translates) that was up in his loins (1 King. 2 6.) Christ him elf (Ifa 11.5) is discribed, laving Righteousness the girdle of his loins, and faithfulness the girdle of his reins, that is, coming forth girded, or be ced about as a victorious Conquerour, with righteousness and faithfulness. That's the meaning of that cooling message (1 King 20.11.) Let not him that girdeth on his barness, boast himself as he that putteth it off; that is, do not fing Noticarere tri-Victoria before the battle; the event of war is uncertain. And ic victoriam, nonwas usual, when commission Officers of Armies were cashiered dum deposuisti and turned off, for any mildemeanour, to take away their belt, a manondam There is a famous story in Suidas about it, of one Auxenfius a pice poticis. great Commander under Lycinius the Emperour; He reports, that when Lycinius came into the Court of his palace, where there was a great bath and some vines growing about it, with the image of Absit Imperit Bacchus set up among the vines: The Emperour bad Auxenfius tor, Christianus draw his sword and cut of a banch of grapes, which assoon as he had enim ego sum done, be commanded him to offer it at the feet of Bacchus, which was igitur apage as much as to acknowled; him to be a god; Auxenfius answered, I relicta militia am a Christian, I will not do it: What? not do it upon my conmand (in quit Licinisaith the Emperour, then you must quit your place; with all my heart, cunstarus solvi-Sir, said the Christian souldier, and in token of it, put o his belt, which zonam & stat was as much as the giving up of his commission, and went away with tim alacer pajoy in that suffering for Christ.

According to this translation and use of the word, he loofeth the bond and belt of Kings, the fign is put for the thing fignified; and the meaning rifeth thus. God cafteth down Kings, not only Non folum refrom their fovereignty and regal power, but from their military gali diademate power. He takes not only their crown from their head, and illos eruit sed their scepter out of their hand, but the belt and sword from etiam Balthee their loins: So that as their people resuse to give them any wil-

ling subjection, so they are disabled to compel them.

Hence Observe,

Kings are in the hand of God, to set up and to cast down as himself

pleaseth.

By me (faith God) Kings reign and Princes decree justice, Prov. 8. 15. and when Princes refuse to decree justice. God can say it, and effect ir, ye shall not reign. (113.45 1.) Thus faith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue Nations before him, and I will loofe the loines of Kings, &c.

latin exceffit. Sui.in Auxen

quad eft simplicis mibitis in-Signe, i e illuc eos abjicit, ut nec militis quidem. nomine digni reputentur. Bol

God

God set up Cyrus King to put down Kings; yet he saith I will loose the loins of Kings. Cyrus was the instrument, but both the design and the success was of God. Kings cannot make bonds so fast either to strengthen themselves, or strait their people as God can loose them. There are four bonds which the Lord usually looseth, when he chastens the pride and sin of Kings.

First, The bonds of their authority, that their word is not reverenced nor received as before. Where the word of a King is (saith Solomon) there is power: Yet when God is angry, he can

render their word powerless.

Secondly, He loofeth the bonds of their riches and revenues: Riches are a strength to Kings; Riches are the support, as well as the fruit of peace; And they are the sinews of war: When treasure is gon, power staies not long behind. Money answers all things; and when that sailes, Princes seldom receive contentful answers. God sends a moth upon the publike treasure, and that eats a sunder many bonds and obligations.

Thirdly, Which is stronger than the former two, God looseth the bond of a peoples love and affection unto Kings. Love is the bond of obedience, both to God and man, Princes sit saftest in the affections of their people. That King who hath the hearts of his subjects, hath their hands and their purses too at command. Feboram out-lived, or rather never lived in the love of his people, and he dyed undefired (2 Chron. 21. 20.) Some have said, let them hate while they must fear: But that fear is safest which springs from love.

Fourthly, The Lord loofeth the bond of their leagues, allyances and confederacies with forreign nations. They shall not stand fast by covenants with men, who break the covenant of their God. Through this judgment of God, Kings have been oftner entangled, than strengthened with leagues. Those leagues and alliances spoken of by Daniel (chap. 11.) between the Kings of the North and of the South, proved snares to catch, rather

than he'ps to uphold one another.

These bonds, or what bonds else soever, the Kings of the earth make, either to support themselves, or opp es their people, are loosed by the power of God. As there is no bond of God so strong, but the heart of man will attempt to break it; so there is no bond of man so strong, but the hand of God can break it, He looseth the bonds of Kings,

Oderint dum

And girded their loines with a girdle.

In the first interpretation of the former clause; This girding Per cingulum of the loines of Kings with a girdle, was taken in a good sence namely, for the strengthening of their State. But in pursuance of the second interpretation, which hath appeared most agree able to this text, The girding their loines with a girdle, under goes quibus vivium a very different confideration, and may be taken two waies.

First, As a girdle is opposed to a belt. A girdle is of ordinary use, a common part of clothing: Every min weareth's girdle, but every man doth not wear a belt, that hath somewhat of honour in it. And so the sence is this, he looseneth the belt of Kings, and takes off their fword, fo that they cannot carry on their wars: And then, He girdeth their loines with a girdle, that

is, he brings them into a low or common condition.

Secondly, A girdle, and girding with it, fignifies, not only a common, but a servile, or captivated condition. So some expound the words here, as an allufion to that custome which was amongst the Persians: (one of the Rabbins is clear for it, and zonam exponiframes his comment upon that notion.) The Kings of Persia tar, quasolewere wont to gird those with a girdle whom they had taken cap- bant pracigni, tive; and they ministred unto, and attended those great Kings, sarum ministrabeing girt with a girdle. Now, That to be girt about the loins bant, & qua is a posture of service, is clear also in Scripture, being a meta- duces exulum phor taken from the usage of the Eastern countries, where, wear- Israelitarum ing long garments, they girded them in all preparations for tra- ante reges Pervail or labour. Gird up the loins of your mindes (faith the Apo- frantes accirfile, I Pet. 1.13.) that is, be in a readiness to serve the Lord. gebantur. Merc. When Christ went to wash his Disciples feet, Joh 13. He took a ex Rambam. towel and girded himself. And when he would shew how blessed those servants shall be whom their Lord when he cometh shall find watching; He tels them (Luk. 12.37.) Verily I fay unto you, that he shall gird himself, and make them to fit down to meat, and will come forth and serve them. And again when he would prove that no man by all his warchfulness and diligence, can deserve any thing at the hand of God; He puts a query, Luk 17. 78 Which of you having a servant plowing or seeding cattle, will say unto him, when he is come from the field, go and sit down to meat, and will not rather say unto him, make ready wherewith I may sup, and gird thy self and serve me, &c. According to this ap-

aliqui vires innuunt, cingulo enim lumbi pracingantur in sedes of roboris. Druf.

Habitus hominis abjectissimi ut opponitur Balibeo, qui reges ornato Pined,

Cingulum per

proved

q d. Commutat eos in famulos. lumbas eorum, Funis nomine vilitas zone de notatur qua onis homines uti folent. Bold. Pro zona funiculus.

proved use of the phrase, Jobs sence is this, He looseth the bonds of Kings, and girdeth their loins with a girdle, that is, they who ruled others, are forced to obey, and from commanders are turned into servants: So low the Lord hath sometimes cast the mighti-Pracingit fune est and highest Princes of the world.

The Vulgar transla eth yet more low, He girdeth their loins about with a rope, which is the meanest matter and making of a plebeia conditi- girdle: They shall not only have a girdle for a belt, but a rope in stead of a girdle; So that word is rendred (Isa 3.24.) by the same Translatour, The wanton and delicate dames of Israel, shall have in stead of a curious girdle a rope, to note the extream turn which God would make in the state of those proud women; and thus he can abase the pride of the greatest men.

Let that be the Observation upon the whole matter,

God sometimes doth, and he alwaies can bring those that are highest in worldly dignity into the extreamest depth of wordly misery.

Rulers become captives, they who fate on thrones live in prifons; the Royal beit is laide afide, and a common girdle, year girding with fackcloth taken up by the mightieft earthly Gods, when the God of heaven is angry. The greatest changes are incident to the greatest persons. Nebuchadnezzars dream was full co this point (Dan. 2.21.) He forgetting it, lends for the Magicians and Aftrologers to tell him both what his dieam was, and what the interpretation of it, but they could not. There is not a man upon the earth (lay they) that can frew the Kings matter, therefore there is no King, Lord, nor Ruler that asked such things at any Magician or Afrologer, none can shew it unto the King, except the Gods whose dwelling is not with flesh. But unto Daniel the secret was revealed by God, and before he revealed it to the King, he makes this preface almost in Jobs stile and language, but fully with his spirit and intent, bleffing God because wisdom and might are his, and he changeth the times and seasons, he removeth Kings, and setteth up Kings, he giveth wisdom unto the wife, and knowledg to them that know understanding, &c. (verse. 20.21.) Then he tels Nebuchadnezzar his dream, and the interpretation thereof. A goodly image it was, yet degenerating and gradually abasing from a Head of Gold, to a breast and armes of silver, thence to belly and thighes of Braffe, to Legs of iron, and Feet of iron,

and clay. All these represented some Kings and Kingdoms falling, and others rising upon their ruines, till a Kingdom doth arise which should never fall (vers.44.) In the same prophecy (chap. 4.10.) We have the Kingly power described by a goodly tree, the height whereof reached unto heaven, under which the beafts of the field had shadow, and the fouls of the Heaven dwelt in the boughs thereof, &c. But, Behold a watcher, and an holy one come down from heaven, He cryed aloud and said thus, Hew down the tree, and cut off his branches, and shake off his leaves, and scatter his fruit, so the body of this flourishing tree vanished to nothing, only the stump of his roots were left in the earth with a band of iron and brass. This vision is also interpreted (vers 24.25.) by the loofing the bond of that great King fo much, that he was driven from men, and took up his lodging with the beafts of the field, and was made to eat grass as Oxen, and was wet with the dew of Heaven. God to shew that he can throw the most potent Monarchs, into the lowest condition of men, speaks of this Monarch, as thrown into the condition of beafts: Being (as our late Annotators have observed upon the place) either Aricken mad, and so avoided mans company, or being cast out for his tyranny, he wandred among the beafts, and eat herbs and grafs. These visions are clearest manifestations, that God cuts down Kings and Kingdoms, even to the very stumps (as we say) to the very roots, and fometimes pulls up root and all.

And, that God hath actually done thus to the greatest Princes, all histories are full: there is no truth hath received greater testimony then this. The records of Scripture, give us high in-Stances of it (Judg. 1.6,7.) Adonibezek a great King, was taken prisoner, by the Army of the two tribes, Judah and Simeon, and They cut off his thumbs, and his great toes: The eminency of the judgment draws from him an acknowledgment of his own former crueky, and of the present justice of God upon him, Threescore and ten Kings having their thumbs and great toes cut off, gathered their meat under my table, as I have done, so God hath requited me. He cut off their thumbs, that they might be disabled from handling arms, or fighting with him; he cut off their great toes, that they might be disabled to run from him, or escape by flight. Suppose these were petty Princes, yet their number was great; and the hand of God was seen greatly both in casting them from their dignities, and in catching him at last, who had

captivated all them. And as those heathen Kings, so also some of the Kings of Judah, who were of Gods special anointing and setting up, were miserably afflicted, and brought into bondage by the special counsel of God. Take the example of Zedekiah (2 King 25 6,7.) whom, when the Army of the Chaldees took the City, they persued and took, and brought to the King of Babylon, who gave judgement upon him; and they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. How fad a spectacle was here? A King of Judah, the ruler of Gods. chosen people, in setters of brass? When the latter Greek Empire was overthrown by the Turks, that great family of the Paleologi (in which the Empire had long continued) came to that lowness, that some of the Royal blood became servants and ordinary tradesmen. In them the observation of the Preacher was fulfilled (Eccles. 10.7.) I have seen servants upon horses, and Princes walking as servants upon the Earth. Sapor King of Persia, took Valentinian the Emperor prisoner, and used him as a stool for himself to step upon, when he mounted into his saddle. Sefostris King of Egypt subduing divers Kings, compelled them to draw his Chariot. The Roman Historians give frequent testimony, that in the flourishing state of that Imperious Common-wealth, conquered Kings and Princes were dragg'd at their Chariots in triumph. Victorious Tamerlane having overthrown and taken Bajazet the Turkish Emperour, shackled him in fetters of gold, caused him to be shut up in an iron cage, made in the fashion of a grate, and so carryed him like a wilde beast, as he marched thorow Asia, to be scorned of his own people. Henry the fourth Emperour of Germany, having been oft worsted in battel, was at last reduced to such exigents, that he had not wherewith to buy him bread, but was forced to come to the great Church at Spires (which he himself had built) and there beg to be a Churifter, that so he might get a small stipend to keep him from starving, but could not obtain it : which repulse caused him to bespeak the standers by, in the words of lamenting Job (chap. 1921.) Have pity upon me, O my friends, for the hand of God hath touched me. The weight of these miseries brought him shortly after to his grave, but he found none so humane as to put him in, for he lay unburied five years, no man daring to do it, because the Pope had forbidden it to be done. These examples

amples (more might be added) are clear expositions of, or ex- Pezet. Mellissei) periments rather of his Scripture. Let the great men of the earth Histor.par.3.

hear and fear, and do no more presumptuously, let them take the counsel of Christ (Psal.2.) Be wise therefore now O ye Kings, and be instructed ye Judges of the earth; Serve the Lord with fear, and rejoice with trembling: Kisse the Son less he be angry, and ye perish from the way, when his wrath is kindled but a little: There is no striving by the most glorious Princes of the earth,

with him who is the King of Heaven, and Lord of glory.

Take two corrollaries from the whole. If the Lord do thus toss Kings like tennis-balls, and hurl whole Kingdoms into ruine; if he befools the Judges, and spoyls the Counsellours of the earth, surely he will not spare inferiours and weaklings, who strengthen themselves against him. If God deal thus with Kings, what will he do with subjects? He that smites Princes, will he let a people pass unpunisht? God hath in all ages set some Kings and Princes on the scaffold, and made them eminent in sufferings, as well as in dignity, that others beholding the justice of God, might glorifie him, and humble themselves. Hence we may argue, as Christ did in his own case; If it be thus done to the green tree, what shall be done to the dry? If the Lord hath been thus severe against the tallest cedars in Lebanon, and against the oaks of Bashan (Kings and Monarchs of the world) that are exalted and lifted up : Shall not low and dry shrubs (inferior persons) feel the axe and stroke of his anger, when they fin contemptuously against him? Even these are often as proud, unjust and oppressive, according to the line of their power, and the length of their hand, as they who have longest hands, and largest power. It is an admirable dispensation, when God laies his rod upon the back of Kings, to warn mean men. The Children of Princes are usually corrected (for their faults) by correcting the Children of plebeians in their presence; their Tutors and governours do only put them in fear, and make them know discipline; by the fmart which others feel. What shall we say then, when God corrects the children of Kings, yea Kings themselves, in the fight of the common people, that they may be warned and learn difcipline.

Secondly, If the strength of Kings cannot hold out against the anger of God, how shall the weak standbefore him when he is angry? That argument in the Prophet (Jer. 12.5. If thou hast run with

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foot-men, and they have wearied thee, then how canst thou contend with horses) may be inverted here, if God hath contended with horses and they could not weary him, how easily will he run with footmen: The stateliest palaces, and strongest thrones of Kings have been confumed or thrown down at his word : then what will become of cottages and common mens estates, when he speaks against them. When the Lord hath once (as lamenting Jeremy complains, Lam. 2.16.) in the indignation of his anger despised the King and the Priest, his indignation will make quick dispatch of the rest, who follow their steps in sin, or partake in their transgression.

JOB Chap. 12. Vers. 19,20,21.

He leadeth Princes away spoiled, and overthroweth. the mighty.

He removeth away the speech of the trusty, and taketh away the understanding of the aged.

He powreth contempt upon Princes, and weakneth the strength of the mighty.

TOB goes on in his enumeration of instances, for the proof Jand clearing up of his grand proposition. In the context before opened we faw how God leadeth Counsellours away spoyled, and maketh the Judges fools; how he loofeth the bond of Kings, and girdeth their loines with a girdle. Here we find him at the same work still, though upon other objects, he leadeth Princes away dementiam. Jun Spoiled, and overthroweth the mighty. There is a difference about the word which we translate Princes : At the 17th verse, dotes inglorios. leadeth Counsellours away spoiled, and here, He leadeth Princes away spoiled : Spoyled (as was shrewed before) of their ends , and of their hopes, of their power and honour, yea and of their wits and understandings, which causeth some to render it, He tich. Sacerdos leadeth Princes into madness. Mr. Broughton, He bringeth princeps in qui- Dukes to badness : And the Vulgar, He leadeth Priests into eung, dignitate dishonour, or spoiled of their honour. The Hebrew [Cohen] indifterently?

Facit principes ut deveniant in Ducit Sacer-Vulg.

Ministrare in facris aut policonstitutus.

. 20

ferently signifies a Prince or a Priest, and is frequently used in the old Testament for both: And the verb whence this noun is derived, signifies to administer, both in political, and ecclesiastical affairs, and so either a governour in the Common-wealth, or a governour in the Church. It is put for a Church-governour, Iso. 28.7. The Priest and the Prophet have erred, Psal. 99 6. Moses and Aaron among his Priests: And for a State-governour, 2 Sam 8.18. Davids sons were chief rulers: For both, Gen. 41. 45. The Priest, or Prince of On; Exod. 2.16. The Priest, or Prince of Midian.

Three reasons are assigned, why those two dignities fell under

one expression.

First, Because of old time, the Priest and the Prince were one person. The eldest in the family (before the giving of the law) was both: And after the giving of the law, together with all the ceremonial institutes, the high Priest of Aarons order was a great Prince in Israel.

Secondly. The Priesthood in general was an office of honour,

therefore it is exprest by a word of honour.

Thirdly, Because the Priests were unto God, the King of heaven, as Princes are unto the Kings of the earth : Princes stand but a degree below Kings, and bear the great offices in Kingdors, they are of Kings secret counsel, and know their hearts, they conveigh the minde of Kings to the people, and often as Commissioners represent their persons. Such (in their capacity) were Priests, in reference unto God; and are therefore called Gods nighones. This is it which the Lord spake (faith Moses, when the two fons of Aaron were flain by fire, while they offered with strange fire, (Levis.10.3.) I will be sanctified in those that come nigh me, or in my nigh ones; fuch especially were the Priests; they approached to God, and received his mind, and were therefore said to speak from Gods mouth, and to preserve knowledge, even the knowledge of himself in their lips. God committed his fecrets, and the mysteries of his will to the Priests first, and by their Ministery conveyed both unto the people : They were as the vessel or cabinet, in which God laid up those pretious treasures; The Priests lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts (Mal. 2.7.) God gave the honour of this title to the whole Nation of the Jews, they were called a Nation of Priests, (Exod: 0 0 3

Ex omnibus regnis vos erttu mibiregnum nobili fimum amici fimum de secretiona confilia reve-

(Exod. 19.6.) Te shall be to me a Kingdome of Priests, or a royal Priesthood: A Kingdom of Priests, for two reasons chiefly: First, Because God did esteem that people above all the people of the earth, he put an honour and a value upon them, therefore familiarissimum faith he, Te shall be to me a Kingdome of Priests. And secondly, Because God communicated more of his counsels to that people. quibus arcana then to any other people, and they were more familiar with him then the rest of the world, even as the Priests were more familiar with God, and came nearer to him then the people. So that look what proportion the Priests among the Jews bore to the people, the same did the Jews bear to all other people of the world. We may take the word here in either sense. He leadeth Princes, or, He leadeth Priests away spoylod.

As the word is reduced Priest, Observe,

First, That the holiness of the projection cannot keep the person

from fin.

Priests provoke God, and therefore they are spoyled. Grace it felf is not, much less is any outward vocation, a bar against temptation: And they who fall in temptation are near falling into affliction, whosoever they are. Which makes a second Observation,

They that are near unto God shall suffer when they sin, and the nearer they are, they shad suffer the more, because the nearer they

are, the greater is their sin.

The Priests are among the spoyled, Jer. 14.18. Both the Prophet and the Priest go about into a land that they know not, that is, they go into banishment, and are carried captives into a strange land. That text hath a very different reading, for whereas the word which we translate go about, fignifies also to trade or make merchandize, the whole is rendered to this sence : The Prophets and Priests together make merchandize of you, and you either difeern it not, or do not regard it. This reading gives us a clear reafon of that which is contained in the former. This shews their sin, and that their punishment. Those Prophets and Priests who sel Souls in their own land, are justly fold as slaves into a land that is not theirs. (Lam. 2.6.) The Lord hath despised in the indignation of his anger, both the King and the Priest; he puts King and Prieft together, in suffering, because they were joyned in sinning. They who affociate in doing evil, shall be affociated in feeling it. And they shall feel most evil, when they do it, whose office is set up by God, and they put into office for the preventing of it: such are Kings and Priests. The Prophet Malachy reproves the Levites (Mal. 28.) Te are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, that is, ye have been false, base, and unfaithful in your office: your selves have gone out of the way of truth and holiness, and ye have hindred those who would have walked in it. It was your duty to preserve the covenant made with your Tribe, but ye have corrupted it. This is your sin, and I will tell you your judgement: Therefore have I also made you contemptible and base before all the people. We have seen such corrupting themselves and others, and we have seen them made contemptible enough before all. Unsavory salt is sit only for the dunghill, the seat of contempt.

As the word is rendered (Prince) in our Translation, Ob-

ferve,

That the honour of man is no shelter against the wrath of God. As the holiness of the Priests office, cannot do it, so neither can the power of the Princes office. Princes are called the shields of the earth (Hof.4 18) Her shields, (or, her rulers, as we render) with (hame do love, Give ye. They are (indeed) the shields of the earth, but they cannot shield themselves against the assaults of Heaven. Princes should be shields to protect men from the oppression of man, but they cannot protect themselves against the justice of God, The Prophet (15a.43.14.) tells the people when they were in fear, Thus faith the Lord your Redeemer, the holy one of Israel, for your sake I have sent to Babylon, and have brought down all their Nobles; the Hebrew is, I have brought down all their bars: Faithful Nobles are the bars of a Kingdom and Common-wealth, to keep out evils: It is their duty to bolt out impiety against God, and unrighteousness towards man: And as they should be a barre of equity against. these evils of sin, so a barre of security to keep out the evils of trouble. Now (faith the Lord) I have fent to Babylon, and have brought down all those Nobles, who were as bars in the way, to hinder your deliverance from, and return out of captivity. Those Nobles (it feems) were cross barr, they lay cross the way of the people of God, to hinder their passage out of Babylon, therefore God destroyed them. When Nobles or great Princes bar up the liberty of Gods covenant people, their nobility.

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and greatness will be no bar against their own misery. He leadeth Princes away Spoyled, and

סלפ Supplantare in-

dejicere, detur-

bare.

He overthroweth the mighty.

Here is another act of Divine power. That, God is omnipoflettere mutare tent proves he can do all things, but the doing of them is a visible proof of his omnipotency.

To overthrow, Imports utter ruine : he doth not only shake and displace, but he shakes them to peeces, roots them up, and

laies them flat.

He overthroweth the mighty.

Princes are among the mighty ones of the earth, yet fome Princes have mo great might; but how mighty foever Princes are, down they must, whether they will or no, when the Al-

mighty wills it.

St. Ul Robustus fortis a rad TINX que vox affert fortitudinem quandam; que non permittit se tractari, de duririem que pertinaciter refiftit. Fluvios Ethan.

The Hebrew word signifieth the most confirmed strength, even that strength which seems to laugh at opposition, and to have outgrown all fear of being weakned, or overpowred. Great and impetuous rivers are set out by that word (Pfal.74 15.) Thou driedst up mighty rivers, or, rivers of might, rivers which nothing can itand against; what can withstand a swelling torrent? The weight and violence of water beareth down all before it : no bonds, no bounds of mans making can stay it. Yet the Lord can, he, and he only beareth down the waters, or he drieth them up : he either drieth up mighty rivers, or stoppeth their course, while they are running with full streams, in a full career.

Hence learn,

First, That all strength and might is weak, before the strong

and mighty God.

He overthroweth the mighty (I Sam+2 9.) by strength shall no man prevail; when we conclude the probabilities, whether a party shall prevail or no, we count upon their strength: we reckon their numbers, we enquire what Armies they have in the field, what Garrisons in Cities, what friends and confederacies abroad, yet in all this we reckon not upon that which will do the thing, strength cannot do it, by strength no man shall prevail, The Lordoverthroweth the mighty: what soever strength we have to affilt us, or to oppose us, the Lord is stronger.

There

There is a fivefold strength, the overthrowing of which migh-

tily declares the strength and might of God.

First, The strength of the body; God overthroweth the most robustious and giant-like men, the sons of Anak are but grashoppers to him, they (who as we speak) have bodies of brass, he crusheth before the moth. Goliah had a mighty strength of body, and yet the Lord overthrew him: Sampson had a mighty strength of body, yet when the Lord withdrew from him, he was overthrown. Then remember the Prophets counsel (7er. 9.23.) Let not the strong man glory in his strength, but let him that glorieth glory in the Lord, who overthroweth the mighty.

Secondly, Godoverthroweth the strength of riches; Riches are a strong tower. The same word in the Hebrew signifies strength and riches, because a mans strength is computed by his riches; A rich man is a mighty man in the eye of the world, and so is a worldly rich man in his own eyes. Yet, as the strength of body within us, so the strength of estate without us, is soon blasted by the breath of Gods displeasure. Then, take the counsel of the Apostle James (chap. 1.) Let the brother of high degree rejoice in that he is made low (that is, low in his own thoughts, rich men are usually suller of high thoughts than they are of earthly treasures) the rich man hath cause to rejoice when he is low in himself, knowing that as the flower of the grass he shall pass away. Riches and rich men pass away of themselves, how much more when God blows upon them and drives them away.

Thirdly, He overthroweth the mightiness of honour: Many fortifie themselves with great earthly Titles, but these are but paper wals to the batteries of heaven. Hamans honour among the people, and favour with the Prince could not save him, when

God frowned.

Fourthly, He overthroweth the mightiness of authority, that's distinct from honour, a man may have great titles, and yet but little authority. Mean men have sometimes great commands, they may have authority over those who are above them in honour. But though the might of authority be in conjunction with the mightiness of honour, the Lord overthroweth it. So that he who could (as the Centurion in the Gospel) say to this man, Go and he goeth, to another come, and he cometh, to a third, do this and he doth it, may at last (as our Proverb speaketh) command his man, and do it himself. When once commands are slighted,

Pp authority

authority is overthrown. God who gives weight to the word of a man, can also make it light, he shall speak and none

regard.

Fifthly, Godoverthroweth the mightiness of courage: He makes the valiant faint, and the man whose heart was like the heart of a lion, to run like a coward at the shaking of a leaf: God who saith to them that are of a fearful heart, be strong, fear not (Isa. 35.4.) and maketh the feeble to be as David (Zach. 12.8.) his God can say to the strong, be ye asraid, and to him that was as David, be thou feeble: He that overthroweth the couragious,

can also overthrow courage,

Thus the strength of body, the strength of riches, the strength of honour, the strength of authority, and the strength of courage are all overthrown by the strength of God. Who can conceive how much strength God hath, who is stronger than all these strengths? And as the Lord alwayes overthroweth the mighty, and gets the day of them, when he engageth with them, fo he desires to engage with them. Mighty men seem to be some match for God, and the fall of these makes God more known as he is Almighty. Hence that of the Prophet (161.2.12.) The day of the Lord of hosts shall be upon, Whom? he doth not say upon the low, weak & poor, but it shall be upon, every one that is proud and lofty, and upon every one that is lifted up: What day of the Lord is this? It is the day of the Lords judgment, the day of his wrath, when he contendeth with a people, then he picks out the great ones, chiefly, to contend with. His day shall be upon all the cedars of Lebanon, and upon all the oaks of Balban, and upon every fenced wall, that is, upon men who are in the account of the world tall like cedars, strong like oaks, high like towers, invincible like walls of brass, with these the Lord will be dealing in his day, and (verf. 17.) The Lord alone shall be exalted in that day, as if he had faid, these men were exalted before, now the Lord overthrowing them, he himself shall be exalted. For the text may be taken two ways, he shall be exalted either as the Agent, that is, it shall appear that he alone hath overthrown these mighty ones: Or secondly, the Lord alone thall be exalted, that is, he will come into the place of those mighty men; these carried it in the eye of the world, as the only great ones, now the Lord comes into their place, they shall be exalted no more, his Name shall be exalted, and his only. When God ap-

pears

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pears in his greatness, none appear great but he: When he exalts himself, none will pretend to exaltation. The Lord alone shall be exalted in that day.

I shall give you four corrollaries or deductions from this pro-

position, The Lord overthroweth the mighty.

First, Then, fear not the mightiest enemies. God is Almighty, the weakness of God is stronger than men; seeing God is described overthrowing the mighty, if we keep close to him, we

need not fear to be overthrown by the mighty.

Secondly, If the Lord overthroweth the mighty, Then trust not in the mightiest friends. When great seconds, and assistants appear on our part, then we think we are sase; but what can mighty men do for us, if the Almighty God be against us? as was further shewed (Chap 9.13.) Unless the Lord withdraw his anger, the proud helpers do stoop under him; the helpers of strength stoop, unless upheld by the strong God. As therefore we ought not to fear the worst of foes, so not to trust upon the best of friends, because they are mighty.

Thirdly, Let no man rejoice or boast in his own strength, though that five-fold strength before spoken of, meet in him, yet let him not trust upon it. He that breaks them single can break them combined. A three-fold, yea a five-fold cord, is easily broken by

the arm of omnipotency.

Fourthly, (which was toucht, verf. 18.) If God overthrow the the mighty, how soon can be overthrow those who have no might? You that are weak and poor in comparison of the mighty Princes and Nimrods of the world, you (I say) have cause to sear and tremble before the mighty God: As they said, 2 king. 10 4. Behold two Kings stood not before him, how then shall we? so we may say much more of the Lord, two Kings, yea hundreds of Kings, Nobles, and men of might have not stood before him, how shall worms, and weaklings wrastle it out, and contend with him?

Verse 20. He removeth away the speech of the trusty, and takethe away the under standing of the aged.

This Verse gives us another act of Gods power, towards the altering and subverting of States and Common-wealths. Kingdoms are much upheld by the eloquence of Orators, and by the wisdom of the ancient. God makes these two removes when he would remove the beauty and blessing of a Kingdom. First,

p 2 He

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He removeth away the speech of the trusty.

Labium ponitur pro loquela.

The Hebrew is, He removeth the lips of the trusty. The same word fignifies lips and speech, because the lips are the instrument of speech (Gen. 11.1.) All the earth was of one speech, or of one. lip, that is, they all spake one language. He removeth the Speech of

The trusty.

Amovet Sermonem eloquentibus. Jun. L **דנאמנים** a rad: [2] Dixit locutus elocutus fuit. Rab. Kinchi.

Pericles (0-

lympius pro pter eloquenti-

am dictus) ful-

minabat into-

nabar, confun-

Plutarch. in

The word hath a double reading according to a double derivation in the Hebrew. For some derive it from a root which fignifies to Speak. Taking it so, the sense is, He bereaveth Orators of their eloquence, or (as Mr. Broughton, closer to the letter) He bereaveth the Orator of lips, He makes them like men dumb or tongue-tied, who were once all voice and tonque.

Thus Job toucheth upon all those evils which hasten the ruine

of a people; one whereof, and that a great one, is this, when God takes away speech from men, whose very trade it is to speak. When God threatned to break the staff of Israel, he saith, I will take away the eloquent Orator (Isa.3.3.) Kingdoms with all their blessings are as much, if not more upheld or cast down by tongues, than they are by hands.

God is faid to remove or take away the speech of the Orator

two ways.

First, When he takes the Orators away, his picking such out of councels by death, hath a fad prefage in it, of the approaching

funerals of publick prosperity.

Secondly, When though he leaves the speakers, yet he disables them to speak: When though he leaves the Orator, yet he takes away his oratory, so that he cannot deliver himself with anycommand over the attentions and affections of his hearers: that's the excellency of oratory to carry the heart by the ear, to make every sentence perswasive, every word a nail or a goad, a nail to fasten resolution, or a goad to quicken unto action. It was said of a Grecian Orator, who was also a great souldier, that he thundebai Graciam. dred and lightned, moved and awakned all when he spake. But if God once take away the speech of the Orator, he may speak his hearers into a fleep.

una Peric. Hence Observe,

First, That ability of speech is a special gift of God.

He

He removeth and taketh it way, therefore he giveth it. (Exod. 4.10.) We find Moses eloquent only to tell God he was not eloquent: he speaks very rhetorically to excuse his service for want of rhetorick. Lord (faith he) I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant (neither vesterday nor to day, that is, not at any time) but I am slow of speech, and of a slow tongue. But how doth the Lord answer him? The Lord said unto him, who hath made mans mouth? As if he had said, Seeing I make the mouth which is the instrument of speech, or the shop wherein words are made, I also can make the mouth eloquent, & give thee words to speak. The Lord argues further with Moses, who maketh the dumb? Is it not I the Lord? I who make the dumb, can make thee speak, and speak eloquently too: I can give thee a flowing tongue. Therefore be not afraid to go on my errand: I who fend thee, will store thee with language to do the errand about which I fend thee : It shall be given thee in that same hour, what to speak.

Secondly Observe,

Man is not master of his own tongue.

God takes away the lip of the Orator. They (Pfal. 12. 3,4.) bragged much of their tongues; furely they thought if any thing was their own, their tongues were, they could speak what they lift, who is Lord over us? fay they, Yet they found a Lord over their tongues. God is Lord of the tongue two ways,

First, Because he will bring every one to an account for his tongue: Those boasters (Pfal. 12.) thought themselves exempted from any such controle. Our tongues are our own, who is Lord over us? who hath any thing to do with what we speak? who shall audit us for words and fillables? Yes, there is one will do it to a fillable. God gives the rule what we shall speak, and he will call every one to a reckoning for what he hath fpoken.

Secondly, God is Lord of the tongue in reference to the power of speech. Man cannot speak what he would, or when he would (Numb. 23. 11, 12.) Balak had hired Balaam to curfe the people of God, and Balaam had a good will to it, if ever man had, but Balak found Balaam in another note, he only published the glory of Israel, and prophesied their highest bleffings. Balak was extreamly troubled at this; and faith, What hast thou done unto me? I took thee to curse mine enemies, and behold thou hast blessed them altogether. As if he had said, What Balaam? PP3

Balaam? Art not thou master of thy own words? I called thee to curse, and not to bless, didst not thou understand what my businsss was? I knew Israel was fenced enough and too much with blessings; How is it that when I sent for thee to blast them, that thou hast bles-Jed them altogether, art thou bribed on their side? or knowest thou not that I am able to promote thee to honour? Speak, man, the suddain fate of this numerous people, and fear not? why hast thou gon so contrary to my design? VVhat saith Balaam? He answered and said, Must I not take heed to speak that which the Lord hath put in my mouth? Balaam seems to reply from his conscience. Tis the duty of every man to take heed to speak that which the Lord puts in his mouth. But Balzam was only overpowred; if God would have suffered him to speak what Balaac had defired, his own conscience had never stood in his way: He that opened his Asses mouth a little before to reprove his madness, now that his mouth from uttering that wickedness. The Lord (faith he) bath bleffed them, and I cannot reverse it: as if he had faid, I have been tugoing at it, and labouring to curse them, but I cannot do it. The Lord restrained his heart, and bound his tongue, that he could not form a curse, and now he puts it off with this fine language, Must I not take beed to speak that which the Lord bath put in my mouth? No man ever came with fuller purpose to curse the Israel of God than Balaam did, but his tongue was not his own, he could not.

So much upon that rendring of the text, He bereaves Orators

of their eloquence.

VVe translate, He removeth away the speech of the trusty: And fo the word is derived from a root, which fignifies conftancy, fidelity, truth, stability in word or deed: Men so qualified, are stantia fidelitate, worthy to be trusted, and only they. But though it is easie to fay, who a trusty man is, yet it may be doubted still who is here meant by these trusty men: Yet considering Jobs scope, we may Qui digni fant well conclude that he speaks of men either actually trusted, or worthy to be trusted with the management of publick affairs. Some Magistrates are not on y Governors over the people, but Feoffees for them. Thus the Free-holders of England in their respective places, chuse the Members of the House of Commons in Parliament, as their Trustees, and commit the protection of their estates and liberties into their hand : Of such Trusty men, or of men thus Traffed, we may well interpret this text. And as

arad: 10% que est constabilitas in dittis of promillis. quibus fides habeatur. Auth. Catena,

of these Counsellours whom the people chuse, and Trust: So also of those whom Kings and Princes chuse for, and Trust with

great offices and emploiments.

But how doth God remove away the speech of such men: What? doth he make them speechless, or strike them dumb? he can do that; but here (I conceive) the removing of speech may be taken two ways, first, only, for an abating of the ability of speech; so that they who would, cannot give counsel, either with that clearnesse of judgement, or freedome of language, which they have fometimes shewed. Secondly. For the changing or turning of the tenour of their speech. When a man speaks unlike himfelf, contrary to what he hath spoken, when he speaks as if he were not the same man, then his speech is removed. When a man, who once spake for the truth of God, speaks against it: VVhen he that once spake for the rights, and just liberties of men, is now heard speaking against them: VVhen they who in every speech were wont to advance those counsels which tended to the peace and fafety of Kingdoms, shall upon all emergencies speak that which doth but lengthen out their trouble and danger, Then know the speech of the trusty is removed. The speech is never removed till the heart be. The minde is first changed, and then the words. As the manner of speaking shews of what countrey we are, Thou art a Galilean, and thy speech bewrayeth thee: fo the matter which is spoken, discovers of what part we are. We may fay to many, you are thus or thus, for your speech bewrayeth you: and to some, You are removed from the cause you once appeared in, for your speech is removed: you have certainly turn'd tables, and change your interest, for your language is changed, and your discourse runs counter to all you did before.

This is the removing of speech.

But how can we attribute this to God? I answer, God changes or removes the speech of the trusty, not by making them unconstant and unsaithful, but by leaving them to their own unsaithfulness and unconstancy: Every man (even the best of men) have a seed of unsaithfulness, or a principle of apostacy in them, and if God leave them to themselves, they are quickly turned aside. No man knows what his heart will do, till be is tryed.

The time of temptation is the time of discovery. Changes

in the providence of God, make the changeableness of mens mindes, both visible in their actions, and audible in their speeches. For

This change or remove of speech, ariseth two waies.

Sometimes from fear, Some are surprised and arrested with. dreadful fore-casts, what will become of them, and their estates, what of their wives and children, if they stand to former professions and engagements. Fear is a very bad Coun-Sellour. Fear hath removed the speech of the trusty more than once.

Secondly, The speech of the trusty is removed through hopes and gifts. Expectation will change a mans opinion, much more will somewhat in profession. How many have lost or alter'd their tongues by being felt in the hand (Deut. 16.19.) A gift doth blind the eyes of the wise, and pervert the words of the righteous, That expression in Moses of perverting words, doth excellently answer and expound this in 70b of removing speech. And whereas Job saith only that the speech of the trusty is removed, Moses faith, the words of the righteous are perverted. He that was right and went right before, even his words are perverted by a gift. The ancient adage said of such, The ox is upon their tongue, that is, money or worldly respects hath silenced them: The reason of that speaking was because the figure of an ox was auciently stampt upon their money; we say the black ox treads upon some mens toes, we may fay, the white, or the red ox treads so hard upon many mens tongues, that either they will not speak at all, or not as they did. We read that Demosthenes, a great Orator, being to speak upon a business of consequence, came to the bar with a scarf or muster about bis neck, and said he was not able to speak, he was troubled with a Quincey; to which some of the wits of the time, answered, That the Orator was sick of the money, not of the quincey. Bribes had swel'd his throat, that g na correptum he could not plead. Thus the speech of the trusty is removed, when some unrighteous bias will not suffer them to speak what they should, or carries them to speak what they should not.

Bes 'emi 2 NoTh.

Non Angina sed Argentan-Oratorem dicentes Plutar.

> Yet further, Some understand the trusty, of (men trusted with the fouls of men) the Priests and Prophets of those times. The word may be well translated, truth-speakers, or messengers of truth, God removeth their speech.

> > First,

First, When they whom he had fent with promises of mercy in their mouths, are now commanded to thunder out threatnings commutat proand educations of his wrath, when they to whom God hath faid, missiones suas Comfort ye, comfort ye my people, have now no messages, but fattas per pro-· fad ones, no visions, but of amazement and desolation.

Secondly, The Lord removeth away the speech of these trusty efficit ut qui laones, by leaving a people to the speech of those who are untrusty, ta policeri so-When the Jews would not receive the faithful Prophets, God lent nihil jam gave them up to the teachings of false Prophets. Speech is re- nisi triste pra-

moved, when the speakers are thus changed.

Thirdly, God changeth or removeth the speech of Truthspeakers, by forbidding them to speak. God doth sometimes silence the sincerest Prophets. When men will not obey what they speak, God will not let them speak (Ezek 3.26.) I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house. As men when their fins is at the highest, say to the Prophets. Prophesie no more; so when judgment is at the highest, God saith unto the Prophets, Prophesie not; The wrath of God is extreamly hot, when flattering prophets are sent to cry, Peace, peace, where there is no peace, and to daub up sinful men with untempered morter: 'Tis also as hot, if not hotter, when God puts a bar upon the lips of his faithful Prophets, that they shall no longer denounce his war against sin, or convince the sinner. The peace of a people cannot be long liv'd, when once the speech of the trusty is thus or thus removed.

Take two brief deductions from all.

First, There is no depending upon the faithfulness of man. God removeth away the speech of the trusty. Surely men of low degree are vanity, and men of high degree are a lye (Pfal. 62.9.) they that have done and spoken right to day, may speak and do wrong to morrow. Man is a mutable creature in his qualification, as well as in his constitution. Both his natural, and his moral endowments are as mortal as his life is. And in many these die and go to the grave before their Masters.

Secondly, If the speech of the trusty be so often removed, Then, we must judge of what is spoken by a standing rule, not by the person speaking. It is an evil, and a fore disease under the sun, that good counsels are refused, because some have a prejudice against the person: And it is a worse evil, when all, even evil coun=

Qq

phetas, in comminationes, vel dicent. Philip:

counsels are received upon the good esteem we have of the perfon. We must look to the matter, not to the man, both in the things of God, and in the things of men; there is neither wisdom nor fafety in taking any thing upon trust, especially when we hear that God in judgment removes away the speech of the trusty. Wholoever speaks, if he speaks truth, it ought to be embraced. And though an Achitophel, an Oracle of wisdom on earth, or Angel from heaven speak what is false, 'tis our duty to reject it. The wifest men are not alwayes wife, neither do the prudent always understand their way. The holiest men are not holy in all things, neither do they who are real friends to truth, speak all truth. Paul (Gal. 2.) found Peter faultering in his speech', and giving not only counsel, but example that was not right. The ancient Fathers, men of profound judgment and understanding in the Scriptures, have erred, and misdelivered the mind of God. Whole Councils (which are a collection of wife and learned men) have had their mistakes. We may conclude as the Prophet doth (Isa. 2.22.) Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of? The honest and the wife, the holy and the just, the eloquent and the trusty, are not always to be trusted, For, God removeth away the speech of the trusty, who (possibly) may be all these.

Sapientes senes vocantur licet fint juvenes, sapientia utplurimum in fe-

טעם Significat gure, metaphora us.

dusta a sensu ad animum.

And taketh away the understanding of the aged. Understanding is so proper to the aged, or men of years, that an understanding young man, deservedly draws upon himself proptered quod the honour and account of many years; as an old man very foolish is young-old, so a young man very wife is old-young.

Age ordinarily heightens understanding, and experience manibus inveniur. turates and improves natural parts, as was shewed at the twelfth verse: yet they whose understandings have had the greatest advantages of experience, may act without understanding, year against, not only experience, but reason. Some mens under standstare, inde cog-ings are enfeebled with age, and themselves are old children rather noscere judica- then old men, that's the judgement which this text holds out unto

> The word which we render under standing, signifies to taste, or the sense of tasting, and it is frequently translated from the sense to the understanding, because (as was shewed at the 11th, verse) the understanding tastes a doctrine, or a proposition, whether it

be true or false, as the mouth or pallet tastes meat, whether it be sweet or bitter. This word is very comprehensive, fignifying Hinc Sept. in-(as some critical Rabbins teach us) counsel, judgment, wisdom, religentiam, Rab. Moys. reason, both the argument and decree, upon which any thing is probationem. done, as also the discretion with which it is done. Grammarians Rab. Mord. tell us that the due and proper accent of every word, is in the Decretum. Hebrew called [Tagnam] because the accent doth give as it Pagn. Consiliwere a right taste of the sense, and so leads to a right understand - um, Tyg. Judicium, Regiing of the word. When the holy finger invites all to that glori- a Difcretionem, ons banquet (Pfal. 24.8.) O taste and see that the Lord is good, he Hebraus apud means, understand how good he is. The same inspired heart Cajet. Saporem praise in this language (Pfal. 110.56.) Teach me good judgment reddit. and knowledg, that is, give me a true taste and rellish of heavenly Grammatica truth, Prov. 11.22.) As a jewel in a swines snout, so is a fair sig. accentumweman without discretion or under standing. Beauty without brains cujuslibet disti is a loath some deformity. In the book of Ezra, the Chief or Pre-onis, eo quod det sident of a Council, who ordereth and moderates the whole pro- eibonam, gustum ceeding there, is thus expressed, The Master of Taste. He had intelligendam need to have a quick internal pallate, who must taste all men, and sapientiam. all matters, as the President of a Council must.

This taste, this understanding, or whatsoever moral excellency comes within the compass of this word, God taketh away some- Prases consiliptimes from the aged, or from men (who for that service) are of

the most perfect age.

Hence Observe,

First, Our understandings are at the dispose of God.

He gives understanding to the simple, and he can take it from the subtile. Old men are not always wise: Not only because some never had wisdom, but because many loose the wisdom which once they had. And this is a loss which we sustain from no hand but the hand of God. Man may take out riches and worldly estates from us, and make us poor, but God only can take our understandings from us, and make us fools. Men can empty our purses, but God, and God only can empty our brains.

Observe Secondly,

That when the Lord will destroy a people, he takes away the un- Quos perdere

derstanding of the ancient.

Heathens said, God bereaves them of understanding, whom he designes for destruction. Now as this is a sad presage of ruine to the party himself, so likewise of ruine to those who have relati-

Ques perdere vult Iupiter bos dementat. tion to him. And as it is a judgement upon a people when Princes refuse the aged, and follow young Counsellours: So it is the same, if not a greater judgement upon a people, when God takes wisdom from old Counsellours, and leaves them to act like young ones. A young man without understanding cannot do so much hurt as he that is aged. His youth leaves his advices under question and discussion. But when old and experienced Counfellours, who have travelled in affairs many years, and gave got the reputation of wife men, prove like empty casks without any filling of wisdom, they quickly undoe all with authority, and unsuspected. No marvel then if God put this among his marvellous judgements (Isa. 29, 14.) Therefore, behold, I will proceed to do a marvellous work among st this people, even a marvellous work and a wonder. See how attention is raised, here is, Behold, and then, Behold I will do a marvellous work, and then, a marvellous work and a wonder. And what is it? The wisdom of their wise men (hall perish, and the understanding of their prudent men shall be hid. No man wonders to fee fome men without wisdom, they were never guilty of it: But to fee wife men unwife, and prudent men (fuch I mean as have given long proof of their prudence) without understanding, here's a wonder. As we say, young men may dye, but old men must; so young men may be wife, but old men should: and those old men, who have once been thought wife, are seldom thought otherwise of, though God have indeed taken away their wisdom. Now there are no fools do so much mischief, as they who are thought to be wife. fool that is wife in his own conceit only, endangers no body but himself, for no body will trust him. But a fool that is wise in the conceit of others, may endanger thousands, for all are ready, not only to trust, but adore his foolship. It would not be so great a judgment to have understanding taken from the aged, if the reputation of it were not still left upon them. It is a foar scourge to a land, when God as the Prophet threatens (1/.3.2.) takes away that staff, the prudent and the ancient, that is, young men who are wife, as well as ancient wife men. But it is a foarer scourge, when he takes away the prudence of the ancient: So that those ancient men, who used to be prudent, become light and precipitate in their counsels. When stayed and sober-paced men. run headlong, all, both things and perfons are like to run headlong with them. By fuch means foolish counsels, the wife and

iust

just God brings the honourable into contempt, & the strong to weakness, and when all this is done, there is nothing wanting for the ruine of a people, but their actual ruining. The next verse shews us God doing both these.

Verse 21. He poureth contempt upon Princes, and weakneth the strength of the mighty.

This verse (I say) is a continuation of the former argument : giving us yet more prognosticks of the approaching ruine of Kingdoms and Common-wealths. He had faid (verse 19th) Fie leadeth Princes away spoyled, now; He poureth contempt upon Princes. As understanding is most proper for the aged, so is honour for Princes, and strength for the mighty. God, to make his judgements exact, punisheth them in that which is most peculiar to them. He poureth contempt upon Princes, &c.

He poureth contempt.

That is, he makes them very contemptible. To pour out any Solet effasio liquid, implieth plenty of it; as the pouring out of the spirit, a plentiful giving of the spirit. When the spirit was poured out denotare. (Alt.2.) The by-standers said, these men are full of new wine: Pined No saith the Apostle, these men are not drunken (as ye suppose) but this is that which was spoken by the Prophet Joel, And it shall come to pass in the last daies (saith God) that I will pour out of my spirit upon all flesh, that is, they shall have abundance of my Spirit. So, Isa. 44.3. I will pour out water upon him that is thirsty, and floods upon the dry ground, that is, they shall have much spiritual refrething, who now are quite destitute of it : such are there shadowed out by the thirsty and dry ground. Again, (Zech.12.10.) I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, And as pouring, applied to the spirit, implies a great measure of the spirit, so in any other matter. Psal.42.4. When I remember these things, I pour out my soul in me : The pouring out of the foul, is the pouring out of forrows; and to pour out forrow, is to be exceeding forrowful: So the pouring out of fury, notes an excessive fury, Ezek 20 33. And when David as a Type of Christ complaineth (Pfal. 22.14.) I am poured out like water,

magnam profusi liquoris coplam

Upon Princes.

Princes are veffels of civil honour, yea many Princes are fountains of civil honour, they pour honour upon others; how great a turn is it, when contempt is poured on them, and they filled with dishononr! Some are so contemptible, that they are not fensible of contempt: but nothing touches Princes so soon as contempt doth. 'Tis worse to them to be despised, then to be destroyed, and they can easier part with their lives then with their honour. Here then is the very pinch of Princes, contempt, especially if they be Princes of Noble and Princely spirits: Such are pointed at in this word, which properly fignifies munificent, liberal and free-hearted, Princes are, or should be so. Liberality or munificence is the vertue and honour of Princes. Such a free Princely spirit God expects from the meanest of his people toward his service (Exod. 35.5.) Take ye from among st you an offering unto the Lord, who loever is of a billing heart, let him bring it. A true worshipper is not thrust and driven on by an outward written law, but finds a law written in his own heart: He (as it is faid of Araunah) like a King gives to the King. David prayeth, Uphold me with thy free (pirit (Pfal. 51. 14.) 'Tis this word, the spirit of the Lord is a Noble, free, Princely spirit. It is freetwo wayes, 1. Subjectively, or in it felf, giving out freely and liberally to us. 2 It is free in the effects, Where the spirit of the Lord is, there is liberty, it makes us free. They who have received this spirit, serve the Lord freely, and judge his service freedom. Hence (Pfal. 110.3.) all the people of God are expressed by this word, a Princely people; Thy people shall be willing in the day of thy power, they thall be willing as Princes, liberal as Kings, they shall give up foul, body, name, estate, all to Jesus Christ; they who have felt the day of divine power, are not acted by humane power, by the coercions and ordinances of men; they are under no constraint, but that of the love of Christ. Worldly Princes have that in their name, which the Saints have in their nature. And because many worldly Princes have so little of

Jaliberales, munificos denotat, quod liberalitas de beneficentia principes maxime decear.

Nadib est homo liberi spiritus, non invite do coaste sed sua se voluntate impellens ad honesta do laudibilia, Merc.; that in their natures, which they have fully in their name, true Nobleness, I mean, and freeness of spirit to do good, and defend those who are good; therefore God poureth contempt upon them. Hence Observe,

First, If Princes use not their honour for Christ, Christ will

jour dishonour upon Princes.

I Sam. 2.30. Them that honour me, I will honour, and they that despise me shall be light y esteemed. When Princes act unlike themfelves, God makes them unlike themselves, vile and contemptible. The Apostle speaks of himself and of his fellow Apostles in (I Cor. 49.) I think that God hath set forth us the Apostles last, as it were appointed unto death, for we are made a spectacle unto the world, and to Angels, and to men. As the Lord suffers his Saints to have contempt poured upon them by the world, and to be made a spectacle of scorn; so he himself poureth contempt upon the greatest of worldly Princes, he setteth them as upon a Theatre or open Stage, that all may behold and look upon them, and fay, Thus hath God done with the men who had no delight to honour him. Since thon wast precious in my sight (faith God of his meanest people, Isa.43.4.) thou hast been honourable; that is, altogether honourable in thy self, and honoured by all men who know thy worth : and when once highest Princes are vile in the fight of God, they become dishonourable, even altogether dishonourable in themselves, as also in the eye and esteem of all men who know their unworthiness. And when Princes are thus become dishonourable, they are within a step of becoming miserable. The Psalmist had no sooner said, He poured contempt upon Princes, but presently it follows, and causeth them to wander in the wilderness where there is no way, (Psal.107.40.) When Princes are under contempt, they are uncertain of their course, they are entangled in their counsels, they are in a maze, and know neither their way, nor their end, but are at their wits end, and at their honours end, both together. We have a Prophecy of a glorious Kingdom (Isa. 32.1.) Behold a King Shall reign in righteousness, and Princes shall rule in judgement, &c. Then (vers.5) The vile person shall no more be called liberal, or Prince. Nabal shall not glory in this title Nadib. Nabal is a fool, and Nadib is a Prince. In that Kingdom, fools or vile persons shall no more be honoured nor adored like golden Idols. Men shall be known what they are, and called what they deferve. Then, Princes

Princes who misapply their power, and refuse to be nursing Fathers to the Church, then, Princes who bring not their glory to the new Ferusalem, and submit not their crowns unto the Lamb, even all they who are a terror to the good, and praise them who do evil, shall no more be named gratious Lords, but shall go forth with everlasting shame (in stead of a crown) upon their heads. Swelling titles will be no Sanctuary against those viols of contempt, ready to be poured out upon all contemners of Christ, and opposers of his throne for ever.

Secondly Observe,

They that have received much honour from God, shall receive

much shame from him, if they abuse their honour.

Proportional to the honour they have received will the contempt be which they shall receive. God doth not drop, but pour honour upon Princes, therefore he will not drop, but pour contempt upon them by whole buckets full, it shall come down as a sweeping rain. As they who have had, not only as Moses speaks of his, doctrine dropping as the rain, and speech distilling as the dew, but Gospel knowledge pouring down upon them, these shall not have some drops of anger, but God will pour out his anger and his fury upon them, if they are unfruitful, or bring not forth fruit meet for his (their Masters) use. They that have had but a drop or two of the word, shall have comparatively but a drop of judgement. That's the reason why it shall be easier for Sodom and Gomorrah, for Tyre and Sidon then for Bethfaida and Chora in, at the day of Judgement, Matth. 11.12. Justice looks to the measure, as well as to the matter of sin, in pronouncing punishments. He poureth contempt upon Princes.

And weakeneth the strength of the mighty.

The Hebrewis, He weakneth the Girdle of the mighty. The Vulgar and the Septuagint are very bold with this text, in their Humiles autem translations, giving a sense hardly reconcileable to the Original. He releiveth those that are oppressed, saith the one, He healeth those that are humble, saith the other : Both wide enough from impetu fluentes. Our reading, He weakneth the strength of the mighty. The word signifies Rivers and Torrents, which run with a mighty force. He

Sanavi Sept. אכיקים Sunt aque cum

He loofeneth the strength or Girdle of the mighty; the same word notes a girdle and strength, because a girdle causeth strength, or in Significat is an advantage to put out our strength; for though now men non fortitudiusually ungird themselves when they go about strong labour, yet cingulum; siin those times it was not so; Job speaks according to the custom quidem virium of those Eastern Countries, who (wearing long garments) when sedes in lumbis they prepared for travail or labour, girded up themselves, that so qui cingulo muthey might be more nimble and expeditious. Job had faid, verf. 19. He overthroweth the mighty; here he faith, He weakneth the firength of the mighty. There is a difference between these two: nim robustiores There, he bringeth a greater power, and so overthroweth them. As sunt, & habicis said in the Gospel, though a strong man armed keep the liores ad opus house, yet when a stronger comes, he spoils him. But here 'tis faciendum.Dru said, He weakneth the strength of the mighty, that is, He abateth or si sunt relevans draweth out their strength. As the waters of a great River, being Vulg. drawn out by Sluces, the strength of the River is weakned : So the Lord drains and draws out the strength of mighty men, and weakens them. It is storied, that when Cyrus besieged Babylon, which was encompassed with a mighty River, the River Euphrates. he made many Sluces and Cuts, which fetched out all the water from the River, and fo surprised them in the height of security, they thinking the place impregnable, and having also a prophelie. That the City should never be taken till the River proved their enemy. Thus the Lord, he fluceth out the ftrength of the ftrongeft men, their personal strength, the strength of their arms and legs, their relational strength, the strength of their friends, allies, and confederates; so some understand this place: There is a girdle of strength wherewith one Nation is tyed to another, such are Leagues of amity and mutual aid: The Lord weakneth this strength alfo, and makes them who were a help, a hurt unto their Neighbours. He faith, Gird your selves and ye shall be broken in pieces, gird your selves and re shall be broken in pieces take counsel together and it shall come to nought, Isa. 8. 9,10. The strength of all creatures affociated, is too weak for the fingle strength of God.

ntuntur, vel quod vires augeat, cinti e-

Hence Observe, All the strength of man is at the pleasure and dispose of God.

He overthrows firength, not only by overpowring it, but by unpowring it. He can always bring more strength than we have,

JOB Chap. 12. Verf. 22. 23.

He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the Nations, and destroyeth them: he enlargeth the Nations and straitneth them again.

TE have feen, in the former context, how large a testimony V 70b hath given of the power and wisdom of God; producing many proofs which speak both no less than infinite. And because those were particular and personal, therefore he giveth us (in these two verses) two more which are general, and National. He discovereth deep things out of darkness. He increaseth the Nations, &c. Here's providence unlocking secrets, opening those things which were fealed up, thefe acts are attended with futable effects, The increasing and destroying, the enlarging and straitening of the Nations.

Vers. 22. He discovereth deep things out of darkness.

The word properly fignifies to unfold that which is wrapped חולה מנלה מנלה up, or to manifest that which is hidden. Deep places are hidden De revelatione places. God discovereth those things which are most hidden, occultorum proeven deep things out of darkness: Deep things, and darkness are prie usurpatur. put together, because that which is deep is dark. The further we Profunda teneremove from the Fountain of light, the more darkness prevails bris obducta (9) over us; and therefore every degree of deepnels adds a degree pined. of darkness, all depth being downward, and so a departure from the Sun. In the beginning darkness was upon the face of the deep, (Gen. 1. 1.) but darkness is always in the bottome of the deep. He discovereth deep things out of darkness, that is, the remotest, lowest, and most rerired depths. These deep things may be referred to two heads.

There are deep things of God; and deep things of men.

The deep things of God are, First his thoughts (Pfal. 92.5.) O Lord, how great are thy works? and thy thoughts are very deep: so deep, that all the line of mans understanding is not able to found or fadom them. The thoughts of God are his decrees and counsels, he doth not think to resolve, but his thought are his resolu-

resolutions. The thoughts of God are so deep, that the Apostle (with a mixture of amazement and adoration) cries out, O the depth (Rom. 11.33.) Secondly, The deep things of God are his word, containing either Doctrines to be believed, or Prophesies to be sulfilled. The word of God hath its shallows, and it hath its depths: there a Lamb may wade, and there an Elephant may swim.

Secondly, There are deep things of men; which are of divers forts.

1. His word is deep. Though the words of most men float upon their tongues, yet Solomon assures us that, The words of a mans
(that is, as the word imports, of an excellent mans) mouth are as
deep waters (Prov. 18.4.) A wife prudent man speaks Oracles, and
when you hear the sound, and understand the Grammatical sense,
you do not presently reach the depth of what is spoken. As some
speak shallowly, so they hear shallowly; they dive not into those
deep waters which flow from a wise mans mouth. He speaks wis-

dom in a mystery, or mysteries of wisdom.

2. There is a depth in a man, deeper than his words, and that is the depth of his thoughts (Pfal.64.6.) Both the inward thought of every one of them, and the heart is deep. The heart is often put for the inward thought, but here, the inward thought is an act of the heart, and the heart is the faculty, or power of thinking: Counfel in the heart of aman is like deep water (Prov. 20.5.) The heart of man is a great deep, so deep that none can find it out but God himself, Fer. 17. 10. I the Lord search the heart, &c. What man (faith the Apostle, I Cor. 2.11.) knoweth the things of a man (that is, those things which lie in the heart of man) but the spirit of a man which is in him. Some men flatter themselves that God himfelf cannot find out the things of their spirit : Hence that woe in the Prophet (Ifa. 29.15.) Woe unto them that seek deep to hide their Counsel from the Lord. Doubtless they had some hopes to hide their countel from God, else they would never have sought to hide them. They shewed themselves foolish enough in seeking to hide them, but they had proclaimed themselves more sools in feeking to hide them, if they had been convinced they could not. But though no depth of mans heart can hide his counsel from God, yet many men have depth enough in their hearts, and to spare, to hide their counsels from men.

3. There is in a man a depth of Doctrine or Opinion; which is also called the depth of Satan (Rev. 2.24.) As many as have not known the depths of Satan: Those depths of Satan were the dark opinions, and falle Doctrines of Seducers: These called their opinions depths or profundities: and the holy Ghost addeth an Epithete, depths of Satan. As if he had said, you call your opinions depths, and so they are, but they are such depths as Satan hath brought out of Hell, they are the whisperings and hissings of that Serpent, not the inspirations of God. The Doctrine of Antichrist (that great Merchant of Error) is called a mystery of iniquity, (2 Thes. 2.7.) A mystery is a truth shut up, or lying in the deep; The deep and dark mysteries of the wicked, will God reveal, vers. 8. For he discovereth deep things out of darkness.

Darkness may be taken two ways. There is natural darkness, which is only the privation of natural light: and there is a metaphorical darkness, which is the privation of moral light. This darkness is in many through their ignorance; and this darkness is made by others through their knowledge. The infinite knowledge of God makes a darkness to hide his ways and counsels in, and so doth the knowledge of men. They keep their projects and purposes under the vails and visors of specious pretences, and studied secrecies. Out of all this darkness God discovers deep

things.

The latter clause of the verse is but an heightning of this, He bringeth out to light the shadow of death.

Shadow of death, is taken two ways.

First, For extream danger.

· Secondly, For extream darkness.

For extream danger, Pfal. 23 4. Though I walk through the valley of the shadow of death, that is, in deadly danger, yet I will fear no evil.

But here, shadow of death, is but for extream darkness; the Grave is a place of darkness, and things that are buried lie in the dark. (Job 34.22.) There is no darkness nor shadow of death, where the workers of iniquity may hide themselves, that is, the workers of iniquity cannot be hid in the thickest darkness. The shadow of death is the highest, the most superlative degree of thickest darkness: As if Job had said, God doth not only bring deep things out of darkness, but the deepest things out of the

greatest darkness, out of that darkness that is as deep and dark as the Grave.

When counsels lie so deep, that the persons who have laid them, have not so much as any jealousie they shall be discovered; when counsels lie so deep that others have no hope to are ever they should be discovered; yet then the Lord discovereth them, and this is to bring out to light the shadow of death.

Hence Obierve,

First in general, All things are known unto God.

Hethat makes all things known, must need know all things : and he that make those things known, which are most unknown? cannot but know thele things which are eafily known. He that can expound a Riddle, can tell the meaning of a plain faying; and he that discovers deep things out of darkness, cannot but see those things that lie in the open Son. Unless God were infinite in knowledge, he could not make thele things known. (Eccles.7. 24.) That which is far of and exceeding deep, who can find it out? The wife man fends a challenge to the wife men of the woold, to find out the mildom of God: that's the thing which is far off not only from our fenses, but from our understanding. That's it which is exceeding deep. Deep. deep as the Original expressesh it, deep to Men, deep to Angels, and too deep for both. Who can find this out? no man can find any thing of it by his own light: and there are none who receive light to find it all out. God is light, and he dwels in light: and as he hath no darkness at all in him, so nothing is dark to him. He pertectly knows hi own creating wisdom: Neither is there any creature that is not manifest in his fight, but all things are naked and opened unto the eyes of him with whom we have to do. Many things are covered as to the eye of the world, they have Masks and Clouds caft over them, which eyes of flesh cannot see through, but these are all naked before the eye of God; yea they are as manifest and open to his eye, as a body is when diffected by the hand of a skilful Anatomist; he lees our bowels, and knows whether we are found at heart or no. Ir is not the fairness of the skin, the cleanness of the outside, will deceive him; if there be any spots upon the Spirit, he discerns them, God needeth none to tell him what is in the heart of man, he makes his way into the depths of that darkness with his owneye.

Observe Secondly,

As God knows deep things to be makes them known.

What is always open to him eif, he sometimes revealeth unto man. God difcovers both the deep things which himfelf or man

doth or speaketh.

First. He revealeth the deep things which himself speaketh. Un els God ex found his own word, all our gloffes will but corrupt it : For, No Prophesie of Scripture is of any private interpreta- Propriam in tion (2 Pet. 2.20.) by private interpretation, the Apolile means not terpretationem the interpretation of one or of a few private men, for possibly, communi sive one or a few, and he or they not invefted with any publike Com- publica fed admission, may give a true leuse of Scripture, when many, and they ventitium Spicalled to a publike office, mistake and go wrong. But by private ritus fancti dointerpretation, he brands that Comment which flows from a mans num, ei felertia, own brain or phancy, without the consent of other Scriptures, vigori qui fit a or there chings of the spirit. No Scripture, whether Doctrinal natura bominior Prophetical, is of any fuch private, that is, humane Interpre-bus quantumvis tation. Man with all his wir, learning, and parts, cannot interpret ingeniofis inthe word of God, only the spirit of God can, or they can who firus Bez.

are affifted by the spirit.

So much the Text in Peter now cited holds out clearly in the letter, and yet some of the Learned give another exposition of it. For the words thew us rather the suthority and original of Senfus Petri the Scriptures, than the way of their Interpretation. The Apo- Apostoli bic vifiles Scope being to prove that the Prophets did not declare their phetas non fue own private opinions, but the mind of God in what they fpake. mentis fensum And that therefore the word of Prophefie, as the Apolile ad-edidiffe, fed fuviseth in the former verse, is to be heeded carefully. The words fol- iffe interpretes lowing lead us also to the same sense (verf. 21.) For the prophesie consilis divini, came not in the old time by the will of man: but holy men of God non juam sed spake as they were moved by the Holy Ghost. The Prophets were Dei mentem the Interpreters of the mind of God to the people, not the hominibus expo Messengers of their own minds. The false Prophets vended sulle Camer. their own dreams, and ran of their own heads before they were Myroth. fent, therefore their Prophefies were of a private Interpretation, that is, they opened only that to the people, which themfelves were Authors of, so did not the true Prophers. They said, Thus faith the Lord, or as Paul, We have received of the Lord, that which we deliver unto you. From all it appears that the Apostle is speaking of the pedigree, not of the Exposition of Prophetical Scriptures. Yet the truth is as evident for the one as for the

other. As the Scripture it self is not the interpretation of mans mind, so neither is any true interpretation of Scripture from the meer mind of man. The spirit of God (in man) searcheth all things, even the deep things of God, 1 Cor. 2.10. And without the spirit, man cannot find any thing of God, no not that which ly-

eth uppermost or most in fight.

Again, He revealeth the deep things which himfelf doth. Surely the Lordwill do nothing but he revealeth his secret unto his servants the Prophets (Amos 3. 7.) The lecter intended by the Prophet, was the decree and purpose of God to bring evil upon that Land, to take away the voyce of mirth and gladness, and to make them an aftonishment, an hissing, and a perpetual desolation. cret of such decrees God reveals to his Prophets, that they may warn the people, either to prevent or prepare for the evil which is to come. When God was about to destroy Sodom, he faith, Shall I hide from Abraham that thing which I do? Gen. 18. 17. God revealed the rifing and fall of the Kingdoms of this world, the rifing and fall of the Kingdom of Antichrift, the making of the Kingdoms of this world, the Kingdoms of the Lord and of his Christ, all these the Lord revealed by the spirit unto the Apostle John, by him collected into that book called The Revelation. In the eighth of Daniel (vers.13.) Christ is stiled Palmoni, which we translate, a certain Saint, but in the Margents of our Bibles we put, The Numberer of secrets, or, a wonderful Numberer. Christ is the Numberer of secrets, he tells them over, and hath them all (as we fay) at his fingers ends, he can give an account of them at an inflant, both how many they are, and what they mean. When Nebuchadnezzar defired to hear the interpretation of his dream, Daniel ascribes all to God, He revealeth the deep and secret things, he knoweth what is the darkness, and the light dwelleth with him, Dan. 2, 22.

Qui occulta in numerato habet. Juno

> Besides these deep and dark things which concern suture events, the Lord revealeth also the deep things of Doctrine, the supernatural mysteries of Religion: The Incarnation of his Son, the Resurrection of the body, the mystery of justifying Faith, and of the new birth, which are absurdities to nature; these are all revealed in the word of God to our ears, and by the Spirit of God to our hearts.

Secondly, As the Lord revealeth the deep things which himfelf doth or speaketh, so also the deep things of mans doing or speaking.

I peaking, whether they be good or evil. Though the finner go as deep as Hell, yet himself and his fin, are under the eye of God. Thou (faich the Pfalmist) bast set our iniquities before thee, and our secret sins in the light of thy countenance. When God intends to punish iniquity, he is faid to set it before him, but whether he do or no, it is before him. And as our fecret iniquity is always before him, so he sometimes sets it before men. (Eccles. 10.20.) Curse not the King, no not in thy thought, and cu se not the rich in thy Bed chamber, for a Bird of the air shall carry the voyce, and that which bath wings shall tell the matter. warns those who wickedly conspire against Kings, and persons in authority, to confider, as their fin, to their danger, for though they carry the matter never so closely, God can make it known: 'Tis hard for a man to conceal his own thoughts (when the Qua in cogitaminde is full it may quickly run over at the mouth) but 'tis ea- tione revolvunfie with God to find out a way for the revealing of our thr, de facili thoughts. A Birde of the air shall carry the voyce: But what's the verbe proferunvoyce of a thought? or, How comes a Bird into the bed-cham- ter intentionem ber? The bed-chamber is the furest place, and a thought is the proferentis Lyrmost secret act : what can be more secret than a thought? Who in Eccles. can hear the found of our thoughts, or understand their Language? We say, Thought is free. Thoughts fall not under the Cognisance, or censure of any Court. That which fears no evidence, fears no fentence: Yet, God to whom our thoughts are evident, can fend in evidence against our thoughts. A Bird of the air shall carry the voyce of that which hath no voyce. It is a proverbial speech, to note, that by the most unlikely means, if other means fail, God will reveal those curses, and reveal them speedily. As if he had said, Rather than such secret wickedness shall be undiscovered, God will make Birds speak, and Chamberdoors speak, the stone out of the Wall, and the beam out of the Timber shall speak, rather than silence shall cover such a wickedness. More distinctly, when he saith, A bird of the air shall carry the voyce, he implies two things. Tirst, that it shall be revealed by some unexpected means, or by means as little suspected for the doing of such a thing as a bird is. As, when Balaam went on finfully, The dumb Asse speaking with mans voyce, forbad the madness of the Prophet; Balaam little dreamt of fuch a reprover: and these shall as little dream of such a Tale-bearer. Secondly, This phrase of speech implies that the matter shall be revealed

Principes dy auritiffimi, vix quicquam fit aut dicitur quod ipsorum giat. Jun.

by some speedy means. A bird shall do it: the Messenger shall not go but run, he shall not run but fly, A Pegasus shall be the Poalt, he shall have wings added to his feet, he shall have wings in stead of feer. The Angels are described with wings in Scripture to shew their speed, a winged Messenger shall be dispatcht on this Errand. Once more, as some referr this discovery purely potentiores sunt to the providence of God, so others to the policy of Princes, who have their spies flying like birds in all places; men no more feared to carry the report of what is spoken, than a bird is. They have their Intelligencers in every Bed-chamber, men no cognitionem fu- more feared to carry the report of what is spoken, than the Chamber doors are. In the same sense that Kings are said to have long hands, we may fay also that they have long ears: They have long bands, because they can use means to firike those that are far from them: and they have long ears, because they can use means to hear those who are far from them. But whether we take this or the former Interpretation, the point is equally confirmed, for even those discoveries which are made by men, are ordered and brought on by the wife and holy providence of God, who doth so hate evil, and all the works of moral darkness, especially the curfing of Kings and lawful Magistrates, that he will discover them out of all the deeps, either of natural or artificial darkness.

Further, God bringeth good things as well as evil, just and holy actions, as well as finful and unjuft, out of the deeps of darkness; Many works of light lye in darkness: many excellent things are under concealment. Davids integrity lay in the dark, yet God brought it forth as the light, and his innocency as the Noon day. God is not Unrighteous, to forget or conceal, either our labour of love, or labours in Holiness, though men doe.

Laftly, How great an experiment hath God given us of this truth, in that grand discovery which he hath made to the world (in this latter age) of another world. A great part of the world, even so great as bears the name of a new world, was a deep thing of darkness, to this part of the world, for many and many ages and generations. No man so much as dream'd of such Nations as are now discovered. The surface of those huge Countries was as little known to us as the center of the earth is: yea it was judged a kind of Herefie in ancient times, to fay there

were Antipodes. But now 'tis known that the feet of our Brethren have walked opposite to the soles of our feet; and we have not only experience but light of reason enough to evince it. God hath made Art a key to nature, and hath discovered many deep things out of that darkness to us, which our fore-fathers never saw. Thus we see, that deep things, both Divine and Humane, and these both practical and natural, are fetcht out of darkness by the mighty power and unsearchable wisdom of God.

There are three ways by which God makes discoveries of evil

poles or practites, lying in deepest darkness.

First, By the confession of the person whose head hath contrived, or his hand acted them. Evil in the heart drops out at the mouth,

and this two ways.

1. By Queries and Questions put to the guilty. Such are often entrapt in their own antwers, and their own tongues are a witness against themselves. As speech bewrayeth whence men are, so what they have been doing (Prov. 20.5.) Counsel in the heart of man is like deep water, but a man of understanding will draw it out. He draws it out by questions and examinations. When those black waters will not flow out of themselves, they are pumped up by the art

and industry of others.

2. A consession of these deep things out of daskness is made by the workings of a mans own conscience. When conscience is touched and beginneth to ake, that will rell tails; It is hard for a man at fuch a time to keep his own counsel. It was the caution of an ancient, Be afraid of doing any thing which is ill, though there be Turpe quid anno witness but thy self: If thou could'st do it thy confcience ta- surus, te sine king no notice of it, thou mightest possibly keep it secret, but teste time. whatfoever thou doest, is done in the eye of conscience, therefore take heed. We have a faying, that Murther will out, and if nothing else bring it out, conscience will : Conscience will examine a man as strictly as any Inquisitor in Rome. And as men examined and tortured by severe Inquisitors, contess what they would not, so also do they who are examined and put upon the Rack by their own consciences.

Secondly, God revealeth deep things immediately by his own spirit: As the spirit revealeth the holy countels of God to us, so the most fecret evil designs and counsels of men (2 King. 6. 11.) When the King of Syria could take no counfel but it was prefently difcovered, 512

covered, he might well be cast into a suspicion, that some about him were sale to him, and held correspondence with the enemy, Therefore (saith the story) the heat of the King of Syria was sore troubled for this thing, and he called his servants and said unto them, Will ye not shew me which of us is for the King of Israel? And one of his servants said, none my Lord O King but + lisha the Prophet that is in Israel, telleth the King of Israel the words that thou speakes in thy bed chamber. The Spirit of God revealed the deep counsels of the Syrian King unto the Prophet, and the Prophet revealed them to men.

There is a third way which is more common, by which the Lord discovers deep things out of darkness, and that is, by monderful providences; he makes some acts of his own providence as Keyes to unlock the fecrets of men, as hands to pluck off the Vails, as winds to dispel the clouds, and scatter the mists which hid their actions or intentions. In the History of Fofeph, we have an admirable demonstration of this: It was a fecret, a deep thing of darkness that his brethren conspired against him, they fold him into Egypt, and brought his torn-coat home all bloody to his father, which caused the plain-hearted old man to conclude, That some evil beast bath devoured him. Thus the matter was locked up; yet God makes several acts of his providence as Keys to open it. First, Famine pincheth Facob and his family, then Josephs brethren must into Egypt, and after one journey they must make a second, and then benjamin must be detained, and Simeon bound; here was a strange series and succession of providences till the whole matter was discovered. The Gunpowder plot was a deep thing of darkness, a strange Monster (Cui lumen ademptum) which saw no light, not only because is never took effect, but because it was kept so close a long time under Oaths, and strongest concealments, that there was not the least suspition of it, yet by a strange providence God discovers this deep thing out of darkness: a letter written with uncouth expressions, and by mistake put into a wrong hand, was the occasion of bring all to light. Later times have given us great expresiences of this; The best intelligences we have had of fecret counfels have been from their Cabinets who contrived them.

Take four Corollaries from this.

First, be afraid to do or to plot any evil secretly: The Lord discovers

that are not fit to be fren conceive they are not, or shall not been fren either in doing them, or when they are done Flatter not your lelves in this vain hope, you may calt a vail upon them a while, but out

they will at laft.

Secondly, Be not afraid of the secret plottings of evil men, or of the deep things of their darkness, how deep soever the ways and counsels of men are laid, yet they are all above board to God. Suppose enemies are taking counsel against us, yet we have a powerful friend behind the Hangings, who hears every word they say, and sets down in a book every resolve they make, and will in stress season, both discover and disappoint them. Let this be encouragement to all the saithful, their Father in Heaven knows and over-rules the darkest designs of wicked men on earth.

Thirdly, When men are plotting, let us be praying. David knew Achitophel could give desperate and deep counsel against him, therefore he prayeth, Lord turn the counsel of Achitophel into foolishness: As if he had said, Lord thou knowed what he hath advised I do not, he is plotting against me, Lord take notice that I am praying unto thee; plots were never any match for prayer, nor the counsels of the wicked able to stand before the supplications of

the righteeus.

Fourthly, No mans uprightness shall be always hid: God will clear the innocent, for he discovereth deep things out of darkness, he that manifests the guilt of all, will also manifest the innocency of his. There is feldom any eminent or fingular good thing done in the world, but it falls under misconstruction, and often such glosses are given as corrupt the contexture of fincerest works; for the conclusions of malice are ever like those of Logick following (Deteriorem partem) the weaker and worser part. How often is Holineis miscall'd Hypocrifie and zeal vainglory? How often is contending for the faith, mi judged faction, and contending against error, humour? In the midst of all thete dark thoughts of men concerning our works, this may bear up our hearts, that as God knows them what they are, so he will make them appear as they are. The Lord Christ comforts his Disciples against all the calumnies and mis-apprehensions of the world, though they should be called Beelzebub, and made as black as Hell by trad.cing pens or tongues; yet faith he (Matth. 10, 15.)

1. To detert the Disciples from concealing the word of God for fear of men. As if Christ had said; Be ye bold and constant in delivering the message which I shall put into your months, declare to the world the whole counsel of God, keep not back, conceal not his truth, betray not his cause by a coxardsy silence; for what soever plausible excuses you may make to palliate and hide this lowness and falseness of your spirits, yet at length all will out; and though you would not declare the truth of God to his glory, yet God will declare the whole truth concerning you to your shame; as the madness of your Persecutors shall be manifest, so also shall your fearfulness, therefore fear them not, What I tell you in darkness, that speak ye in the light, &c. for what ye do, or forbear to do in darkness shall come to light, with the

reasons of it.

2. These words aim at the support of the Disciples under the . flanders and spiteful opinions of men, when they fully and couragiously declare and preach the word of God. As if he had faid, Your Innocency may be hid, and your Righteousness unknown, you may be called Beelzebub and Devil for speaking the truths of God, yet I will take a time to put off these ugly disguises, and render you even to the eye of the world such as you are, upright and bonest men: my zealous and faithful messengers : for I assure you, there is nothing covered that thall not be revealed: and therefore your faithfulness to my cause and Gospel shall not; dome reveal my hidden truths, and leave it to me to reveal your integrity, how much foever it may be bidden. Upon the same ground that wicked men are to lear godly men are not to fear : wicked men have cause to fear, because their evil deeds shall be made manifest; and godly men are not to fear, yeathey are to rejoyce, because their goodness and good deeds shall be made manitest : all their uprightness and faithful i tentions for the promoting of the honour of Christ, and advancing of his Gospel, shall be set in the open light.

Yet further, Though we should do much good, which is in the dark too, or hidden from our selves (for there are, as fins, so, in a sense, good works of ignorance,) or if we should have forgotten the good which we have done knowingly, yet the Lord will redeem our works out of this darkness also, the darkness I mean, whether of our own ignorance or forgetfulness, neither secrecy

nor inscience nor oblivion, our own or others, can long cover a good work; let it be only our care to do good, it is the care of Christ that no good which we have done shall be lost or left in perpetual darkness. God makes many discoveries of deep things out of darkness here, and he will make an universal discovery at laft: As that Apostolical Caution against rash judgment clearly imports (I Cor. 4 5.) Judge nothing before the time, until the Lord come who will bring to light the hidden things of darkness (whether good or bad) and will make manifest the counsels of the hearts (whether just or unjust) and then shall every man (who is praise worthy) have praise of God. The Apostle in this aims rather at the encouragement of the Saints, whole best actions are ofren hid, than at the terrour of the wicked, who defire and hope that their evil actions shall be always hid. Thus we see how God difcovers dark and deep things. In the next verse we shall see him altering and disposing, turning and changing great things, even the Nations of the earth.

Vers. 23. He increase the the Nations and destroyeth them, he enlargeth the Nations and Braitneth them.

Here are two acts of providence, like Cheker-work, a white and Non folum Dea black: an act of mercy, and an act of judgment, and an act of ac sapientia the right hand, increasing and enlarging, and an act of the left, de- documenta pra-Groving and straitning Nations. God doth not only abase particular bet, in his que persons how great soever they are (Loosing the bond of Kings, and unius vel altepouring contempt upon Princes, &c.) but he hath a controversie with fed in universa whole Nations and Kingdoms, they shall be abased and snart aliqua multituunder his hand, if they go on provoking and finning against dine to numehim.

us sua potentia rosistino populos Merc.

He increaseth the Nations.

The word which we translate to increase, hath a double deri. XJUCrescere, vation. Some take it from a Root which fignifies to augment or multiplicare. multiply. Others take it from a Root which fignifies to erre or Thaven & Dru wander, and in construction, to deceive. Hence some render, if a monday He deceiveth the Nations, and destroyeth them: fo the Septuagint; auta. and it is a truth, God deceiveth the Nations, he leaveth them Decipiens gento their own mistakes, or to the evil counsels of others, and then tes & perdens destroyeth them. Destruction is usually let in by misipprehension, eas, Sept.

The

The judgment of God upon the outward estate begins at a judgment upon the understanding. Seldom hath any Nation perished, but they see they have been befooled, and that they resused their own good before they were deprived of it. As the text may bear this translation, so the truth flowing from it, is very useful.

But because the ordinary acception of the word runs fairest, He increaseth the Nations, &c. I shall insist only upon that.

When God made the World, he faid to man, yea to every thing that had life in it, and so power of increasing, Increase and multiply: A word from God makes the creature multiply. The increate of every thing is from God, as well as the continution of it. There is a threetold increase. First, In number: God said to Abraham, I will multiply thy feed as the fand of the Sea, and as the Stars of Heaven, and it was to. Secondly, He increaseth Nations in riches and plenty; he bleffeth their basket and their store; they lend to others and do not borrow. Thirdly, He increaleth Nations in honour and reputation, they are the head, and not the tail, the sheaves of their Neighbours round about, fall down to their sheave. Such honour is promised the Jews, That ten men shall take hold out of all Languages of the Nations, even shall take hold of the skirt of him that is a Jem, saying, ne will go with you, for we have heard that God is with you, (Zich. 8.23.) Thus the Nations are increased by a word of bleffing from the mouth of God.

And as he increaseth, so he destroyeth. The decaies of Nations are from God, as well as their improvements are. God declareth his power by pulling down, as well as by raising up, by killing, as well as by making alive, by destroying, as well as by in-

creating.

This destruction is wrought two ways, openly, or secretly. Sometimes God is a Moth and rottenness to a Nation, he destroies them silently, and unseen (Hos. 5.12.) they decline and moulder away, they know not how. Sometimes he is a Lyon and as a young Lyon unto a Nation, he will tear and go away, and none shall rescue (Hos. 5.14.) he destroyeth them visibly, by Diteases and Plagues, by Famine and the Sword. By some one, or by all these, he destroyeth them, till, as he threatned the Jews (Isa. 6.11.) The Cities be wasted without Inhabitants, and the houses without man, and the Land be utterly desolate.

The last branch of the verse is of the same importance with the former.

He enlargeth the Nations, and straitneth them again.

There is a different reading, for some render the former as an act of judgement, He scattereth or subverteth the Nations, and the later as an act of mercy, He restoreth them again. Thus he banished the Jews into Babylon, and after seventy years, brought them back to their own land. We understand the former clause

as an act of mercy, the later of wrath and judgement.

The Original word signifies to expand or stretch a thing forth. it. Vulg. 70 When God increaseth a Nation, he enlargeth their borders, Thu Signifiand having multiplied their number, gives them more room. cat expandere As the enlargement of the Church is described by the Prophet del extendere (15a.49.20.) such is the enlargement of Nations. The Children quid expandiwhich thou shalt have after thou hast lost the other, shad say again tur ut exsiccein thine ear, The place is too strait for me, give place to me that I tur. may dwell. As Bees swarm when the hive is overcharged, or as Longe lateq; rivers overflowing break their bounds; so do the Nations of the fuper faciem earth, who are compared to great rivers. God sometimes opens of dilatat east these flood-gates, and lets them out like a mighty torrent. The Drus. irruptions of the Gothes and Vandals, of the Hunnes and Heruli, are famous among Historians. And as barbarous Nations spread out themselves because of numbers, so do other Nations by their power. The Babylonian, the Persian, the Crecian, the Roman Empires, extended the wings of their fovereignty all the world over.

Mr. Broughton translates, He spreadeth the Nations and geverneth them; fo both parts of that verse speak mercy to Nati- & ferfim ficut ons; others of the learned joyn in that translation. The He- pastor gregeme brew word beareth that lense most properly, signifying to lead; aut pater filium yea, to lead gently, peaceably and quietly, as a sheepherd leadeth Suum, Vide his Flock, or as a Father his Childe. Many offerings of the libet donum jeu Jews in their ceremonious worship, were denominated from this donarium honoword, Minchah, because they were brought in such an honou- ru causa a wui rable way, and presented before the Lord. The providence of oblutum, eo God leads all people, his own people are led by a special provi- quod senjim de dence, as the Israelites were in the day by a cloud, and in the quadam percenight by a pillar of fire. The Lord alone did lead them, and there iur. River.

Subverfas in integrum restitu-

ANJ Duxit deduxu placide MINIO Rusd-

was

was no strange God with him (Deut. 32.12.) The Lord in mercy led forth the people, which he had redeemed, he guided them in his strength to his holy habitation (Exod. 15.13) This interpretation runs fair. And while we, in stead of he leadeth, render, he straitneth them; we mean, he leadeth them into straits. As he spreadeth them out by prosperity, so he straitneth them by affliction. In this variety of reading, the scope and general sense of the text is the same, setting forth the irresistable power of God, in disposing Nations for the better, or for the worse, as he seeth cause, or as they give it him.

First Observe,

There is a vicissitude and change in Nations as well as in per-

Tons.

In this verse the scoals go up and down, he increaseth the Nutions, and destroyeth them, he enlargeth them, and straitneth them again. Particular men, are sometimes up, and sometimes down, fometimes well, and fometimes fick, fometimes enlarged, and fometimes straitned. Now as it is with the parts, so with the whole; and though the world be a diffimular body; yet in one notion it is a fimular body, being all alike in subjection to vanity and change. What Nation is there but hath fuffered many changes! This Nation hath been a great example of it, and fo it is at this day: And unless we humble our selves before God, and kis the Son least he be further angry, we have cause to fear greater changes then ever we have had. Who knows what changes a year, yea a day may bring forth. These two things are out of all question; I. That we have deserved the worst of changes. 2. That the face of affairs looks as if we should every day change for the worfe, till we come to the worft.

Secondly Observe,

All the changes in Nations are from God.

He increaseth and straitneth them, his providence (not fate) watcheth over them, to order all their motions. As the motions of single persons, so the motions of whole Kingdoms are ordered by a higher hand. Divine providence acts upon every stage of worldly affairs in the world. There is a wheel in a wheel, Gods wheel moves in all the wheels of the creature: States cannot do what they please, and go on after their own pleasure, God governs the Governours, as much as those who are governed. He leadeth them into waies of peace and prosperity, he also leadeth

them into warres and troubles. We have both exprest (Jer. 31. 28) Like as I have watched over them, to pluck up and to break Fata quedam depen, and to destroy, so will I watch over them, to build and to regnorum & plant, saith the Lord. No people in the world did ever find God gentium quimore increasing or straitning them, then the Jews did. They dam esse volunt were as fet upon a Beacon, for all the world to look and gaze at: nos docet Scri-They were Gods peculiar treasure, yet he cast them out as dung ptura Dei naor drofs. He increased them in number, in riches and in honour. tui & consilie When the severest courses were taken to diminish them (as in immutabili tri-Egypt by flaying the males) he then increased them: yet the hand of God was as eminent in destroying, as increasing them. More then fix hundred thousand came out of Egypt, all whose carkasses (excepting two) fell in the wilderness. God increased them again in Canaan, they were almost innumerable, when David numbred them; yet he destroyed and wasted them by the Babylonians. After their return from Babylon, they grew mighty again, at last God sent the Romans, who took their City and Temple from them: And how they have been scattered and emptied ever fince, the Records of ancient times, and the experiences of this declare. What God did and hath done with the Nation of the Jews, he hath also done in many other Nations, and can do in all. He can lift them up or cast them down, give them a being or no being, a well being or a miserable being, at his pleasure. The absolute sovereignty and greatness of God, will bear him out in these great works, upon the greatest Nations. What's the greatness of any one, or of all Nations put together to the greatness of God? Bebold (faith the Prophet, Ifa. 40.15.) the Nations are as the drop of a bucket, and are counted as the small dust of the ballance. A bucket full of water is no great matter to the Ocean, what then is a drop? All the weight that can be put into a pair of ballances is not much, what then is the light dust, which hangs about it? we know that bears no weight at all. It is no more for the great God to move the greatest Nation upwards or downwards, into an increase or a diminution, then to blow away the smallest dust. And as if a drop or a dust were too much, the 17th. verse assures us, that All Nations before him are as nothing, and they are counted to him as less then nothing and vanity. Nor can God ever want means to increase or destroy whole Nations, who made the whole world without means : Cannot be speak a Nation into any thing, who

who spake the world out of nothing? When a people increase in fin as much as in fovereignty, and are straitned in obedience and thankfulness to God who hath enlarged them, then he reduces

them to their former nothing.

70b hath not yet done with this argument, but as he had told us of the judgements of God upon greatest persons before he spake of Nations, so now having spoken of the judgements of God upon Nations, he descends in his conclusion to those again which God sends upon eminent persons in the two last verses of this Chapter.

JOB Chap. 12. Verf. 24, 25.

He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

They grope in the dark without light, and he maketh

them to stagger like a drunken man.

Hele two verses are the continuation and conclusion of Jobs argument, lifting up the power and wisdom of God in his

dispensations towards men.

מסיר לכ

În the former part of the Chapter we have discussed what God doth to persons and what to nations. Here Job turneth his speech upon a point which he had touched before, He maketh. the Judges fools, or turneth their counsels into folly; Now, He taketh away the heart of the chief of the people of the earth.

He taketh away.

710 Est rece-Some read, He changeth, Others, He removeth, or causeth to dere declinare, The Hebrew will bear either of those readings, He decline. on Hiphilremovere recede- taketh away re taciens.

The heart of the chief of the people of the earth.

The heart is the chief piece in any of the people of the earth. And here he taketh away the heart of the chief of the people of the earth.

earth. 'Tis sad when the chief part is taken away from the chief-

est of the people.

The heart under a natural confideration is that noble inftrument of life feated in the midst of the body : by a metaphor it Corper metafignifies any thing which is feated in the middle, or toward the center, because the heart is so placed in the body. And by a Synechdoche, the heart is put frequently in Scripture for the motions of the heart, or for whatfoever acteth there. The understanding, will, affections, purposes, resolutions, or courage of man, any or all of these are expressed by the heart, because any or all these are wrought in, or issue from the heart.

To take away the heart, hath reference chiefly to these three Pined.

things.

First, He taketh away the understanding, and leaveth men to the guidance of ignorance : and then they are hurried by gufts of passion, not ordered by the dictates of reason. God benights their minds, their foolish hearts are darkned, and so they become vain both in their imaginations and refolves. The chief of the earth are then neither able to give good counsel nor receive it, they who formerly were as Oracles, betray a feebleness of judgement, and the gravest States-men prove Infants in understanding. All wholsome remedies, and proper expedients for their own good, or the publike safety, are taken from them when God taketh away their hearts. This was further shewed at the 17th verse, whether I refer the reader.

Secondly, The heart is put for the will. Some interpret this text, rather of the will then of the understanding : God is said to take away the will, when he takes it off from what it was fet invellettum hoc upon before, and causeth it to move and encline to another ob-

ject (Prov. 21 1.) The Kings heart is in the hand of the Lord, as the revers of water, he turneth it whether soever he will : By the beart we are to understand the will of Kings; turning properly concerns the will: The will putteth it felf out to profecute what the understanding dictates: The will usually walketh in, or after the light of the understanding: God works so effectually in the beart of the chief of the people of the earth, that though their understandings give them light to walk in such a way (whether it be a false or a true light or way, is not the point here) yet he can

take their wills off from it, and turneth them whether soever he will. As the persons of Kings are in the hand of God to protect

Phoram fignificat medium (3' interius cujus 93 rei, per [ynech= doch n omnia quorum fedes est in corde, mens, voluntos,

Cordis nomen ad voleni atem porius quam ad loco pertinet.

qui regnant Juper peccata. Hieron in Pial. 137.

quam du us O vere insolens ad retta fletti mor. Senec.

Ad.I.

fuit? absirf d on against his people? Surely such mens hearts are in the hand de illis dien, of the Devil, not of God, so they argue. But by their leave, we are not afraid to fay, that even the hearts of wicked Kings are in the hand of God, yet he hath no hand in their wickedness, unless to bound it. The wills of the most wilfull Princes are flexible and moveable at the will of God, even while they move, yea spurn against it : he makes them su j & to his secret will, while they are rebelling against his revealed will. They will not do the later, but the former is done upon them whether they will or no. Some men are so wilf Il that they turn their whole soul into will; therefore is nothing of reason or understanding, nothing of love or affection appears in them, but all of will: Their fouls are lost in their wills : yet these wills God findes out and disposeth of. The will of Princes (saith a Heathen) is stiff and Nec me fugit strong, unready and unwonted to the direction of others. They who are full of power think all must obey their wills; therefore to make their wills either subject or obedient, argues tranicenregius notir tu- dent power. The wills of most men are ready to follow the wills of Princes, as the shadow doth the body: therefore to make their wills follow, is the work of God (Eccles 8.4.) Where the word of a King is, there is power, and who may jay unto him, what dost thou? Princes will not be stopped but by a superiour power, their priviledge is great, and many times the

violence of their spirits greater. As Pilate when some advised him to alter the infeription upon the cross of Christ, answere, Principum vi-What I have written I have written, it shall stand : so the chief of rerum ila vix the earth say, what we have done, we have done, what we have re- friph, wipfi. folved, we have resolved. Yet God who is chief above all the chiefs of the earth, taketh away, or removeth the hearts of the chief of the earth, they shall not alwaies will what they would. A good man doth the evil which he would not, and evil men do the good which they would not. God caufeth them to will that the thing shall be done, though they have no will, either to

the thing or to the doing of it.

Thirdly, The heart is put for courage and fortitude. God takes away the heart under this notion; he can make the most valiant men cowards, and pul down the highest spirits. As he gives women the courage of men, fo he can make men less then women in courage (Amos 2.14,15.) The Prophet sheweth God taking away, not only fighting courage, but flying courage (fo some understand that text) The flight shall perish from the swift, they shall not have a heart to shirt for themselves: they once made fure of it that they had legs to run, though no hands to fight, but their flight shall perish, they shall not have so much spirit left as to run away. The fighting courage of Is ael was quite funk (Josh 7.5.) The hearts of the people melted and became as water, that is, their courage failed. And it is threatned as a judgement (Lev. 26 36.) I will send a fuintness into their hearts, And what shall the effect of this be? The found of a shaken leaf Shall chase them, and they shall slee as fleeing from a sword: they shall not only flee at the beating of a drum, at the found of a trumpet, or at an Alarm to the battel, but at the found of a Thaking leaf, Deut. 28.65. The Lord shall give thee a trembling beart.

Any of these waies, the heart is in the hand of God, he can make an understanding heart foolish, a resolved wilfull heart flexible, and a flout couragious heart taint and fearful. He that had a heart like a Lyon, shall quake and be (as we fay) Whiteliverdat the real appearance, yea at the shadow of danger. Thus the Lord sheweth his mighty power among the chief of the earth, in taking away their hearts.

My son give me thine heart. This act of God in the text is a chastening of the tormer neglect.

Hence Observe,

God taketh away their hearts, who will not give up their hearts unto him.

It we gratiously give our hearts unto God, he will not judiciarily take our hearts from us. We never have our understandings, our wills, our courage, fo much in our own custody, as when we refigne them to Gods keeping. God would fo order them in us and for us, that we should have the command of them, were they once at his command. But if when he calleth, Give me thine heart, we or any of the chief of the earth fay, no, we will not give our hearts to thee, not our understandings to judge for thee, not our wills to submit to thee, not our courage to act for thee: Then faith God, I will take away your hearts from you; you that use your understandings, your wills, your courage against me, shall not have them to use (Hoj 7 11.) Ephraim is called a filly dove without heart: then the chief of the earth are like filly doves (though indeed ravenous Harpies) when God taketh away their hearts. The Saints are innocent doves, without gall, and the wicked are filly doves, without a heart. God threatneth his people to fend them such Chiefs, Chiefs without an heart (1/a 3 4 12.) I will give them Children to be their Princes, and women shall rule over them. He doth not mean Children in age, or women in fex; for some women are of masculine spirits and have done valiantly. 'Twas Deborah a woman who faid, O my soul thou hast trodden down strength; no man ever spake more like a man : Some Children in years have afted like the aged, Josian did so. So then the Prophets meaning is, I will give them rulers that shall be as little in understanding, as Children are in stature, their reason shall scarce be a cubit high; I will give them Chiefs, that shall be as timerous as women naturally are: Their courage shall scarse ferve them to see their own blood without fwooning, much less to venture their blood in any honourable fervice. Thus God takes away the hearts of the chief of the people, when either they or the people refuse to give God theirs.

Again, the Hebrew is, He taketh away the heart of the [Heads] Caputum populi. of the people of the earth. The Leaders and Governours of a people, are their Heads: That's the language of the old Testament

lowest of the people, but how miserable is it, when the heart is taken from the heart is taken from the heads or highest of the people. A people whose heads have no heart, are upon the matter headless. A heartless head is no better than no head.

Lastly Observe,

All mankind is not of one rank.

We have here the people, and the Heads of the people. As the natural body is diffinguished into superiour and inferiour, into noble and ignoble parcs, so is the political body: As that body is a Monster, which is all head, or whose head is too big for the body, fo is that which hath no head, or a head too little for the body. Where all govern there is no Government, and where all are chief there can be no order. And as God hath appointed some to the dignity of Headship, sor the preservation of order, so it is their duty who are Heads to preserve order. The head takes care naturally for the whole body, the head fees for the foot, and respects the little finger. Magistrates are Rulers over the persons of the people, but they are servants to the good of the people. A people ought to serve their Rulers, yet Rulers are the greatest fervants. As it is the duty of all to serve them, so it is their office to serve all. He taketh away the heart of the chief, or, of the heads of the people. And what then?

None of the works of God are without effect, when he acteth fomewhat will come of it, here is a threefold effect following this judiciary act of God in taking a way the heart of the Chief of the

earth.

1. They wander in a Wilderness where there is no way.

2. They grope in the dark without light.

3. They staggar like a drunken man.
The first of these effects is laid down in the latter clause of the 24th verse.

He causeth them to wander.

The word which we translate, to wander, fignifies both corporal and mental wandering; the errour of the foot and the tur de errore errour of the mind. 'Tis put for corporal wandering (Gen. cordis aqué ac 20.13.) When God eaused me (saith Abraham) to wander from de errore pedis. my fathers house; and again, Gen. 37.15. 'Tis put for mental wandering, Psal. 19. ult. I have gone astray like a lost sheep, seek U u

thy servant; Isa. 63.17. O Lord, why hast thou made us to erre from

thy ways?

But that which is most considerable here, is the act of God, He causeth them to wander; This intimates an efficiency: Hence 'cis questioned, How doth God cause man to wander? God doth not. lead man into falle ways; nor doth he hinder man from going in those which are good and right; thus God causeth no man to wander: And yet he doth more than barely permit or fuffer man to wander; he is active in it, He caused them to wander. For the clearing of it, I answer,

First. God judgeth and pronounceth such unworthy of light. who have abused it, or that he should clear their minds with the knowledge of his truth, who have not obeyed his truth, but held

it in unrightnels.

Mon quod in falsitatem eos inducat, fed quia lumen suum iis subtrabit noscant, &c. Aquin.

Secondly, Upon the paffing of this dreadful sentence, he withdraweth or with-holdeth his light from them. They must needs wander who walk in darkness, and unless God continue his light, we return to our own darkness. The setting of the Sun ne veritatem ne is enough to make the furface of the earth and the air dark, veritatem cog- because they have no inherent light : God needs not infuse darkness into us, to make us dark, we in our selves are nothing but darknels.

Thirdly, Having withdrawn his light, God proceeds to an act of tradition, delivering such up into the hands of their own dark lufts and black affections, yea he delivers fuch up into the hand of Satan, who is the Prince of darkness, and who hath darkness enough to cast into the mind of man, till it be filled with darkness. If our Gospel be hid (said the Apostle, 2 Cor. 4.3, 4.) it is hid to them that are loft, in whom the God of this world bath blinded the eyes of their mind, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them. Satan is Gods Executioner: the God of this world blinds their eyes who fee not the offered light of God, and the more it is offered and neglected, the more he blinds them, and the more they wander. They wander who never faw the light, but they wander most dangerously who are blinded with the light, or because they have abused it.

Fourthly, The Lord is faid to cause men to wander, because he ordereth the objects and occasions, the means and manner, the steps and degrees of their Aberrations. They who wander

mon

most out of the way of Obedience, cannot wander out of the eye and way of providence. The providence of God is ever in its way, even in reference to them who wander out of the way. They who act most confusedly, indisposedly, and erroniously, are kept in a due course and method, as to the purpose and designe of God. The Prophet Isaiah (Chap. 20. 20.) speaks of a Bridle that shall be in the jams of the people, causing them to erre or mander. A bridle is rather to keep in the way than to carry out of the way. The place is of a difficult Interpretation: most expound it of the power of the Babylonians, which being put into the jaws of the Jewish Nation, caused them to wander out of their own country into captivity, yea and caused many of them to erre and wander from the way of holy Doctrine and Worship. However, we may allude to that Scripture for the clearing of the point in hand, though we make no proof of it. The bridle of providence is in the jaws of many men, even in the jaws of the heads of the earth, caufing them (as Job speaks here) to wander, and yet while they are wandering, that bridle rules and holds them within the compass of divine pleasure. Thus the Lord who guides his people in his own way, causeth many to wander in a Wilderness where there is no way, and yet guideth them in their wanderings. For as the darkness is no darkness to God, so the wilderness is no wilderness to God: his providence is in a clear way to the fulfilling of his own counsels, how much or how long soever he causeth men to wander from theirs.

In a Wilderness.

We are not to take this wilderness literally, as if the meaning were that God bringeth men into delerts and wasts, as he did Israel his people fourty years together. To wander in a wilderness is a proverbial speech, and implies these two things.

1. He is said to wander in a wilderness, who is ignorant of his way, or knoweth not how to direct and make his course, we say, The man's in a Wood, when we perceive one intangled in speech or

action. Hence

2. To wander in a wilderness, notes improbability, yea extreamest distinctly of attaining our end. A man that is in a wide vast wilderness, gives himself for lost, every step may be backward as well as forward: As he knows not where he goes, so he knows not U u 2 whether whether he goes: He is in a Wildernels, who knoweth not his

way, or despaireth of his end.

III Inanitas figres informis, errare eos facit in inviovel fit de ficultatum exitus. Pined. Mente distituti vias de rationes ineunt incommedas de perniciosas.

The Original word is Tobu. Moses hath it to express the vacuitas, confu- Chaos, Gen. I. I. The earth was without form and void: Before God planted the world, all the world was a Wilderneis, a place without form, it had no method in it : Creation methodiz'd that inani ubi nullus rude heap, and drew the Wilderness into a Garden. A Wilderness notes any state or condition without shape or order: and those men wander in a Wilderness, who wanting the true leadings of humane reason, and a divine rule, run dangerous and pernicious ways, both to themselves and others: He that goes in such ways, goes out of his way, yea (as the next clause of the verse speaks) he goes without all ways. They wander in a Wilderness

Where there is no way.

In Iter, via que calcatur taphoram curfus vel institusum vivendi.

The way is to be understood as the Wildernels, metaphorically: The word fignifieth, not only a way which we tread with our feet, pedibus per me- but the way which we tread with our actions: A right course of life is the way of man. These (through the judgement of God) Wander in a Wilderness where there is no way; that is, no plain, no right, no beaten way, unless beaten by the Sons of Belial, or by the Travellers to the land of trouble and darkness. When God takes away the hearts of men, they run strange courses, and go ways which wife men never went, the foot of honesty or of justice, treads not their paths. They who go in fuch ways, Go in a Wildernels where there is no way.

Observe from this effect,

First, That the very mistakes and errours of men are from Ged.

1. Spiritual mistakes, or mistakes in spiritual things (Ifa. 63. 17.) O Lord, why hast thou made us to erre from thy ways (so the Church cryeth out) and bardened our heart from thy fear? God made them to erre when he did not effectually shew them the truth; he hardened their hearts when he did not foften them. God left them a while to the conduct of their own lufts, because they had long resused the conduct of his Spirit. They vexed his Spirit (vers. 11.) and therefore he gave them up to their own spirits (Pfal 81.12.) All the motions of man are aberrations, when he moves without, or against the counsel of God.

2. Mistakes in civil things (which is the butiness of this Text) are from God too. God took away the heart of Reboboam, and then rejecting good counsel, He mandered in a Wilderness where there was no way. Wherefore the King hearkened not unto the people, for the cause was from the Lord, that he might perform his saying, 1 King. 12.15. The Lord lest Reboboam to the pride of his heart, and to the blindness of his mind, and then he ran into that extream mistake, which lost him ten parts of his Kingdom.

Secondly, From the Connexion. He taketh away the heart of the chief of the earth, and what followeth? They wander in a Wil-

derness where there is no way.

Onserve, When the heart is disordered, the whole man is dis-

ordered.

Put the heart cut of fraim, and all is out of frame: The heart is the prime mover in man, whether it be to do good or to do evil. Therefore the work of Conversion beginneth at the heart. or is the giving of a new heart: God doth not give a new hand, or a new eye, a new tongue or a new foot, but a new heart, because he knows that if once the heart be new, the whole man will be renewed. If the heart be letled, all is letled : His heart is fixed (saith the Psalmist) and he shall not be afraid. The heart rins before the foot stirs, either into the ways of fin, or from the approach of danger. The hears is Pilot and guide (under God) of mans life and way. Where God takes away the heart he never staies himself, and he that hath not a heart within him, nor God near him, may do any thing rather than what he ought, or go any whether, rather than where he should. He that is deserted of God intangles himself at every hep, he is in a Wilderness, and the further he goes, the more he is out of his way. As it was with Pharaeh, God took away his heart, he would not hear the counsel that was given him to let the people go, and then he wilder'd himself from day to day, till he was utterly ruined, every step he took was out of the way of his own fafety and honour.

Thirdly Observe,

They that will not take Gods ways, shall be carried where there is no way.

God sheweth man his way, Go here (saith God) it is a way of Holiness; go there, it is the way of justice, come hither, this Uu 3

Deus requirit ut sinamus nos ab illo duci quamvis videamur per invienim ille dux nostri itineris fuerit nostros pedes diriget quamvis nos via rationem nen teneamus. Pined.

is the way of truth: Thus God beckons and envites men into his way. If we fay, no, but we will walk in our own ways, then God resolves, seeing you love to go out of my way, you shall go in a wilderness where there is no way; you shall meet with Bushes, Thorns and Briers to scratch and vex you; yea, you shall meet with wilde beafts, with Scorpions and Serpents, to fling and devour you. God meeteth those that rejoyce and work righteousness, even those that remember him in his ways (Ifa. 64.5.) But Bushes and Briers, Serpents and Scorpions shall meet those who turn from the ways of God, even those who rejoyce and work unrighteousness. These run into danger, as fast as they run into sin. um duci. Dum There's no safety out of Gods way, many have died in Gods way but no man ever perished in it. It is said of Abraham (Heb. 11.8.) That be went out be knew not whither. The Saints go at Gods call where there is no way, that is, no way known to them, but yet they are affured there is a way cut out and measured for them, by the wifdom of God; Abraham was fure of a good way, and of a good end, yet he went he knew not whether. Abraham knew he had God for his guide, though he knew not a step of the way he was to goe. It becometh us to follow God blindfold; blinde obedience (in that sense) is good, but due to none but God. Faith bids us to do that, for which we can give no reason but this, we we are commanded to do it. So some expound that of David (Pial. 119. 104.) Thy word is a Lamp unto my feet and a light unto my path; he doth not fay, the word was a light unto his eyes, but a light unto his feet; the word is a light to the eyes, that is, it shineth to the understanding; yet the word is sometimes a light unto our feet, when it is not a light unto our eyes, that is, God will have us go where we cannot fee our way. Answerable to that of the Apostle (2 Cor. 5.7.) We malk by Faith and not by fight; Faith hath a light for its feet, but notto its eyes. Full vifion swallows up Faith in Heaven: And the more vision we have on earth, the less we act by Faith. Believers have not a clear fight, but they have a sure guide. Wicked men would be thought to fee much, but their fight leads them out of the true way, or into the wilderness where there is no way, but that of sin, nor end, but that of forrow. Here is the first effect of Gods taking away the heart of the chief of the earth, they wander in a Wilderness where there is no way. We have two other effects, verf. 25.

Via fidei est obfeura non aperta dy clara vilions.

Verse

Vers.25. They grope in the dark without light, and they staggar like a drunken man.

They grope in the dark without light.

The word fignifies to find out or prove our way by feeling, this wwn we call groping. In the dark, hands or staves are to us in stead of Palpavit tetieyes. A blind man though he be in the open Sun, yet he gropes git, tangendo for his way, for he wants the light of his eyes: a man who hath exploravit. the light of his eyes, yet wanting the light of the air, and being in outward darkness, even he must grope his way (Job 5.14. Eli- Descriptio hophaz describing the judgment of God upon the men of the minis cujus muworld, fairh; They meet with darkness in the day time, and grope in de mens aur ethe noon day as in the night, that is, in things that are clear and evi- repta aut condent they are puzzled, and know not which way to turn them- turbata ve beselves, when the way lies strait and is without turnings. It is a menter. Sanct. great judgment of God, when in businesses that are as clear as day, men stand beating their brains, and troubling themselves, as if they were in the dark. It is very ill to want light, but it is worse to have light and not to use it. These grope in the dark without light.

There is a twofold darkness; First, Natural, that is not here meant. Secondly, Metaphorical; and that is of two forts. First, The darkness of ignorance. Secondly, The darkness of trouble or of affliction. We may underftand the text, of darkness in either of the two latter senses, They grope in the dark, that is, in the darkness of ignorance : or, in the darkness of trouble. Rather joyn both together, they are in trouble, and they are ignorant,

not knowing which way to get out, and clear their way.

But why doth he fay, They grope in the dark without light. Light and darkness are contrary, what agreement is there (faith the Apostle) between light and darkness? Though there be no agreement between light and darkness, yet sometimes there is a mixture of light and darkness; some darkness hath some light in it: That's it we call twylight, the dusk of the evening or of the morning, there is a time when it is not perfeelly dark, yet the light is gone, the Sun is down. Such a day is described in the book of Zechary, A day which shall be neither dark nor light, but it shall be between both. In it is mercy, that when we have not a clear light, yet to have some glimmering, or

appearance:

appearance of light. The judgment here is, They shall grope in the

dark without light, that is, they shall have pure darkness.

The Hebrew is yet somewhat more emphasical, They feel darkness and not light. Repetitions with a negative are frequent in Scripture, to thew a vehement negation (Amos 5.18.) The day of the Lord is darkness and not light. If a. 38. 1. A meffage was carried vem de pondus to Hezekiah; Thou shalt die and not live, that is, thou shalt surely die. Job.i. He confessed and denied not, that is, he confessed strong-Jententia affirly or peremptorily. So here, They feel darkness and not light, that mailva, addunt contrarij nega- is, they feel extream darkness, or the extremity of darkness, the tionem. In te- greatest imaginable.

Two things I shall observe from this (taking the passage as an expression of the judgement of God upon a finful peo-

ple.)

H.b. an ufita-

num est dum

afferre volunt

nebrus dy non in luce, i.e. in

tenebris onnis

lucis experti-

bess.

First, They who abuse light shall be deprived of light.

He taketh away the heart, then they wander, and then they grope in darkness without light. They had light, yet acted like men in the dark, or like blind men : they walked in darkness when they had light. Hence God pronounceth against them, You shall grope in darkness and have no light : God threatned his ancient people the Jews with this dreadful plague (Deut. 28.28, 29.) I will (mite thee with madness and blindness and aftonishment of heart, and thou shalt grope at noon dayes, as the blind gropeth in darkness. and thou shalt not prosper in thy ways. Light is the gift of God, he giveth, and he taketh it away. As when he created the world, there was nothing but darkness, and he said, Let there be light and there was light, so he saith now to persons, yea to Nations, who are in light, and have abused the light, the light of the Gospel or the light of outward prosperity, Let there be darkness upon them, and it is so. He can make light without darkness, and darkness without light. Take heed of finning against light, lest ye grope in the dark without light. Those fins leave the Soul, yea the whole man in greatest darkness, which are committed in or against the greatest light.

Secondly Observe,

That persons for saken of God, and covered over with darkness, are

useless and unfit for any thing.

He that is in the dark cannot all. Prov. 4. 19. The way of the wicked is as darkness, they know not at what they stumble; they

who knows not at what they stumble, know not where they go. A blind man fears in a plain way, and goes fometimes confidently where there is greatest danger : Wicked men are blind, they know not whether they go, nor what they do. He that knows not what he doth, may too late know what he hath done, and he that knows not whether he goes, may know too late whether he is gone; having stumbled often, he falls at last into that pit of darkness, from whence he shall never see nor find his way out. Remember the Counsel of Christ (Joh. 12.35.) Walk while you have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whether he goeth: They who know not where they go, know not whither they go; If our way be hidden from us, so also is our end. This is the second effect which follows the taking away of the heart. They grope in darkness without light.

The third effect is,

He maketh them to stagger like a Drunken man.

They who are overcome with wine or ftrong drink are un- Ebrietas eft able, not only to manage businesses, but to order themselves. turbatio capitis, Drunkenness is the disturbance of the brain, and the overthrow of Subversio senour senses. Drunkenness maketh a storm in the tongue, and a sus, tempest as lingua, procella tempest all the body over. Drunkenness drowneth reason, and ma- corpo is, nauketh shipwrack of chastity. There is a mental, as well as a corpo-fragium castiral drunkenness: A dry drunkenness as well as a wet drunken- tain, infania nels. Sober, grave, discreet and prudent men, who by their valuntatis. wisdom and judgement have overcome all oppositions, and carryed all before them, even these shall stagger and reel too and fro, not knowing where they are, or upon what ground they stand.

The wrath of God taketh away the reason of man. The Drunkards reason is suspended: we say commonly, they are beasts, and we call drunkenness a beastly sin, because such act more like beasts then men. I (saith the good Prophet, Jer. 23.9.) am like a drunken man, because of the Lord, and because of the words of his holiness: That is, I do even stagger and reel, I am as a man astonished and senceless at the apprehension of Gods displeasure, and because of that cup of his herce indignation, which his holy word threatens against an unholy people. The prophet was as a drunken man, while he foresaw a cup in the hand of God, the

Wine

the wine whereof was red with wrath; how drunken then were they who were made to drink it, dreggs and all to the very bottom? Of such Isaiah speaketh (chap.29.9.) They are drunken, but not with wine, they stagger, but not with strong drink: For the Lord hath poured upon you the spirit of deep sleep. Men sin greatly against God, when they are drunken with wine, and God punisheth man greatly, when he makes him drunken without wine: when he takes away the heart, and leaves sober men to act and personate the drunkard.

To clear which, I shall shew you a seven-fold parallel between a man who hath too much drink in him, and no heart in him,

God having taken away his heart.

First, They who are drunken, think every thing moves and reels; the very earth feems to totter under them, and the whole world to turn about them. Whereas indeed, 'is only their heads that turn, and themselves that reel. 'Tis so with many great Politicians and Chiefs of the people : God in judgement taketh away their hearts, and then (to their apprehension) every thing turns. They fearfully suppose sometimes that all turns against them, and sometimes flatteringly, that all turns for them. This giddiness of their heads, must needs produce giddy counfels, and unsettle all they set themselves unto. God took away the heart of Cain, and then in this sense also, as well as in the letter, he dwelt in the land of Nod, that is, in a trembling moving land : yea, Cain thought every mans hand was turned against him to flay him, as foon as God was turned from him, Gen.4. 14. Pharaoh's suspitious head forecast great dangers to himself from a people, who intended him no harm. These Israelites (faith he) will furely turn from me, and joyn with my enemies: this unjust and groundless fear, put him upon such counsels as proved the just ground of his own overthrow.

Secondly, Drunkenness makes the object appear double or crooked to the eye. For as he that looks upon objects through the water that is without him, so he that looks upon them through the watery liquor that is within him, sees that which is strait, as if it were crooked, and that which is single doubles in his sight. Thus when the Lord poureth a spirit of penal drunkenness upon the wifest in the world, the straitest and justest actings of righteous men are judged crooked and indirect; what they do with greatest simplicity and plainness, is counted doubling,

yea,

yea, jugling with God and man. Christ himself was called a deceiver by such a generation. And Paul speaks of himself, and his fellow Apostles, we are, as deceivers, yet true. And as the actions of others, so their own dangers and enemies seem double, yea treble and twenty fold, to what indeed they are. Troubled imaginations are a distorting and multiplying glass, to eve-

ry work, thing or perfonthey look upon.

Thirdly, Drunkenness dimms the bodily eye : the mental eye of these men is so dimmed that they cannot discern between right and wrong, between good and evil. They put light for darkness, and darkness for light, bitter for sweet, and sweet for bitter. Their minds are blinded, and their understandings as much disabled from knowing what is just, as their wills and affections are from chusing and embracing it. The Prophet (Isa. 28.7.) reproving drunkennels in the letter, Saith, They have erred through wine, and through frong drink are out of the way; the Priest and the Prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they erre in vision, they stumble in judgement. Now as men that are corporally drunk, wear out their wits, drown their brains, weaken their judgements, and when they are actually drunk, are not able to make any judgement at all; fuch dotards do they proceed, who are intoxicated with the wine of divine revenges. The Prophet describes them fully (1sa.19.14.) The Lord hath mingled a perverse spirit in the midst thereof, and they have caused Egypt to erre in every work thereof, as a drunken man staggereth in his vomit. They who erre in every work, must needs draw them into errour, who work by their direction. If the blind lead the blind, both fall into the ditch. They who have lost their own eyes, will make but ill guides for others.

Fourthly, A drunken man defiles and pollutes himself with his own vomit, he pours that out loathsomly, which he poured in delightfully. Thus also men left of God, defile whatsoever they put their hands or tongues unto. They continually vomit up the filthiness of their hearts, the pride, the cruelty, the injustice, the baseness of their spirits, in all they speak or act: Their best counsels are like shameful spewing upon all their glory, as the Prophet speaks (Hab. 2.16) their stink and their ill savour goeth up when they do great things (Joel 2.20.) And the greater the things are which they do, the greater is the stink that goeth up.

XX2

Their own dung or vomit; is of a better savour then their defignes and workings are. Plain-hearted Facob was afraid that the fraudulent and cruel dealings of his two fons, Simeon and Levi, would make him stink among the inhabitants of the Land (Gen. 34.30.) Cruelty and treachery are odious, both in the fight of God and man, good and bad; they are so in the sight of the good, who foever commits them, and they are so in the fight of

the bad, if any commit them but themselves.

Fiftly, Drunkenness doth not only empty men of reason, but filleth them with pattion, it makes them mad and furious: We fay of some, they are mad-drunk. This effect of drunkenness is often visible in the counsels and waies of men deserted and difhearted by God: they become raging mad, they like Jehu, drive furiously, they fume and fome, they make all both weary and ashamed of their company. Why do the Heathen rage (saith the Psalmist) and the people imagine a vain thing? 'Tis a fit of this drunkenness that makes them so. The inhabiters of the earth being drunk with the mystical wine of Babylonish whorish Fornication, rage against Christ and his laws: yea, then they are full of the fury of the Lord, lying like a wilde bull in a net at the head of every street, Ila. 51.10.

Sixthly, The text tels us that drunkenness makes men stagger, they cannot keep their feet, nor stand their ground. Such a judgement God sendeth upon wicked men: their minds are full of irrefolutions, they are not able to stand to their own purpofes and promises: they stagger from this part to that, from this side to that: They change interests as fast as there is any change in affairs or outward accidents. Now they are for the truth; and presently they oppose the truth. They are like the double minded man, of whom the Apostle James speaks, unstable in all

their waies.

Lastly, Drunken men often run upon their own ruine. We have a saying, that drunkards seldome take burt, the meaning is, they are not sensible of the hurt they take; they indeed take hurt oftner then any men, and run desperately upon their own death. Thus men lest of God run courses as unsafe, as they are unjust : and while they make too much hast to save, destroy rhemselves. They rush like Balaam upon the swords point, and while they are most afraid of trouble, no advice, scarce any force of friends can keep them off from it. They will stagger till

fall, and fall so, that they can never rise again. We may find many parallels of it abroad, and among our felves not a few. Do we not see men groping in the dark without light, wandering in the wilderness where there is no way, staggering like drunken men? It were easier to give particular examples of these three effects in all ages and histories of the world: But I shall conclude with three general instances held out in Scripture.

The First is that of the Apostle concerning the Gentiles (Rom. 1.21.) They knew God (they had light) but they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: they obscured the light which God gave them in the creature, or benighted themselves in the day time of natural light; And what followed! Professing themselves to be wife, they became fools. They wandered in the wilderness of their own lusts and vile affections, where there was no way; They groped in the darkness of a reprobate minde, without light. They staggerd like a drunken man, from one evil to another, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, &c.

Secondly, We read another parallel in the whole Nation of the Jews (Rom. 11.89, 10.) God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day; that is, in the stile of Job, he hath taken away their hearts; and have not the Jews wandered ever since in a wilderness where there is no way? have they not groped in dark-

ness without light?

Thirdly, Take the instance of all Apostate Christians, according to that grand Prophecie of the Apostle (2 Thef. 11.12.) They had the light of truth shining to them, but did not receive the love of it. For this cause God shall send them strong delusions. that they should believe a lye, they should be seduced and led into a wilderness of errour, they should grope in the dark without light, and stagger from one lye to another, from one false way to another, like a drunken man, till they fell into that bottomless pit of destruction, as the Apostle shuts up that dreadful Prophesie (verse 12.) That they all might be damned who believed not the truth, but had pleusure in unrighteousness. God takes away the heart of the chief of the people of the earth, in reference to civil things, he also takes away the heart of the people of the X x 3

earth

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earth in reference to spiritual things; wandring, groping, tottering are the effects of both. When God doth the former, Kingdoms wander, grope and totter, when God doth the latter Churches do so: By the former the outward glory and beauty of mankind decayeth, and their inward by the latter. Churches and Kingdoms, the bodies and souls of men, decay, die and perish for ever, when God taketh away their hearts. And when he in justice doth this (as when he doth it, he alwaies doth) then he declares (which is Jobs scope in this whole discourse) that with him is wisdome and strength, and that he also hath counsel and understanding. And lest any should think that Job had all this while told stories, and spoken at random, he assures us in the next words, that he had spoken only what his own experiences and observations gave testimony unto: Loe mine eye hath seen all this, &c.

JOB.



JOB Chap, 13. Vers. 1,2,3,4.

Loe, mine eye hath seen all this, mine ear hath heard and understood it.

What ye know, the same do I know also, I am not inferiour to you.

Surely I would speak to the Almighty, and I desire to reason with God.

But ye are forgers of lies, ye are all Physicians of no value.



Copare cook He friends of Job charged him with ignorance of God, and of his waies: To refute which, he made that excellent confession both of the power and wisdom of God in the Chapter foregoing, and concludeth his discourse upon those points, at the beginning of this, with an attestation to all,

from his own knowledg and experience. Some joyn the two first verses of this 13th, to the last of the 12th Chapter, begin- Caput malim ning this at the 3d. verse. And they who consent to their stand- ordin a ver. 30. ing as a part of the 13th Chapter, yet interpret them as a transition or passage to the matter here further discussed & enlarged.

Loe, mine eye hath seen all this, mine ear hath heard and under stood

As if he had said, To affure you that all is true which I have spoken and asserted, mine own eyes and ears are witness. We may give you the summe of his reasoning thus.

That which I have clearly seen, that which I have received from good hands, and from approved Authors, that which I have

fully under stood to be, is a truth.

But the whole matter which I have declared in the former Chapter, is such, as mire eye hath seen, mine ear hath heard, and my understanding bath fully apprehended. There --

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Therefore those things are true, and ought to be received by you as truths.

Loe, mine eye hath feen all this, &c. Here is a threefold knowledge laid down in this verse: 1. Knowledge by experience, Loe, mine eye hath feen.

Triplex cogni tio, I.occulorum per experientiam, 2. auris per traditionem, 3. intellectus per diseursum.

2. Knowledge by tradition, or by teaching, Mine ear hath heard. 3. Knowledge by discourie, Mine ear hath heard and underfood it, that is, I have understood what I have seen and heard.

Loe, mine eye hath feen.

In oculis mens dy ratio inte !cognovimus vidiffe dicimur. Sanct.

The eye is taken in Scripture two waies. 1. Figuratively, So it is put for the understanding, because as ligitur, qua, qua the eye is the light of the body; to the understanding is the light of the mind. An ignorant man is a blind man, how clear fighted

foever the eye of his body is (Deut. 29 4.) The Lord hath not given you an heart to perceive, and eyes to jee, and ears to bear unto this day. Here are three faculties, and three acts: 1. The heart to perceive, 2. The eye to fee, 3. The ear to hear. heart is fometimes put for the whole inward man, and then the eve and the ear are taken properly for the organs of the outward man : but we cannot interpret Moses so, for though the Lord had not given them an heart to perceive, yet they had bodily eyes to see, and ears to hear, they were neither deaf nor blind sensitively: fo then, the two latter expressions import no more then the first; he hath not given you eyes to see, he hath not given you ears to hear, that is, you are utterly thut up in blindness and ignorance, or you have not hearts to perceive (Luk. 24.31.) Their eyes were opened and they knew him. They faw before, but they did not fee difcerningly, or with the light of their understandings. The business of the Gospel is to open the eye, to turn from darkness to light, and from the power of Satan unto God (Act. 26.18.) That is, to convince the understanding, that, a state of sin is a state of darkness, and that the grace and favour of God to finners is light, that, to be under the power of fin is to be under the power of Satan, and that it is both our duty and our happiness to turn to God. To see these things, and these our understandings only can see, is to have our eyes opened.

Some understand the text in Job, of the eye, in this tropical

fenfe,

fenle, and then it is coincident with the latter clause, the eye is the understanding. But rather take it literally, for the corporal eye, and so the eye importeth experience and observation, which come in, or are entertained at the eye.

Mine ear bath heard.

The car is the sense of Discipline, knowledge enters at this port, when that of the eye is thut up either by a defect in nature, or by accident. They who are born blind, may be bred great Scholars, the ear can let in learning enough without the affiftance of the eye. Hearing is a nearer servant to the understanding then seeing is.

Mine ear hath beard The ear hears, either by instruction from man, or by Revelation from God, of which Eliphaz spake (Chap. 4.12.) Now a thing was secretly brought to me, and mine ear received a little thereof. Here I conceive Job intends the former, having learned what he here avouches, from men learned and knowing in

the ways of God.

Further, We may take both fight and hearing more largely, and then the whole is no more but a vehement affirmation, that Fob did fully understand what himself had affirmed, as also what his friends had so largely argued. As if he had said, I very well Vidi, andivi, perceive what ye (my friends) have said, and indeed they are not new intellexi, affetome, experience bath taught me them before, and I have heard of verationem contome, experience bath taught me them before, and I have beard of timent of amthem often, they are the received principles of wife and godly men, even plificationem such as I have seen, heard and understood, before ever I convers'd or rei bene perspechanged a word with you. And so these three expressions, I have & ac si eadem feen, heard and understood, are but an amplification of the same res per candem thing, either implying that he understood them as clearly, as if his vocem de sinoeye had feen them, or that which way foever any mans under-nimiam repetestanding can be helpt, his had, even by the ear and by the eye, both which had contributed their best furtherance, to furnish him with those notions. Loe, mine eye bath feen, &c.

Hence Observe.

First, That our senses are inlets to the understanding. Job placeth the understanding last, Mine eye bath feen all this, and mine ear bath heard and understood it, or understood it by the fervice of mine eye and of mine ear. The fenfes of the body are advantages to the mind : the eye doth not fee for it felf, or

Yy

for the body only, but the eye fees for the understanding : The ear doth not hear for it felf, or for the body only, but the ear heareth for the understanding. The right use and diligent improvement of fense, improves us, both in knowledge and in holiness. While we look with the eye upon what God doth, while we attend with the ear what God speaks, we learn who God is, and what we must be. As the eye and the ear are servants to fin, so they are servants to grace : they are always servants to fin in wicked men, and sometimes they prove so in good men: An eye not watched takes in vain objects: Thine eye (faith Solomon) shall behold the strange woman, and thine heart shall utter perverse things; the eye carrieth the message to the heart, and presently corrupts the spirit with the object which it beholds, if the object be corrupt. Hence the counsel of Solomon (Prov. 23.31.) Look not upon the Wine when it is red, when it givet bis colour in the Cup: Look not upon the Wine, Why not? Will the colour hurt us? yes, The colour of the Wine will flain the eye, and the eye will flain the heart. As fad objects go quickly from the eye to the heart (mine eye affedeth mine heart, Lam. 3.51. fo do lustful and vain objects; they being taken in at the eye, do both affect and infed the heart in a moment. Let not these senses which the Lord hath given us for natural uses, to the body, and for spiritual uses, to the Soul; let not these (I say) be abused or turned to the differvice of the body (much leffe) to the destruction and damnation of the Soul

Secondly, Job having spoken with much plainness and confidence in the former Chapter about the dispensations of God, clears it here, that he had not spoken by rote, or without book, or sumbled out what he could not prove; No (faith he) mine eye hath feen all this, mine ear hath heard and understood it.

Note from it,

It becometh us to be well assured our selves of what we teach unto others.

He that inftructeth another should first be inftructed himself, and should have, not only a found of words at his tongue, but found knowledge at his heart. As it is the duty of him that inffructeth others, to practice what he speaks, so to be well affured of what he speaks: as his life should hold forth a pattern of that doctrine which he delivereth, to his understanding should hold the model of that doctrine which he delivereth: Thou that reachest

teachest another, art not thou taught thy felf? 'Tis finful not to do what we teach, or to teach what we do not know. A good man will advise no more than he will do, and a wise man will say no more than be understands. Job was much affured that he knew what he taught his friends, when he affirms in the next verfe, that he knew as much as any of his friends.

Vers.2. What ye know, the same do I know also, I am not inferior

The Hebrew is, According to your know or knowledge, is my know- Secundum scire ledge, I am not below you in knowledge; Take knowledge in the vel scientiam matter, or in the measure, I am not inferior to you. I know the same vestram de ego things which ye know, I have extended my knowledge to as ma- novi. my particulars as you, and I know every particular as fully, and am as clear in it as your selves.

But doth not Job play the boafter? Doth not pride put forth its head at his tongue, while he speaks such language as this?

Job spake this sense and almost the same language at the third verse of the twelfth Chapter, where he saith, I have understanding as well as you, I am not inferior to you, yea, who knoweth net such things as thefe? Thither I referr the Reader for the meaning of this feeming, unbefeeming, boaft. I shall here only answer in general, that Job speaks not this ambitiously or arrogantly as they do, who love to live in the found of their own commendations, who if others commend them not, will not fail to commend themselves: What know ye that I know not? Neither doth he speak this in contempt of his friends, as if he flighted or undervalued them: Job knew it to be, not only uncivil, but finful to trample upon the reputations of his friends : to speak high words of himself, and basely of other men. Job speaks this, not because he delighted in it, but because he was necessitated to it. The Apostlet Apology may he his (2 Cor. 11.5) I suppose I was not a whit be- Non dicit hac bind the very chiefest Apostles (here Paul speaks in as bragging lan- arroganter do guage as fob woth) but I am become a fool in glorying: 'Tis folly to ambiniofe, fed do so, yet he hath enough to vindicate his own wisdom, while he summa necessispake like a fool? even this, You have compelled me. If any should pined. say Job became a fool in glorying, he had the same to say of his friends, which Paul had of the Corinthians, You have compelled me, you have put me upon it, I could not avoid it; while you have Yy 2

laid melow, and ranked me, not only among ignorant men, but even among the beafts, was I not forced to fland up for my felf, and tell you plainly, that I knew as much as you, and that I am not inferiour unto you? Some in contempt of their teachers, are ready to fay, what need we hear Sermons, we know as much as the Preacher can tell us? Job was not unwilling to hear the counsel of his servant, much less did he contemn the counsel of his friends. So then, These words are a necessitated vindication of himself, he could not so forsake his own honour and reputation, as to let it lie in the dust for fear he should seem proud in speaking for it. Though all ambitious contending with others, is odions, yet no man ought to betray the truth, or his own integrity, lest he should be counted contentious. He buyes the opinion of an humble and of a peaceable man too dear, who either pays the Faith of God for it, or his own credit.

Vers.3. Surely I would speak to the Almighty, and I defire to reason with God.

TIN Non Islum est parsed illativa causam reddens.

Profecto ego pro omnipotente loquar & disceptare pro Deo forti volo. Iun.

The word which we translate [Surely] is not only a particle of affertion, but of illation, rendering a reasen of what was said beticula affertiva fore. Some render it here, not Surely, but, Therefore I would speak to the Almighty; as if he had faid, I am affured that God is good and just, and I have found men harsh and unequal to me, Therefore I will speak to the Almighty.

There is also a different translation of the whole verse, thus Surely I would speak for the Almighty, and I would reason for God. And io he confutes the suspition of his friends concerning him, and their confidence of themselves, as if he had darkened the glory of God, and they only were the affertors of it, as if he had opposed God, and they only had stood up to defend and maintain his cause. You think that you only have spoken on Gods side, and that I have spoken either to his differvice or of my self, but indeed, I would speak for God, I defire to maintain the justice, honour, holiness, mercy and goodness of God'as much as any of you all, and I would as readily engage for him, as you or any man else, I would speak for the Almighty, and I would plead for God. We cannot have a better cause to plead than Gods, nor can any give us a better Fee. It is our duty to be Advocates for God, though we have nothing for our pains; how much more, when all that we have already, we

have

have from him, and what ever we speak or do for God and his cause, shall surely be remembred; God keepeth a book of remembrance of what the Saints speak one to another, concerning their own cases or troubles: then much more doth he keep a book of remembrance, when (according to this translation) they speak for the Almighty, and plead for God.

But the sense runs more generally with our translation, I would speak to the Almighty, and I desire to reason with God. And then the meaning is, as it Job had said, I see I shall avail or prosit my self but little by any further conference with you, therefore I desire to turn my self to God, from whom I am sure of a good answer.

Again, Job seemeth to comply with what Zophar had spoken (Chap. 11.5.) O that God would speak, and open his lips against thee!

Job accepts his wish, You have said, O that God would speak, I desire no other, I also would speak to the Almighty, I would reason with God, what in your account would be my punishment, I should receive as a great happiness; yea I make it my request that I may speak with the Almighty, and that I might reason with God. Thus he declareth the considence he had in the goodness of his cause, as also the clearness of his conscience, both which were such as did not fear, no me of a gumentis wire estrate.

And I defire to reason with God.

This part of the verse is of the same intendment with the for- brais dicitur mer. The word signifies to reason by way of formal dispute, hard where arguments or mediums are held out, upon which we con- ars arguendi, clude the truth of our opinion or position. The Jews call Logick quid exexxent

by this name.

The Septuagint do somewhat allay and modifie the words, addunt, Si vosupposing Job too bold and free in this offer, therefore they add, lucrit, pie do
I would reason with God, if he please to give me leave, or if he will urbane; q.d. si
accept of me in it: The supplement is pious, and is to be under-illi acceptasu a
stood in all expressions of this nature. What any man at any rit hec mea ditime defires of God, he must do it with submission to the will of sputandi do lotime defires God hath already declared his will concerning that tas. D. us.

God, unless God hath already declared his will concerning that

ne & a gumentis utrà citraq; habitis veritatem inquirere.
Dialestica Hebrais dicitur
The ars arguendi, quad exey xeny Graci dicunt.
Septuaginta addunt, Si voluerit, pie de lurbane; q.d. si luerit, pie de lurbane quendi voluntatas. D. us.

But I pp le God should have hearkened to Job, and granted him this request, could Job make any improvement of it? Is it possible for dust and askes, too slesh and blood to prosper in a contention with the Almichty, or to reason the cause with God, and carry it? Yea, is it possible for man to speak at all with the Al-

mighty, or to reason with God?

lanswer, Job speaks thus, not as if he thought that God and he could personally, or as we tay, hand to hand speak together, and reason out the case. It is true, God sometimes both spoken with man; but then it was in a humane shape Gen. 18. &c.) And when it is said that he spake with Moses face to face, as a man speaketh to bis friend, Exod. 33.11. yet Moses did not, nor indeed could he, see the face of God (vers. 20.) God manifested himselt samiliarly and plainly to him, this was speaking face to face. So, all that Job defires, is but a liberty to open his mind freely to God, and to receive answer from God in what way he stood appoint. As if he Non ipsius ache had said, I had rather speak with God himself, than with you my cusandised criticals, and I doubt not but I shall find at last a more favourable hearmination weight of the same sing from him, than I have yet had from you.

gratia, causam Again, Job doth not desire to reason or speak with God as an meam apud ejus adversary, but as a Judge: He had no controversie with God, but tribunal agere he applies himself to God for the determining and ending of the

disidero: non ut controversie which he had with his friends.

four are velim, fed ut vestros the proceedings of God with him but his hope was to make it aperrores destrupear, even before the tribunal of God (if he could be admitted erem. Aquin. thicher) that his friends had erred in their proceedings with him, and opinion of him.

Hence Observe,

First, That man naturally seeks refuge, when he finds himself

opprest.

Job found himself opprest upon earth, therefore he hath recourse to heaven. This Text is Jobs appeal. When the Apostle
Paul found himself overborn by the clamours of the Jews, he
saith, I appeal unto Casar: We, in such a condition, may appeal
to Christ. When we are pinched by men, Faith turns to God.
And, that is one of the advantages which the Saints gain by their
hard usage in the world, and the troubles of this life; they converse more with, and draw nearer unto God, who is the com-

Non ipsius accusardi sed criminationis vestra refellendi gratia, causam meam apud ejus tribunal agere disidero: non ut ejus judicia disputare velim, sed ut vestros errores destrufort of our lives. We are never happy in our distances from God, and when we are near him, nothing can make us unhappy.

There are three things in God, which may encourage us to communicate our condition, and spread our cause before

him.

First, The clearness of his understanding : He knoweth all things and persons, and he knewerh them infallibly. 'Tis a misery to be bound to the award of blind Judges, or of those who will not fee. There is no ignorance at all in God, neither can any thing perverthis knowledge. That which deterrs Hypocrites, invites the fincere into the presence of God, bis omniscience. They can daub up their matters with men, but God looks through all their Morter, and fearcheth that which they would not have feen at all, the heart. Our hearts are as open to him as our faces are, and our thoughts as conspicuous as our sctions. Now (I (ay)that which discourageth Hypocrites, encourages the upright in heart, though they have many fins and corruptions about them, yet they know God knoweth that their corruptions are a burden to them, and their fins their forrow : They know, he knows also the integrity of their hearts, and the state of their cause. God is such a Judge as needeth none to inform him, neither can any by mifinformations, mislead his judgment.

Secondly, As God knows the right state of our cause, and of our hearts, so he will do us right, he cannot be deceived, neither will he deceive; he rewarded every man according to his works. And as he commands his Ministers, To say unto the righteous, it shall be well with him, so he will say nothing but well unto the righ-

teous. Shall not the judge of all the earth do right?

Thirdly, God is patient, he hears us out: he will not snap us up or cut us off in the managing of our cause. As he hath a piercing eye, so a patient ear; yea it is no burden to him to hear, how much soever he hears; though we are long in drawing out our minds, even so long as would be tedious unto men, and tire the ear of an Angel, yet God bids us say on, and speak out all. Thus the unerring knowledge, the unstained justice, and the unwearied patience of God, may invite all that are upright into his presence, Who would not speak unto the Almighty, and desire to reason with him? And so we do in Prayer and Holy Meditation, in the secret disputes and reasonings of our Souls. In

all these we speak to the Almighty, and he hath promised to give us answer to our doubts, ease and satisfaction to our Spirits. Though God doth not appear visib'y to us, or make answer audibly, yet when we speak in Faith, and with sincerity, he aniwers us really, and the effect is often made as clear to our experience, as if God had condescended to a free conference face to face.

Secondly, Foralmuch as Job after all these arguings with his

friends, being fill unsatisfied, defires to reason with God.

Observe, That when we cannot get satisfaction from men, we may

yet expect it from God.

The reason of all things is in God, and though we must not reason with him, as contenders, yet we may and ought, as Learners. As it is the honour of Christ, that we should go to him for salvation, so for instruction. He is our Prophet, as well as our Priest, our Oracle as well as our Advocate. He speaks to us, as well as for us. What man cannot teach us, he will: We may carry our doubts from friend to friend, from Preacher to Preacher, and yet remain unresolved. As some sicknesses of the body. are the Physitians reproach, he cannot remove them: so some Distempers and trouble of mind are (in that sense) the Preachers reproach, he cannot cure or quiet them: yet, both body and mind may find remedy in speaking unto the Almighty, and in reasoning with God. 'Tis a fault in many that they are so slow in asking God, and so forward in asking men. We should ask God before men, and make him not our refuge only but our choice; we should speak to the Almight, not only when men give us no answer, but before we seek their answer. It becometh us upon any doubt to enquire, first, of God by prayer, and to hearken what he will fay to us in it. Many have had their scruples and troubles taken away by an immediate work or moving of God upon their hearts; and 'cis (weetest and most refreshing when we have it so. It is the will of God that we should use means, and take advice, both of Christian friends, and of the Ministers of Christ; God often goeth fourth with their counfels, and makes them prosper: But if he withdraw his help from men, and appear not in their teachings, it is to draw us out yet more in feeking to be taught by him, and in defiring that he would give us our comforts with his own hand, and tell us good tidings of peace and mercy with his own mouth. So he

may be faid to do, when after prayer and wreftlings with him, we find our spirits enlightened with the truth, or refreshed with the comforts we have been feeking for.

Thirdly Observe,

That an upright heart is not afraid to reason with God himself. That justice and majesty of God, which make rotten hearts tremble, make the righteous rejoyce: It gladdes them, not only that God is gratious and merciful, but that he is just and holy: Sing unto the Lord (Oye Saints of his) and give thanks at the remembrance of bis holinefs, Pfal. 30 4. The remembrance of Gods holiness, fills them with joy who are holy. Such love to reason with God, as much because he knows them, as because he is ready to pardon them. A godly man knows himself so sinful, that he needs the grace of God to pardon him, and yet he knows himself so sincere, that he fears not the justice of God should behold and try him. We fay that is a good piece of cloath or stuff which the Merchant offers to a clear light, that is a good piece of gold which the pay-master willingly brings to the ballance and touchstone: So it is an argument of foundness and integrity, when the foul fets it felf in the fight of God, who is light, and whose eye discerns what every one is : who also hath a ballance and a touchstone in his hand, to weigh all men, and to try what mettal they are. David prayeth as hard to be searched as to be faved (Pfal. 139.23,24.) Search me O God and know my heart, try me and know my thoughts, and see if there be any wicked way in me. He knew he was a finner, and he was affured God knew he was not wicked : had he been wicked, he would have had little minde to be fearcht; or had his way been evil, he had never called to have it tryed. They that are deformed or foulfaced, hate the looking-glass. And every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved (Joh. 3.20.) The word of God which is doctrinal light, deterres finners, how much more doth God himself, who is essential light? The sinners in Zion (saith the Prophet) are afraid, fearfulness bath surprised the hypocrites, who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? Isa.33.14. But the Saints in Sion, they, who (as the same Prophet describes them in the next words) walk righteously and speak uprightly, they rejoyce in God as he is an everlasting burning, and as he is a devouring fire, for they know he

will

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will neither devour nor burn them. God, who is a devouring fire to wicked men, is a reviving fun to those who fear his name, Marth. 4.1,2.

Verse 4. But ye are forgers of lies, ye are all Physitians of no value.

But or, For (so it may be rendered) ye are forgers of lies, &c. This verse giveth a reason why Job would not continue any forther debate with his friends, but apply himself to God. Te are forgers of lies. Lying words can no more cure the minde, then improper medicines can heal the body : And he that speaks lying words, gives not only improper, but poisonous medicines to the minde.

Te are forgers of lies.

7910 Compsqd. vosestis compositores o quasi Archite Eti mendacisfabricantes. folent.

Hos Augustinus 1.e. qui fabulas wands contexevint Aug. Conf. Sib 30,60

This is a fevere charge and a high one. To tell lies is bad'enere concinna e nough, but to forge lies is far worfe. The word fignifies to difpose or put any thing into exquisite order and method: As if he had faid, You are composers of lies, you have the art of it, you are lye-makers, master workmen at the trade, the chief of liars. It rum, fignificat notes also the putting of one thing upon another, or the fitting eilam unum ap- them together, which is a further aggravation, you (which is plicare alteriut the custom of common lyars) put this lye upon that, and fit one to another, as a Joyner doth board to board in one frame. The Italian reads, ye are botchers of lyes, you gather up without order whatfoever comes next to hand for the strengthening of vocat fabulones your cause. But forging doth properly belong to a Smith, who puts his iron in the fire, to heat, and mollifie it, that he may work it with his hammer into what shape and forme he pleafeth. Thus tyars do: they find a matter which is not shap'd fit for their turn and purpose, therefore they put it into the fire of their own imaginations, or into the flames of malice, and there they heat it, and then with their wit they hammer and fashion it, and make it up. into an instrument to wound the honour and reputation of others. So David complains (Pfal.50.19.) Thou give ft thy mouth to evil, and thy tongue frameth deseit. And again (Pfal. 119.69.) The proud have forged a lye against me.

Observe from the propriety of the word, which he useth to

aggravate the greatness of their sin.

That to be a plotter or contriver of sin, is worse then to be an actor of it.

As every good action is by fo much the better, fo every evil action is by so much the worse, by how much it hath more, either of the head or heart in it. (Pfal. 5.9.) Thou hatest the workers of iniquity. (Mat. 7.23.) Depart from me ye that work iniquity. You that fet your wits on work, you, who as it were keep a shop to work evil in, and make a trade of it, depart from me. They that will not part from sin, must depart from God, whether they will or no. The best of Saints on earth, do that which is finful, but they are (as we may fay) bunglers at it in comparison of these who make it their work, or make a business of it. The Saints do evil as natural men do good, or perform holy duties; thefe do but flubber over holy duties; and they (in this fense) do but flubber over evil, they have not the skill, that hellish skill, to form it up and make it a curious piece. Here lies the spirit of wickedness: That sin is most not y and deformed in the fight of God, and of those who are godly, which is contrived and compleated

with greatest exactness and curiosity.

Te are forgers of lyes] A lye may be taken two wayes. Either more largely, for any falfity or untruth: Or fecondly, more precifely and strictly, for that which is spoken, not only falsely, but knowingly, and with an intent to deceive. To lye, is to go against our own minds, or to affirm a thing which we are affured is not so. Job doth not charge his friends with lyes strictly taken, as if they had knowingly spoken that which was false, or as if they had done it with an intent and purpose to ensnare him: Such lying continued in, is inconfiftent with godliness, and any one act of it strikes at the vitals of godliness. His friends supposed, and were very confident that they spake truth, and their aim was to instruct, not to intangle him by what they had spoken. As that which is well spoken, is often ill taken, so, that which is ill spoken, may have a good intent. 'Tis possible for a man to speak that which is false, with more honesty then some speak the truth : so did these friends of Job, who though they cannot be altogether excused, yet they must not be rashly cenfured. To clear up the matter yet further, consider, that

There is a threefold lye, the was shewed at the third verse of

the eleventh Chapter.

1. A verbal lye, When we either make an untrue relation, or being asked, give a false answer to the question. Such was the 19e of Ananias (Act, 5.3.) Why hath Satan filled thine heart to lye ZZ 2

to the holy Ghost? The Apostle asked him if he fold the land for fo much, yea, for fo much, said he, when his own heart gave his

tongue the lye for faying fo.

2. There is a practical lye, When we act against what we speak, and unsay with our lives what we say with our lips : Many a mans hand gives his tongue the lye, and his works speak the falfity of his words. Lying is very abominable when it is only a tonque-craft, but it is then most abominable, when it is also a

handy-craft.

3. There is a doctrinal lye, So is every errour and unfound opinion. False notions are a lye in the understanding: The judgement millead, milleades others. The Lord by his Prophet reproves such lyars (Ezek 13 9.) Mine hand (faith the Lord) shall be upon the prophets that see vanity and divine lyes; that is, lying doctrines, as is expounded (verf. 22.) Because with lyes ye have made the heart of the righteous Jad, whom I have not made sad, and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life. The Apostle John concludes against this fort of lyes, (I Job. 2.21.) No lye is of the truth, that is, no doctrinal lye, either about matters to be believed, or to be done, either concerning the mysteries of faith, or the rules of a holy life, is of the truth. Nothing but truth can flow out; or follow from that which is true; as that old rule in logick teacheth us. Many lyes have a likeness to truth, and most lyes are so bold as to claim kindred and alliance to the truth. but no doctrinal lye doth indeed receive life or breath, or any thing from any doctrinal truth, much less from him who is essential truth: To both which we extend St. Johns negative conclufion, No lye is of the truth.

Ex veru poffunt, nil nist vera sequi.

Mendarium eo

rectum in confu-

lando nec in ad-

tencant, sed in-

portunis confilijs

or attonibus

Mtantur. Pin.

quod negs

The lye which Job chargeth upon his friends in this place, is referendum est, not a verbal lye, no nor a practical lye, but a doctrinal lye, as if he had said, You have taught and maintained an errour, though you have so great an opinion that you have all truth on your side: and monendo moduin that you are only upon the fide of truth.

But how doth it appear that his friends had forged doctrinal

utilibus de im- lyes, or maintained errours?

There are four things observable in their discourse with him,

which give evidence to this acculation.

1. Because to defend the justice of God they concluded Job guilty: They knew not how to reconcile it, that God should

be righteous in laying fuch afflictions upon him, unless he were unrighteous; this was a doctrinallye. The severest dealings of God with man in outward things, are no infallible marks of his disfavour, as hath been cleared more then once from the subject of this Book.

2. He might charge them with forging of lyes, because when they professed they came to mourn with him and to comfort him (Chap. 2d.) they in stead of comforting him, made him mourn, and in stead of wiping off his tears, caused him to weep. Their words were gall and vinegar, not oyl and honey, as he both expected and needed. They spake much of the law, much of justice, loquebantur. but not a word, or but very little of free grace, and mercy, and Merc. when they did, they did so cloud and clogge it with conditions, and legal restrictions, that the poor man could not at all lift up his head in any folid confolation. They were not careful to state his case right, or else it was hidden from their eyes, notwithftanding all their care : hence it was that they spake so much at random, as if they had not minded his condition, and laid load

upon, in Itead of ealing his wearied foul.

3. He calleth them forgers of lyes, because Zophar had charged him with an affected curiofity in fearthing into the fecrets of God, and in prying into those things which he would have hidden, chap, 11th. For, while he puts him that chiding question (ver [.7th.) Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? He intimates plainly that Job had been attempting to fearch out God, and had hopes to find him out unto perfection: This he speaks out, verse 12th. For vain man would be wife, though he be born like a wilde affes colt. As if he had faid, Thou hast an itch to be wise beyond sobriety, thou hast a moneths mind to feed thy fancy with hidden mysteries, the open truths of God will not serve thy turn: Whereas indeed, Job only defired to have his cause cleared up to his own spirit, and to fee the reason why God contended with him. He did not curiously intrude himself into the counsels of God, but sought that he might be better fitted to answer the call of God.

4. He taxeth them as forgers of lyes, because they thought he only made a shew of holiness, but was really wicked and false at heart. Is this thy fear (faid Elipha?) Is this thy hope? Is this thy uprightness? see what an upright man thou art: Here's a goodly profession. While they charged him unjustly with

ZZ 3

De lege multa de gracia nibil

hypo-

hypocrifie, which is a practical lye, he justly charged them with errour, which is a doctrinal lye. If any man faith that himfelf is fo holy, that there is no fin in him, he lyes (faith the Apostle John, I Epist, chap. I.) and the truth is not in him: and if any man fay of another, because he is outwardly unhappy, that he lives in fin, and hath no goodness in him, this man lyes too, and hath nor that particular truth in him, which would teach him not to judge of mens persons by events. These things laid together might stir up the passion of Job to that high and unfriendly language against his friends, Te are forgers of lyes, and

Ye are all Physitians of no value.

ופאי אלל Medici nihili, omnino vos estis falsi medici Significat, vanitatem.

There are two forts of Physitians, the one in a proper, the i. e. prorfus vel other in a metaphorical sense. A Physitian properly taken, is a Student in nature, and learned in the temper, constitution and parts of the body : his business lyes either in the preventing or curing of bodily difeases, which are enemies to the life and subfalsitatem, Ido- verters of the strength of man. Jobs friends were not Physitians in this fense, or if they were, yet he opposeth them not in their Philosophy, but Divinity: And their errand to him, was not to heal the disease in his flesh, but to remove the forrows and distempers of his spirit. His friends were his Physitians in a figure. In the same sense that the soul is said to be sick, and the mind deceased, the soul and the mind have their Physitian. The foul Physitian doth not give counsel for the preparing of Medicines, but his very counsels are the Medicines, his word (that being the word or mind of God) is both the purge and cordial: Such Physicians Jobs friends would have been, but he complains of them, that, either their Medicines were spiritless, and had no effect at all, or elfe that they wrought too violently; and hence it is that though he call them by an honourable name, Physitians, yet he abates it by an undervaluing Epithete, Phy-(ittans

Of no value.

Væ paftori meo nihili. Iun.

The word is used, though not in the same construction (Zach. 11.17.) We to the Idel Shepherd: Some render there to the shepherd of an Idol, or of a vain thing: others, Wo to the shepherd

of no value, or who is good for nothing, unless it be to feed upon, and devour the flock. The word Elil, signifieth vanity or Simplicissimum falsehood, it fignifieth also an Idol, some say from the root, All, est 7178 pro in English, not, and so Elil, is as much as nullity, or nothingness. Idols are nullities, an Idol is nothing in the world (I Cor. 8.) and bine Idola dista to say that a man is an Idol Physitian, is all one, as to say, he is quasi nibilitano Physitian, or a Physitian of no value. Rabbi Levi notes that tes. Merc. the duplication of the letter lamed, shews the extream nothingness that was (as to this purpose) in these Physitians.

There are divers conjectures among interpreters about the geminata litera

reason of this stile.

Some thus, Physicians of an Idol, that is, you are to me like tremam nullitathose Physitians who undertake to cure a dumb Idol, a stock or a stone : For as they that give physick to an Idol, or apply me- i.e. sieut medici dicines to a liveles Image, cannot profit it at all, or cause it to qui curant Idslive, so you have done no more good to me then if you had be- ium, truncum stowed all your potions and medicines upon an Idol, for I am not

at all healed nor recovered by them.

Secondly, One of the Rabbins tells us from the Talmud, that maca nibil effi-Alal, signifies the sinnew in the neck, or the neck bone, and so it count Pined. is a proverbial speech; when they would express a vain boast- Apud Thalmuing Physitian, they say he is a Physitian of the neck bone: he that distas 77% est undertakes an impossible cure, is as one that undertakes to set the nervus colli, qui neck bone, which our English proverb puts among impossibles, si lasus fuerit If you have broke your neck, come to me and I will set it. This nunquam posense may have some admittance here. As if Job had said, You free curari are as Physitians of the neck bone, you promised to do great matters, medici 77% to resolve my doubts, and ease me of my sorrrows, but I see, (the way disti, qui quod you go to work) it is impossible to be done. If a man, faith the A. Promitt unt postle (Gal. 6,1.) be overtaken with a fault, ye that are spiritual prastare non restore such a man in the spirit of meekness. The word in the Greek Pollunt. R. Sol. signifies to set a bone, put him in joynt again, handle him gently and tenderly, restore him with a spirit of meekness, so it becomes a spiritual Physitian.

Thirdly, A Physitian of no value, or an Idol Physitian, is a Physitian who can do no more good then an Idol, which is none i.e. veluti Idola. at all. The Pfalmist saith of Idols, They have eyes and see not, hands and handle not, ears and hear not, feet and cannot walk: that su sine auxilio, is, there is no help to be had from them. Jobs friends gave him pollo ant legnecause to call them Idol Physitians in this sense also. As if he is Asculapius...

nibilo exponere ab 72 non, Rabbi Levi ngtat effe deductum ab 7-2 non, lamed, ad extem indicandam. aut stipitem, que quamvis multa adhibeant phar-

Medici Idoli, mortua fine senut lapideus A- Homo homini Deut. had said, A statue upon a wall, or the picture of a Physician, an Apollo cut in a stone, or an Esculapius in a wood, might have cured me as much as you have done: yea you have rather done me hurt then good. Whereas a man should be not only a Physician but a God to man, you are not so much as men, ye are but Idols; your words help me no more then a stock or a stone, which cannot give to him that is in want, nor refresh him that is weak.

Fourthly, We may take the words in a more mollifying sense. Te are Physitians of no value, that is, you are unskilful Physitians, you have neither brought that credit to your selves, nor that comfort to me which I expected; your art hath failed you, and

your practice is unsuccessful.

There are four things that make a Physitian of no value, or his labour of no effect, and all these did meet in Jobs friends.

of that disease, under which his patient laboureth. We say, If a disease be known it is half cured; whereas he that doth not know it can never cure it, unless by guess or accident. Such cure as Empe-

ricks, not as Physitians, if they cure at all.

2. As a Physitian should know the name and nature of the disease, so, that he may be a Physitian of value, he must know the cause of the disease. The cure is found in the cause: to discover whence the distemper grew, and what the occasion of it was, directs unto the remedy.

3. He is a Physitian of no value, who giveth hurtful medicines, medicines that are unsafe and noxious, such as rather kill

then cure.

Vanus medicus

4. Suppose the medicine be in it self good, yet if it be not est qui etsi bo- rightly applied, or not applied at a right time, the effect is lost.

na medicamen- A man may do as much hurt by giving a good medicine, as by ta sgroto exhibiterit, non habiterit, non habiterit, non habiterit, non habiterit tamen emeat, is another mans poyson; so much more of physick, what is just corporis vel one mans help, is another mans death. These four things must morbit ratione, concurre in a good Physician, and a failing in any of them makes &c. Merca a Physician of no value.

Job found friends (in some degree or other) failed in all these. They did not see into the nature of his trouble: they thought it a punishment from the revenging hand of God as a Judge, when as it was but a tryal or a temptation from the chastening hand of God as a father: They did not discern the

true causes of it, they thought it was for the discovery of his hypocritie, and of the justice of God: whereas it was for the discovery of hissincerity, and of the goodness of God: They prepared some medicines of unfound ingredients; as that God will speedily give outward good things to such as are good. And lastly, those that were found they misapplied: Thus Fob was Afferebant bewounded with their salves, made sick with their medicines, and mis semper bene his very Phylitians were a difease unto him. evenire, quod fayum est. Mes.

Hence Observe,

First, From the allusion, That the foul hath its sickuess as well

as the body.

The foul hath its feavers, confumptions and impostumations: There is not any difease of the body, but some have curiously found out a parallel diftemper in the foul. Solomon in his prayer at the dedication of the Temple calls every one to know the plague of his own heart. 'Tis hard to know our own spiritual diseases, but it is harder to know the diseases of other mens spirits.

Secondly, Observe,

Good counsel and wholesome instruction is as physick, and medi-

cines to the foul.

As the word is meat, fo medicine too: the word is meat to feed and refresh the healthy soul, and the word is medicine to Anime agrecure and raise the soul that is weak and sickly. There is no soul-tentis medicus disease, but we may find a remedy for it in the word. The Lord est eration (faith the Prophet, Isa. 50.3, 4.) hath given me the tongue of the learned (what learning was it? was it the learning of Philosophers? No, it was this) That I should know how to speak a word in season to him that is meary. There is a word which will ease the foul of its burthen, and cure the foul of its difeafe, if it be spoken in its season.

Thirdly, Observe,

He is a soul-physitian of no value, who makes wrong application

of truths, as well as he who applies that which is false.

To preach the Law, and the terrours of it, to preach the Justice of God and the severity of it, these are truths: but for a man to preach these to a poor broken foul, to a foul that lieth languishing and trembling under the hand of God; to a foul that hath the pillars of its comfort shaken with the breakings in of divine wrath, this man is a Physician of no value. For though the things

are true, yet they are ill tim'd and applied; fuch a foul should have supports and cordials from the Covenant of Grace, to refresh his fainting spirits; such a one should have the oil of gladness poured into his wounds, his belly should be filled with the strongest wine of consolation: On the other hand, when a foul is stubborn in impenitency, or high-flown with prefumption, going on in the pride of his heart, yet saying I shall have peace : to apply promifes of mercy, the glad tidings of falvation, the freeness of grace to such a soul, may be its hardening and undoing: Though mercy may be tendered to the ungodly, for God justifieth the ungodly; yet we must not say to a man that perseveres in his ungodliness, that God will justifie him, but that God The worst of sinners may be saved, but we will condemn him. must let him know God will not save him in his sin. Woe unto us if we cry peace to those who make war with God. To deal gently with fuch, is to be cruel both to theirs and our own fouls. Such must be thundered at, as Paul did at Elymas (Act. 13. 10. Thou Child of the Devil and enemy to all Righteousness: This was the language even of Paul who preached the grace of the Gospel as high as ever man did. To flatter those that persevere in fin, is to destroy them; smooth words to the wicked are as drawn swords: The doctrine of the law and the doctrine of free grace must be preached distinctly, and set out in their feveral natures, and rightly applied to their proper objects. We may be Physicians of no value while we prescribe that which in its own nature is wholesome physick. The word of God must be rightly divided: Every foul must have his own portion. The childrens bread is not for dogs: And though they who are dogs in the sence of their own unworthiness, may gather up the crums that fall from, yea may eat the whole loaf (whole Christ) which is upon the childrens table, yet they who are dogs indeed ought not to be offered a crum of it. The Prophet Ezekiel reproves the false prophets severely for misapplying the threatnings and promifes of God; for giving bread to the dogs, and throwing stones at the children. Will you pollute me (faith God) chap. 13. 19.) among my people? How is God polluted? He is infinitely above all pollution. He is polluted when any shall make. him the author and maintainer of their lies, or when they speak fo of his truths that they encourage any in their pollutions. We pollute the word of God (yea God himself) when misapply

apply it to favour and fide with the pollutions of evil men, or when we do not apply it to ease and revive the spirits of good men. Will repollute me among my people, to flay the fouls that should not die, and to fave the fouls alive that should not live? The fouls that should not die are said to be slain, when we threaten where we should promise; and we save the souls alive that should not live, when we promise where we should threaten. Though the unskilfulness or unfaithfulness of man cannot make the faithfulness and counsels of God of none effect, either by flaying one foul of whom he hath faid, live, or by faving one foul of whom he hath faid, die: Yet they whose words run knowingly cross to the word and will of God, are justly charged with flaying those whom God will save, and with saving those whom God will flay. As they who willingly scandalize a brother by any, to him doubtful, practice, are faid to destroy him for whom Christ died (Rom. 15. 15. 1 Cor. 8. 11.) because they do as much as in them lies to destroy and cause him to perish for whom Christ died, though indeed it be impossible for such to perish or be destroyed. So also are we to expound the Prophet: these do what in them lies to slay the souls that should live. though indeed such shall not be slain: and this, if any thing, is to be, as Job rebukes his friends, a Physician of no value s An Idolo a no Phylitian, or one as good as none: feeing it were as good to de never awhit, as never the better.

Job having thus reproved his friends, and made an appeal to God, gives them advice in the next words, not to speak a word more unless it were to better purpose then what they had alrea-

dy spoken. O that you would altogether hold your peace!

That so I the Heige & Abo would give this to you?

In some body would be within gift, sine gift of silence,

under your ball a source of firm seaking.

I'de word which we reenflate, to hall the prese, or who

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O that you would altogether hold your peace, and it should be your wisdom.

Hear now my reasoning, and hearken to the pleading of my lips.

Will you speak wickedly for God? and talk deceitfully for bim?

will ye accept his person ? will ye contend for God ?.

JOB having shewed his friends their errour in what they had spoken, desireth they would speak no more, unless they could do it to better purpose: He calls upon them aloud to stop their mouths (vers. 5.) and to open their ears (vers. 6:) being men (as he conceived) more sit to learn than teach. He pressent this counsel by divers arguments: two of which we have in this Context.

The first at the close of the 5th verse, And it should be your wisdom. The argument lies thus, It is best to do that which will be your wisdom if you do it. But to stop your mouths and open your ears, to be silent and hear, will be your wisdom: Therefore you were

best to follow my advice, and hold your peace.

A second argument is contained in the 7th and 8th verses, and it is drawn from the sin and danger of it, in case they should proceed to speak as they had done; Will you speak mickedly for God? &c. He seems to reason with them thus, It is not good for you to go on in sin and mickedness. But in speaking thus, ye sin, and do mickedly: Therefore it is not good for you to go on in speaking thus; be ye therefore slent, and attend unto what I have now to say.

O that ye would altogether hold your peace!

Suis det ut ta- Orthat ye] The Hebrew is, Who would give this to you? Or, sendo taceretis. O that some-body would bestow this gift, the gift of silence, upon Fedit , you, unless you had a happier gift in speaking.

ravit, per antiphrasin, nihil egit, silnit.

The .

That ye would altogether hold your peace.

The word which we translate, to held the peace, or to be filent, fignifies

fignifies properly to dig or plow the ground, to be very busie; and by an Antiphrasis (frequent in the Hebrew tongue, which imployes many words to contrary fences) it fignifies to do nothing and to be filent, but to be altogether idle : so they are, who neither do nor speak. Further, Here is more than a bare wish for silence, here is an enforcement to it, O that ye would altogether hold your peace! The letter is, O that you in being filent, would be silent, or, O that you would be most silent in silence! Fob thus strongly bespeaking the silence of his friends, may have a threefold reference; or at least he referreth to some one of these three things.

First, To the speech of Zophar, at the 3 d verse of the 11th Chapter, who had thus reproved Job, Should thy lies make men hold their peace? Here fob replies, As if he had faid, You told me that it was uncomely, my lies should make men hold their peace; or that no man could hold his peace at my lies, but furely you have spoken such lies (so he charges them in the verse foregoing) and have talked so much at random, that it would very well become you to hold your peace, and to be as mute as fishes: to speak no more will be your best rhetorick; or rather, you mill speak most when you speak no more,

your silence will be more perswasive than your speech hath been. Secondly, This desire of perpetual silence, may have reference to that seven daies silence which we read of in the second Chapter of this Book; when Jobs friends came to mourn with him and to comfort him, the text faith that they fat down seven dayes, and no man spake a word to him. Now, saith Job, Te held your peace a great while when you came to me; truly it had been very well for me if you had altogether held your peace; and I would you would now remember your first posture; and as you began with silence, so conclude: sit and say nothing, O that you would altoge-

ther hold your peace.

Thirdly, We may refer it to the whole matter of the contest between him and his friends: As if he had said, Forasmuch as by all that you have spoken, you have not at all abated my pain, nor resolved my doubts, nor comforted my spirit, ner done me any good, I wish you would give over speaking. Seeing your speech is so fruitless, I wish you would be speechless; O that you would altogether hold your peace! and whereas you have gained no reputation of wisdom by speaking, you may by forbearing to speak, as it follows in the text.

Properly there is no wisdom in silence. Silence is a privative, at least a negative. As dumbness is a total, so silence is a temporary privation of speech: But wisdom is a positive, and among habits the most excellent habit. He that is really a fool, is a fool though silent, he is not wife because he hides his folly. So that, when Fob faith, It should be your wisdom, his meaning is, this would be your wisest course; of the two you would shew your selves wifer men by lilence, then by talking at fuch a rate of indifcretion as some of you have done. Silence may be the covering of folly, but no silence can be the cure of it: or silence may cause taceretis ut pu- others to think we are wife, but it cannot make any man wife.

Ala utinam taremini effe

(Prov. 17.28.) Solomon giveth us that rule, Even a fool when sapientes. Vulg. he holdeth his peace, is counted wise; he doth not say he is wise, but he is counted so; he is counted wise, because he hath this happiness not to discover his want of wisdom. Yet further, as a fool may gain the reputation of that wisdom which he hath not, if he be but wife enough to hold his peace; fo a wife man may shew the wisdom which he hath by holding his peace, when speaking is unseasonable, or when himself may learn by giving others, who are wifer and more able than himself, the greater liberty of speaking. It is a good piece of learning to learn not . to speak, as well as to speak well: nature teaches us to speak, art teaches us to speak well; but virtue and grace teach us not to us non loqui, ut speak. A wise man will be filent as a learner, that he may be fitted

Discamus pripost modum ad to speak as a teacher. The Apostles Canon concerning women, hath toquendum ora its use in respect of many men, let them learn in silence, I Tim. 2.11. reseramus, & post multum sitentium ex discipulis efficiamur magistri. Hieron. in 3. cap. Eccles.

Hence Observe. First, That in some cases it is wisdom to be silent.

Solomon tells us (Ecclef. 3. 9.) that there is a feason for silence; Everything is beautiful in its season, so silence, and so is speech. It is a great part of prudence to know when to be filent, and when to speak. There is (faith he) a time to keep silence, and a time to speak : When it is a time to speak, silence is our folly; and when it is a time to keep filence, speaking is our folly. There are seven special seasons of speaking, and seven of silence.

The feven feafons of speaking are these,

1. (Which is a general) When by speaking we may bring glory to God, and do good to our brethren.

- 2. When we have an opportunity to vindicate the honour and truth of God.
- 3. When we may relieve the credit of a brother that is wronged.

4. When, by speaking, we may instruct or direct those that are

ignorant.

- 5. When we may comfort and support those that are weak.
 - 6. When we may resolve and settle those that are in doubt.
- 7. When we may duly reprove and convince those that do evil.

At such times as these we have occasion to speak, and then it is our sin or our weakness, nothing at all of wisdom, to be silent.

There are also seven special seasons of silence, and then it is our

wisdom not to speak. Such as these:

impertinent to be busie with our tongues, as with our hands, in other mens matters, unless they or the providence of God, or

our present duty bespeaks us.

- 2. It is a season to be silent, when we are not rightly informed in or about the state of the matter or question to which we must speak: Such shall do well to speak their own doubts, but they are unsit to give others resolution. He must be a master of the question who makes a determination upon it: and until he hath the compass of it in himself, he can never draw it to a good conclusion.
- 3. When we know the state of a question, yet we must not speak without a sutable preparation, either actual or habitual: Be not rash to utter a thing before God or man. The Apostle fames bids us be swift to hear, and slow to speak; yet we must not hear till we are prepared, then much less may we speak.
- 4. It is a season to be sileut, when what we speak is like to be a snare unto our selves. When they have him that rebuketh in the gate, and abhor him that speaketh uprightly; when they afflist the suff, and turn aside the poor in the gate (Amos 5. 10. 12.) Then (vers. 13.) the prudent shall keep silence, for it is an evil time. But must not evil times, or the worst evils of worst times be spoken against, lest we bring our selves into an euil snare? Must we

never.

never speak but when we are sure to come off well and save our skins? Yes, at our peril we must speak when there is greatest peril: fo did the ancient Prophets, fo did the holy Apostles: Yet (though another interpretation may be given of that place in the Prophet, making the filence of the prudent in evil times to be their acquiescence in the evils of punishment which God brings, not their quietness with the evils of sin which men commit: and so their silence is opposed to murmuring against God, not to their speaking against, or reproof of men) yet (I say) we may be filent from reproving men, I. When there is no probability that the evil which we bring our felves into shall be balanced with any proportionable good to others. 2. When those fins have been sufficiently witnessed against already, so that men fin not for want of light, but directly against it. In such a time as this we have no obligation to run upon our own danger. That's the rule of Christ (Mat. 7.6.) Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. Where we see, as Christ will not have his word offered some fort of obstinate hardened sinners (shadowed under the names of swine and dogs) lest they should abuse it, so lest they should abuse those that bring it. He provides, as for the honour of the Gospel, so for the fafety of those who publish the Gospel.

5. As it is a season for silence when the passions and corruptions of others are up, fo when our own paffions or corruptions are up. It had been better for meek Moses to have held his peace, then to have spoken when the people provoked him to anger, for then he spake unadvisedly with his lips. Passion is an ill counsellour, and as bad a speaker. A man is not fit to reprove or speak angerly, when he is angry. Storms at the tongue are never fo feafonable as when there is a calm upon the heart: He was a wife man, who when he faw a man angry, would advise him to fay over all the letters of the Alphabet, before he ventured to

put any two of them together or speak a word.

6, It is a feafon for filence, when men are not capable of what we speak. Words are lost, not only upon a meer sot, a fool, a mad man, but upon such as are indisposed to hear them. Abigail faw it was no time to speak to Nabal when he was drunken, and his heart merry with wine, therefore she told him nothing, less or more vill the morning light, I Sam, 25.36. Christ tels his disciples

(Joh. 16. 12.) I have many things to say unto you, but you cannot hear them now. The now was not seasonable, therefore Christ was silent.

7. It is a season of silence, When what we speak may be a grief and burthen to the spirits of any, especially of those that are already afflicted; we must not make the green wound bleed afresh; nor at any time speak to the wounding of any whom God would have us heal. In these cases it is our wisdom to hold our peace.

There are three forts of peace-holders.

First, there are some who hold their peace, and it is their cunning, they are silent upon design; it is not their wisdom, but their craft; they will say nothing lest they should discover themselves.

Secondly, There are others who hold their peace, and it is their weakness; They speak not, because they cannot speak, either what they ought, or as they ought.

Thirdly, There are those who hold their peace, and it is their

wisdom, as in the cases before alleaged.

Secondly, Observe,

Speech discovereth what we are.

When Job faith, if you would hold your peace, it should be Eloquere ut se your wisdom, it was an argument that the speech of these men wideam. had discover'd their folly: We may see what men are by what they speak, as well as by what they do: and by these two, all of man, that is knowable by man, may be known. What we are in being, the same we are in acting and in speaking, if we act or speak our selves. Man is made as visible by what he speaks, Oratio est imaas what he speaks is audible. Speech it is the Image of the foul, or go vel spesulum the looking-glass of the mind. As we see our faces in a glass, animitat vir eft so others may see the face or representation of our spirits upon ita ejus eratie. our speech. The fashion of the body shines by reflexion in the glass, and the form and frame of our hearts is reflected from our lips. Out of the abundance of the heart the mouth speaks: And as we take vessels or glasses, and knock upon them, that by the found we may perceive whether they be whole or crackt; fo the found which we make discovers whether we be crackt or found : The crack in the glass would not be seen easily, if it were not heard; and many a mans folly and ignorance would not appear, could he but keep his own counsel.

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Fob, having laboured to speak his friends into silence, now labours to gain audience whillt himself speaks.

Verse 6. Hear now my reasoning, and hearken to the pleadings of my lips.

Both the parts of the verse are of one interpretation; only the fense is heightened in the later.

Hear now my reasoning.

Ton Correptionem, confutati .. The word which we translate reasoning, signifies also, reproof, onem, reprehen- redargution, correption, or conviction. fionem, abjui-

We may take it for any discourse by way of argument, wheregatione denotat, with a man doth either defend what himself, or reprove what ut apud Gracos

others have done or spoken.

The form of speech is imperative or by way of command, yet Non imperiose jubet, sed vehe- we are not to take it, as if Job in a Lordly tone imposed silence upon his friends: though his language was Imperative, yet his spirit was not Imperious. His words carry a vehemency in counsel; not the authority of a command: As if he had said, O that I could obtain thus much favour from you, that forbearing a while to Say any more, you would now hear what I have to fay ..

307 Notat gestum diligen ser anscultatis: plus valet qua DO Ic. non

answerm.

έλεγχο;.

menter optat.

Pined.

And hearken to the pleadings of my lips.

To hearken, is more then to hear; for it imports a man purposely setting himself in a posture to hear, or taking pains to folum attende- hear; we may see the attention of the mind in the composedre, fed intendere nels of the body. He that hearkens puts himself into a learning frame. Careless behaviour shews a careless hearer. The word here used, notes mind and body in a readiness to catch any thing that is spoken, or the attention and intention of the ear and heart together.

To the pleadings of my lips.

Or, to the chidings of my lips; As if he had said, I must deal IN Est judi = bio contendere sharply, severely and plainly with you, I must speak home and tell wel litigare; hine you your own. Some conceive that Job useth this word to meet with the conception of his friends concerning what he had spoaliquis litems vertunt 5. & Tygur contentia ken. Come (faith he) I knew you think I have been too sharp all this while, that I have been rather chiding then disputing; well, if Bucms. J983. Jou have that opinion of my former discourse, let it be so; now come on, hear my chidings once more, hearken to my earnest pleadings. Or (as others) to that Apologetical narration which I make for my self.

Hence Observe,

First, It is the duty of a man to make defence for himself, and to

apologize in his own cause.

He that is innocent must not let his integrity lie stained or blotted, and not stir his tongue to vindicate and disasperse it. It is a duty to stand up for another who is wronged, much more for our selves, we being nearer to our selves then to any other.

Secondly, It becomes us, not only to hear, but diligently to hearken unto them who desire to set themselves right in our

thoughts.

Some ears thirst for slanders, and can greedily drink in an ill report of their brethren, yet will not have the patience to hear their defence. 'Tis hard to possess those with the truth of a mans cause, who are prepossessed with an ill opinion of him. Love thinks no evil of others, and is not willing to hear it. Justice thinks no evil of others, till it hath heard it, and concludes no evil of others till it hath heard them. As the Judge must hear what the witness can say against the party accused, so what the party accused can say for himself: In this sense, that of the Apositle James should obtain with us; be swift to hear, slow to speak, and slow to wrath, Jam. 1. 19. We should be more forward to hear what a man can plead in his own justification, then we are to speak to his condemnation; we should be more forward to hear him, then to be wroth and angry with him.

Thirdly, Observe,

Man accounts it a dishonour, if he be not heard and hearkened

to when he speaks.

Not to hear a mans words, is within a degree as disgraceful, as to give him disgraceful words. This ill when we only give another the hearing, who speaks the truth; but it is worse when we will not so much as give him a hearing. Some hear much and do not regard; others regard so little, that they do not hear; either of these is a sleight put upon man. Now if it be a dishonour to man to be slighted when he speaks, what a dishonour do they put upon God, who slight what he speaks? How often (as Job B b b 2

here with his friends) doth God plead with man for audience? (Pfal. 81.8.) Hear O my people, and I will testifie unto thee: O Israel if thou wilt bearken unto me. How often did he send his Prophets, with, Hear now the word of the Lord? And when after these, his own and his Prophets, wooings for attention to the words of his counsel and command, he found the people stopping their ears, and refusing to hear, how doth he again open his mouth in wrath, and thunder out words of curling and confumption, which whether they would hear, or whether they would forbear, they must both see and feel. Neither God nor man can bear it, to speak and not be heard. Hear now my reasoning (faith Fob) and hearken to the pleadings of my lips.

Tob having made his preface, and called for attention, enters

upon the matter of his reproof.

Verse 7. Will you speak wickedly for God? and talk deceitfully for him?

Lam incipit di-Sta sociorum refutare. Merc. חלאל הדכוו

In this, and the next verse, Fob doubleth his words; and that he might make them hear twice, he speaks the same thing more than once. Will ye speak mickedly for God? is the same with, and talk deceitfully for him. Will ye accept his person? is the same with, Will ye contend for God? In the heat of his discourse, he doth not only propose, but press, not only speak, but repeat what he had to fay over and over. Will ye speak wickedly for God? and talk deceitfully for him? When we earnestly oppose what another faith or doth, we fay, VVillye, VVillye.

VVill ye Speak wickedly for God ?

The letter is, VVill ye speak iniquity for God? There is a threefold reading of that clause, Will ye speak wickedly. 1. of God. 2. to God. 3. for God. Mr. Broughton takes the first, Will ye speak unrightly of the Almighty? we the last, Will ye speak wickedly for God? The sense comes near to one in all three. The Septuagint rencoram Deo lo- der it as an argument why they should take heed what they speak, because of the person before whom they spake. Do you not Speak before God? and will ye speak deceitfully in his presence? Do you not know where you are? remember that you are in Gods presence, he sees and he hears you: Do you think that none hears you but I that am a poor creature in pain and misery? The great God of beaven and earth beareth you: Do you not speak before God? and

Numquid non quimini, o ante conspectum eius profertis dolum?

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thus. As we must not do evil that good may come to our selves, so we must not do evil that good may come to God, Rom. 3.8. The Apostle rejects the very thought of such a design with a kind of horrour and detellation; for he had no fooner repeated that impudent and blasphemous flander (some affirm that we say, Let us do evil that good may come) but presently he blatts both it and them, with this dreadful judgment, whose damnation is just : If they deferved damnation, who put fuch an opinion upon the Apostles, what do they who practife it? They who furpose themselves such skilful Alchymists, in drawing good out of evil, that (to try their skill) they will do evil, hoping to draw good out of it, shall find at last, that they have drawn damnation upon themselves by that tryal. But some may object, Doth not the Apostle confess at the 7th verse, that he had done evil for that end, and that having attained a good end, he thought himself excused for the evil of his way: If the truth of God hath more abounded through my lye, unto his glory, why yet am I judged as a sinner? It seems then the Apostle had told lies for the upholding of truth, and that the truth of God had abounded to the glory of God through his lies. I answer, The Apostle doth not speak those words in his own person, or in the person of a godly man, but the person of a profane Objector, whom he confuteth: As if he had faid, Some man possibly may plead thus for his sin; The truth of God hath gained by my lie, and if jo, why am I judged as a sinner? They are shining sins indeed which cause the glory of God to shine more bright. Can I be a loser where God gains? Surely I cannot. I may rather encourage my self to do evil (as me, faith the Apostle, are also affirmed to say) that good may come. So then, the Apostle doth but repeat and refute what some said for themselves, and of the Apostles; he doth not in the least affirm it of himself. God often brings good out of the worst of evils, but that's no thank to those who commit the evil. Evil can produce nothing naturally but evil; it is a divine power and wisdom which overmasters it unto good. The way which God hath taught us to glorifie him by, is to do that which is good, and to speak the truth; and though he can raise glory to himself out of the evil which we do, and out of the lies which we publish, yet he never calls for our evil or for our lie to raise his glory. The Psalmist affures us (Psal. 16.2.) My goodness extendeth not to thee; and if God hath no need of

our goodness, surely he hath none of our evil: He wants not our help, though he bespeaks it, and may command it: VVhy then should any man speak wickedly for God?

And talk deceitfully for him? or, Talk deceit for him:

חים דו בור בוseptio, or fin-

The sense is the same as before. The word which we translate stratio ut deceit, is a nown, and fignifieth hope frustrated, or the deceiving קשת דמיה of expectation. A bow which carries the arrow falfe, is thus arcus frustrans. exprest, a deceitful bow, because it frustrates the Archers aim, piger dicitur fending an arrow belide or above the mark. It lignifies also a איש רכויה man that is flow of foot, dull and lazy, a man of a flegmatique Quia decipiturand unactive spirit: a slothfull man is a deceiver, he deceiveth ipse for fruhimself, and he deceiveth those that imploy and set him a work : strantur qui ei he doth his own business but by halves, and if any trust him he mittunt. Coc. will deceive them wholly.

Fob giveth yet a further charge upon his friends, in the expo-

stulations of the next verse.

Verse 8. Will ye accept his person? will ye contend for God?

Will ye accept his person?

There is a different reading of these words. Some thus, Will NOI In hac ye put your selves into the room or place of God? Will ye personate Phrasis, non tol-God? so the word bears; signifying, as to accept, so to sustain piendi notionem or represent another person. VVill you take upon you the place habet. of God, or stand in his stead? Will ye be as Gods deputies and Nasa sustiners, vicegerents, as if you had commission under the great seal of sustantage, eo heaven to deal thus with me? or will ye take the office of God quod patroni upon you, to judge the heart, and of the secrets which are lodged nom quodamode there? You judge me an hypocrite; let me profess what I will fustentant, Bol. of my own integrity, let me produce the fairest proofs of my Faciem Dei acuprightness, yet you judge me an hypocrite, and conclude me cipere est perfoa wicked man; will ye thus take the fole priviledge of God upon nam Dei agere you, and judge my heart? & representare & ejus vice ac Hence Observe, munere judi-

They that take upon them to judge the heart, or to judge of candifungi. that which doth not appear, take upon themselves the place of Philip. Presb. Goda

The heart is descritful above all things, and desperately micked, who ean know it? (Jer. 17.9.) Man cannot know his own heart, much

less can he know the heart of another man. God takes that honour to himself (verf. 10.) I the Lord search the heart. Only he that is invisible, is able to see into that which is invisible. Christ gives a rule for judgment: Judge not according to the appearance, (70h. 7. 24.) yet we must not judge of that which doth not appear ; we must search before we judge, because many things are not, either in regard of good or evil, as they appear; but if nothing appear after fearthing, we must suspend our judgment. That which doth not appear must be left to the judgment of God, at his appearing; so the Apostle directs (1 Cor. 4.5.) Judge nothing before the time: What is the time? The next words Thew it, Till the Lord come; that is, till he come to judgment. But must we reserve all judiciary proceedings to that day? No. Magistrates must do justice, and therefore they must judge every day. His meaning then is, judge nothing which doth not appear; he takes not away civil judgment upon proof (as some have abused that text) but only that judgment which hath no proof, as the Apostle explains himself in the sequel of that dehortation. Judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart. As if he had faid, That kind of judgment you must refer to the day of judgment, you must not judge of things hidden in darkness, or of the heart of man; ye may judge the works of men, or whatloever shews it self in the open light.

We read, Will ye accept his person? Here two things are to be opened: 1. What it is to accept a person. 2. In what sense the friends of Fob might be said to accept the person of God, or how his

person may be said to be accepted.

The letter of the Original is, Will ye accept or lift up his face? This phrase of lifting up the face, hath a threefold different use

in Scripture.

and kindness to man, (Numb. 6. 26.) The Lord lift up his countenance (or face) upon thee, and give thee peace: That is, the Lord bless thee, and do thee good.

2. Man is faid to lift up his own face, and that noteth boldness and confidence (Job 11. 15.) Then shalt thou lift up thy face without spot; that is, thou shalt not be afraid to look any man in the face.

3. Man is said to lift up the face of another; either the face of another man, or (as here) of God himself: and this signifies alwayes extraordinary favour, sometimes illegal favour. (Gen. 32. 20.) Jacob sends a present unto Esan, and saith, Peradventure he will ascept or lift up my face: So (Deut. 28.50.) the Lord threatneth his ancient people, that he would fend fuch enemies among them as should not regard the person (so we translate) or not lift up the face of the old: anold man full of gray hairs and venerable gravity shall have no more regard then a childe or a beardless boy. The honourab'e man, is the man eminent in countenance, or whose face is lifted up (Ifa. 3.3.) The Lord threatned that he would Transfertur ad make the priests contemptible, because they had been partial in the ut cum quis rem law, or because they had accepted faces in or against the law (Mal. aliquam reve-2.9.) that is, because they had done, or required such and such reri & permagthings to be done, not because the law required them, or because ni astimare vithey saw it was the will of God in the law, but because they saw detur, non tame it was for their own advantage and convenience: They pervert-quam peculiari ed the law, both in-opinion and practice, to pinch or favour men aliqua ratione, as they pleased. 'Tis said of the jealous man (Prov. 6. 35.) that aut spe lucri be will not regard (or not accept the face of) any ransom, that is, permotus. Pined. he will not be moved by any gift to spare him that hath dishonoured his bed.

More distinctly, To accept a person consists in these two things. First, When to those who are like, we give an unlike judgment. Prosopolepsia Secondly, When to those who are unlike, we give a like judgment : definitur, siquis To do this is to be partial, and to accept persons in judgment. paribus impa-Liberality or bounty is not obliged to give like to those who are bus paria trilike, but justice is. We may give as we will, but we must judge buat. Coc. by a rule. God elects according to what is in himself, but he judges according to what is in us, or according to what we have done. When Jacob and Esau were yet unborn, neither having done any good or evil, God loved Jacob and bated Esau: this was not accepting of persons, because the Lord did this, not as a Judge, but as an Elector; so the Apostle states it (Rom. 9.11, 12,13.) He loved the one and hated the other, though both were alike, that his purpose according to election might stand, not of works, but of him that calleth. Thus God elects persons, but he is no respecter or accepter of persons, for, In every nation he that feareth God and worketh righteousness is accepted with him, Act. 10.34. God will not ask any man what countrey-man he is, or of what kindred

he

he is, before he accepts him; For the Scripture saith, who so ever believeth on him shall not be ashamed, for there is no difference between the few and the Greek: for the same Lord over all is rich unto all that call upon him. (Rom. 10.11, 12.)

But if this be to accept persons, how could Job charge his friends

with accepting the person of God?-

For the clearing of this quære, I shall shew first negatively, how we are not to understand it; and then assimatively, how we are.

First thus, We are not to understand it, as if Jobs friends imagined that God had need of their favour in his cause: the usual reason why the persons of men are accepted, is because their cause cannot bear them out; he that hath a good cause never desires to have the sentence carried by any biass to his person; but he that distrusts his cause, useth all the means he can, he turns every stone to ingratiate his person, or, as we say, to curry savour with the Judge. Job and his friends knew well enough that (as the Apostie affirms out of the Psalm, Rom. 3. 4.) God must be justified in his sayings, and overcome when he either judgeth or is judged: The justice of his cause will carry him out against all men, reaevery mouth must be stopped, and all the world become guilty

before God.

Secondly, As God needs not any respect or favour to his perfon from the creature, fo its impossible that God should receive more respect or honour from the creature then doth belong to his person: We may quickly out-act our respects to the best of men, and offer them more then they are fit to receive: but God is infinitely exalted above all our praises, and is fit to receive more then we can offer. The Pfalmist indeed faith that the Ifraelites flattered God. When he sew them then they Sought him, and they returned and exquired early after God: nevertheless they did flatter him with their mouth, and they lied unto him with their tongues, (Pfal. 78.36.) But could they flatter God? Man is flattered, when that is ascribed to him which he hath not, or when he is applauded for what he hath, beyond the worth of it. God cannot be flattered thus: He is as much beyond flatterings as he is beyond fufferings. The Jews, then, are faid to flatter God, not because they applauded him by fair speeches more then was his due, but because by fair speeches they hoped to prevent what themselves did deserve; or they flattered God with their own promises, not with

with his praises. They sinned against him, and he slew them, and when the sword found them they sought God, they creep'd to him and fawn'd upon him, they came as with ropes about their necks, confessing they were worthy to dy, yet humbly begging for life; and if God would but sheath his sword and spare them, O what manner of men would they be in all holy conversation and godliness! Thus they flattored God with their mouth, while their hearts were not right: they made great shews of repentance and turning to God, but they meant no such thing, this was their flattery: neither can the Lord be flattered any other way. And as he cannot be sattered by over-praising him, so his person can-

not be accepted by over-respecting him.

So then, the meaning of Job in charging his friends with accepting the person of God, is only this, that he conceived his friends so zealous in lifting up the glory of God, that they cared not under what temptations and disadvantages they left him poor man; they did not attend the law of love and pity towards him, in conjunction with the law of love and honour towards God. As if he had said, You see me miserable, and you know God is just (I know he is so too) Hence you infer, God being just he would never punish me thus if I were not unjust. Thus to advance the righteousness of God, you suspect me of wiekedness: and to maintain his truth, you charge me with falseness of heart and secret hypocrise: The former is your duty, but the later is your sin; will ye thus reject my person that ye may accept his?

Hence Observe,

First, That to accept persons in judgment crosseth the rule of

justice.

'Tis injustice to accept the person of God (in the sence explained) how much more to accept the persons of men? The Apostle professeth strongly (2 Cor. 5. 16.) Hencesorth know we no man after the stess, yeathough we have known Christ after the sless, yet now hencesorth know we him no more, that is, we do not respect him for any slessly consideration. That was once our errour, we expected a Christ in outward pomp and worldly splendor, we looked for a Christ in robes of royalty, and in the majestick state of earthly Princes, we were offended at his meanness and poverty, because we saw no form or beauty in him; but we have learned to think, and judge otherwise of Christ. Now, If it be a sin, or besides our duty, to respect Christ after the sless,

how

how much more any Christian? We may argue so here, If it be a fin to accept the person of God, or by inclining to him to wrong men, how much more to accept the person of man, or by inclining to one man to wrong another. Te shall do no unrighteousness in judgment: Thou shalt not respect the person of the poor, nor honour the person of the mighty, (Lev. 19.15.) As if he had faid, ye cannot do that which is right in judgment, if ye respect the perfon of any man, high or low, rich or poor: some, possibly, may respect the person of the poor (though usually respect of person is given to the rich) but the law of God is so exact in this point, that if a poor man (or a man in forma pauperis) contend with, and sue him that is rich, yet, thou shalt not do the rich man wrong and fay he is rich, he can bear it well enough, no, but if his cause be right, though his adversary be poor, let the rich man have his due. Magiltrates are not called to do acts of charity, but of justice. Laws are made without respect of persons, but they are feldom executed without respect of persons. While the law is moulding and framing, the legislators know not what particular persons shall fall under it, therefore it is made without partiality or respect of persons. But the Judge too often remembers and studies the person as much or more than the law: His friend or his kinsman is in the cause, such a man recommends the business to him, who hath done him a courtesie, or may do it hereafter: Such a great man is concerned in it, who may do him amiliturn, or make an unpleasing representation of him at Court and in the Princes ear. These considerations corrupt the Judge, and turn him alide in judgment.

Secondly, Observe,

We accept the person of God, when under the title of doing him

right we wrong man.

while they can suppose themselves acting for God, they care not what they act against man. Such a spirit the Prophet describes (Isa.65.5.) Your brethrenthat hated you, that cast you out for my names sake, said, Let the Lord be glorisied. As if he had said, while you shew hatred towards your brethren, you say it is in love to God, while you cast their persons out of your society, you say it is for the name of God: and that the Lord (say you) may be glorisied, we must not spare any man, brother, or friend, one or other. So (Jer. 50.7.) All that found them have devoured them (he speaks

speaks of those that went to seek God with their faces towards Zion, who fought to worship God in the exactest manner) and their adversaries said, we offend not. (They thought they might eat up a man, with as little offence to God or man, as to their own Itomacks, when they had this to fay for it;) Because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers. These men have sinned against God, and wehope we must not bear with such: If we did not find them in anerrour, did they not wrong God and his truth, we would not do thus; but we offend not, for they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers: They concluded they might use them as they lift when they had this plea, it is for the Lord. That's the reason of Christs premonition (Joh. 16. 2.) They shall cast you out of the synagogues, year the time cometh, that who seever killeth you will think that he doth God Service. Tis possible for men to seem inflamed with a zeal for God, while they put their brethren into flames.

And as this is true in regard of the persons of men, so of their doctrine: Some say God is honoured by such an opinion, and therefore it must needs be right. Papists maintain the doctrine of free-will, and tell us it is that God may be gloristed; how else (say they) can we answer those exhortations and commands to repent and obey his voyce, if man have not free-will or a power to obey? Were it not a mock if God should bid man do that which he cannot do? Therefore that the honour of God may

not be stained, the will of man must be advanced.

Arminians hold univerfal redemption, or that Christ died equally for all men. Now as the Papists pretend zeal for God in maintaining free-will, lest he should seem to mock in his commands; so these maintain universal redemption, lest God should seem to mock in his promises: For, say they, God offers grace and mercy, forgiveness of sins and life eternal unto all; hence they argue, if Christ died not for all, he doth but delude us in making these offers: Thus out of a respect to the person of God, they destroy the truths of God. For the truth is, man hath no free-will (before conversion) either to obey the commands of God, or to believe his promises; and yet the Lord in unspeakable wisdom and justice, yea and in mercy too, commands him to obey, and presents him promises to believe. These administrations of God are not arguments of mans ability, but of his duty; and while God in them

Will ye contend for God ?

It is not a fault but a duty to contend for God, to contend for God with our tongues, and to contend for God with our hands, (Jud. 5. 23.) Meroz was curfed because they came not to the help of the Lord against the mighty. Therefore when he saith, Will ye contend for God? He doth not blame them for the matter, their taking Gods part, but for the manner in which they did it. As if he had said, If you will engage as patrons of Gods cause, and contend for him, you must do it so as becomes the cause of God, you must not, to

gratifie God, oppress the poorest man.

2. We may give this sence, Do ye contend for God? that is, do ye think God cannot maintain his own cause without you? When Gideon had destroyed the altar of Baal, and Foash his father defended the action, Joaf faith, Will ye plead for Baal? will ye fave him? if he be a God, let him plead for himself, because one hath cast down his altar (Judg. 6. 25.) You need not trouble your selves; for if Baal be a god he will do well enough, he will fet himfelf right, and maintain his own divinity. In that sence also Fob might here speak to his friends, Will ye contend for God? Do ye think he is a Baal, one that cannot fave himself and manage his own cause? doth he need you? he being the true God will plead for himself: therefore hold your peace and hear what I have to speak. You have spoken wickedly for God, and talked deceitfully for him: you have fo accepted his person and contended for him, that he will give you no thanks for your labour. Fob yet proceedeth to give some further arguments, why they should for bear to speak, and give him further audience. OB

To B Chap. 13. Verf. 9, 10, 11, 12, 13.

Is it good that he should search you out, or as one man mocketh another, do you fo mock him ?

He will surely reprove you, if you do secretly accept persons. Shall not his excellency make you afraid, and his dread fall upon you ?

Your remembrances are like unto ashes, and your bodies to bodies of clay.

Hold your peace, let me alone, that I may speak, and let come on me what will.

O B still persists pressing his friends to silence, and requiring I audience for what he had to speak. The ninth and tenth verses are an appendix to, or an enlargement of his fecond argument, which began at the fixth verse. There he expostulates, will you Speak wickedly for God? and talk deceitfully for him? Will ye ascept his person? Will ye make such adventures? and run such hazzards as these? Here he disswades them from it. Is it good that he should search you out (vers. 9.) if he do, you will have the worlt of it: for, he will surely reprove you, if ye do secretly accep. persons, vers. 10. If you give wrong judgment for God, you shall not escape the just judgement of God.

His third argument is grounded upon the majesty and greatness of God, vers. II. Shall not his excellency make you afraid, &c.

His fourth, upon their own frailty and weakness, verf. 12. Your remembrances are like unto ashes; and will you who are but dust and ashes speak thus not only before, but concerning the high and the holy God?

From all these premises, he draws the wish of the 5th verse, O that you would altogether hold your peace, into a conclusive charge,

at the 13th verfe, Hold your peace, &c.

Verse 9. Is it good that he should search you out?

The sence of this phrase (is it good?) was given at the 3d verse of the tenth chapter. Good is here put for profitable or advantageous.

Deo fulurum

quarere &

Some refer it to God, and expound it as if he had faid, Do you think it will be profitable for God to seek after you, to draw you to his Numquid exparty, or to the patronage of his cause? Mestake not your selves, ittimaris utile God doth not want your help, he can maintain his cause, though be fee not you for his advocates, though he make not you of his counsel. ascissore vos in But I pass this as too strained an interpretation.

Jua caufa satronos? Non bene cedet inspexerit ac diligentius ex-

For Fob intends this directly to his friends: and while he faith, is it good that he should search you out? his meaning is, it will be vobis & factum ill for you. It will be so far from your profit or benefit, from vestrum discus- your ease or credit, that you will find it both your loss and your serit & propius shame, if once God come and search you out. It God look more narrowly into this business, you will get nothing by it but a penderit. Merc. chiding, as is expressed in the next verse, He will sarely reprove you.

TOTI INVESTIgare, scrutari.

The word fignifies not only to fearch diligently, but to fearch judiciarily, or as a judge fearcheth and tryeth a man or his cause. Fob speaks of himself under this language in the exercise of his Magistracy, (chap. 29.16.) the cause which I knew not I searched out. If any, under the law, enticed their brethren to idolatry, Saying, let us serve other gods, then (faith the Lord by Moses, Deut. 13.14.) shalt thou enquire and make search, and ask diligently, &c. Man fearcheth what he doth not know; God knoweth all things and yet he fearcheth. He doth not fearch to inform himself in what he knoweth not, but he searcheth to inform or to assure us that he doth know. David prayeth, search me, O Lord, and know my heart (Pfal. 139. 23.) yet he confesseth (verf. 1.) O Lord, thou hast searched me and known me; yea he knew God knew him without fearthing. There are no fecrets to God: He knows by immediate intuition, not by discourse or inquisition.

So then, Job speaks of God after the manner of men, who make enquiries that they may know, and fearch that they may

find.

But why should it not be good, or what hurt would it be to his friends, if God should search them out? I answer, Job supposed that his friends had not dealt fairly nor sincerely with him; and though he could not find out the unevenness of their spirits towards him, yet God could: He saw perfectly that they did not move upon right principles, that there was more of anger and animosity, then of zeal and charity in their discourse; that they had a desire rather to conquer him, then to comfort him, and that they were more busie in judging his person, then in applying remedies to remove his grief. Now, when God upon the search should find out such ill matter as this against them, could it be good to them? Surely such a discovery as this could not gain them either reward or approbation. Is it good that he should search you out?

Hence Observe,

First, God is able to search out and discern the hearts and secret

maies of all the children of men.

He knows not only what we do, but with what heart and for what ends we do it. His eyes (do not only fee, but) confider, his eye-lids (do not only behold, but) try the children of men, (Pfal. 11.4.) The eye-lids of man do not fee at all, they only protect and fence the light of the eye: But to shew that God is all fight, and all eye, his very eye-lids are faid to do more than fee, to try the children of men. O Lord (faith David, in the place lately cited) thou bast searched me, and known me. Man searches man and cannot know him, for, what man knoweth the things of a man, save the spirit of manthat is in him? (I Cor. 2. 11.) but the Spirit of God knows what is in man, he hath a thread which leads him unerringly, quite through the labyrinth of mans heart. Thou haft known me, all over, thou knowest my down-sitting and uprifing, that is, whatfoever I go about or take in hand: Yea. thou understandest my thoughts afar off; that is, before I think them, or before they are born.

We cannot draw a curtain between God and our fouls, nor spread a vail of secrecy over any of our actions. The maies of a man are before the Lord, and he pondereth (as in a ballance) all his

Secondly, Observe,

It will be little to the profit or credit of hypocrites and evil doers.

when God comes to search them.

Christ quickly espied among all his guests, the man that had not on him the wedding garment; and as soon as Christ spake to him, he was speechless. He was condemned in himself, because he had not prepared himself.

Three things arise from this consideration, by way of coral-

lary.

First, Take beed of sin, for God mill search you out. Moses tels the two tribes who desired to take up their inheritance on the D d d other

other side. Fordan, that if they should prove false to their own proposals, their sin would surely find them out. But doth sin make fearch for the finner? or will fin discover and betray it felf? When he faith their fin would find them out, his meaning is, the revenging hand of God for fin would find them out: When we feel the effects and receive the rewards of fin, our fin finds us. Many lose both the fight and memory of the fins they have committed, but their fins keep the fight of them, or will follow them (as the hound doth the fleeing game)upon the scent, till they have found them out.

Secondly, It is good for man to search himself, before the Lord searches him, or because the Lord will surely search him. It will be our wildom to bring our own works to the touchstone, for God will; to travel into our own hearts, and over our own lives, for God will. Let not any region of thy felf be (terra incognita) an unknown land to thy felf, for God walks through thee every day. God threatned to fearch Jerusalem with candles, because they had not fearched themselves by the clear sun shine of his word. A sin of ignorance committed is less then a fin against knowledge, but to hide a fin we have committed, or to be wilfully. ignorant of it, encreases it.

Lastly, It is best for us by humble confession to make our sins known to God, seeing God doth search out our sins and will know them, whether we will or no. Concealment doth not hide the eye of God from fin, but the mercy and pardoning grace of God from the finner. The disguises which we put upon the evils which we have. done, cannot make them less vilible to, but more ugly in the fight of God. To affure that, is Jobs scope in the next clause of this

verfe.

Or as one mocketh another, do ye so mock him?

2nn Proprie est illudere, mentiri, decipere mentiri illudendo, vel endo.

The word signifies to illude, to ly, to deceive, : to ly that we may deceive, or to deceive by lying. One man, or (as the propriety of the Original founds) on poor, weak, forry, forrowful man may thus mock and deceive another; but can weak, forry, illudere menti- filly man put cheats and deceits upon the strong, the wife; the only wife God?

But may we conceive that Jobs friends had any fuch defign in hand, or that they were contriving a plot against God?

Fis equally as vain and finful to firive with God by our wit,

dicat; sed quid

as it is by our strength, andwe can as soon overcome him, as overreach him.

Neither did 70b impute this to his friends, that they fet themselves industriously to deceive or mock God, yet he might

speak thus,

First, Because they handled the cause with weak and improper arguments, fuch as had only a fhew or reason of divine authority in them, not the substance or reality of it; which imported, as if they supposed God himself would be taken with appearances and veri-fimilitudes: to be fo, is indeed to be mocked and deceived. Upon this account Job chargeth them with mocking God. Sape inter Neither is it against the laws of disputation to put such inferences spectamus non upon anothers assertions or argumentations as may possibly flow quid quisq; sibi or follow from them, though the arguer be free and far enough propositum effe from any fuch intendment.

Secondly, Because they (undertaking to plead the cause of ex ipsius oratio-God) mighs feem to deal like those Advocates, who to draw me confequator.

on their iclients, and multiply their own fees, tell them their cause is good and that they doubt not of the day. Which though it were most true in regard of God and the cause it self he had in hand with Job, yet it was not true in regard of the grounds upon

which his friends managed it, and held it forth.

Thirdly, He might speak thus, because they appearing as wit- Referendum nelles against him before the tribunal of God, might seem to videtur ad indeal like those witnesses who give a wrong testimony to missead corruptum Dei the judge, that he may give sentence against the innocent: thus depravari dean earthly Judge may be mocked or deceived. But (faith fob) torquerig, a do you think to mock or deseive God thus? Do you think because you recte humana have given such a hard testimony of me, and say, I am wicked, that persuasione auc he will take your word, and condemn me upon it? Do ye hope, either frauduleutia to corrapt and darken his understanding that he cannot see the right, or to over-persuade his will to act against what he'sees, and to overthrow the right? please not your selves with the mis-representations of me and my cause to God: for be will quickly look through all the false colours you have laid upon it, and the fallacies that are in it; and you will find at last, that you have deceived your selves, not God, by all your infinuations of my deceit and hypocrific towards God. As one man mocketh another, do you fo mock him?

Hence Observe,

First, Man may be mocked and deceived by man.

Ddd 2

That's

That's supposed by Fob, As the strength of man prevails over humane strength; so also doth the wit and understanding of man prevail over humane wir and understanding. And as some men Vulgus plerami, are in reference to strength, so others are in reference to understanding, children. You may mock and cozen them, impose upon and delude them, even as if they were a company of little children.

credit omnia que a magnis homiaibus. Budit.

As many wife men are led by the multitude, so the foolish multitude are easily led by any one, who is great in power or eminent in reputation for wisdom. Two hundred men went after Abfalom in their simplicity, and knew not any thing, (I Sam. 15. 11.) They were not of his counsel, nor privy to his conspiracy, he deluded them into treason. Simon Magus bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed from the least anto the greatest, saying, This man as the great power of God (AA. 8.9, 10.) But he did but mock them. Such impostors and mountebanks have in all ages put cheats upon simple people, not only in matters of flate, but of religion. Popish priests and Jesuites have been greatest designers and actors in foul-mockeries : by these, God hath fent strong delufions among them, who have not received the love of the truth, and they have believed lies.

Secondly, Observe,

God cannot be mocked by man.

Gal. 6. 7. Be not deceived, Godis not mocked. Man never deceives himself so much, as when he thinks or attempts to deceive God. He often takes the wife in their own craftiness, but the craft of the wife never took him. In vain (faith Solomon) is the net spread in the eye or sight of the filly bird : If a weak man see the snare he will not come into it: There is no snare can be spread out of the eye and light of God, and therefore he will never come into any fnare. And as it is an impossible thing, so also a thing extreamly perillous to go about to mock God: fo much the Apostle infers from this principle: for he had no sooner laid down my conclusion, God is not mocked, but presently he subjoins, What soever a man someth, that also shall be reap. Our actions, good or bad, are like the feed fown, the reward of them is the harvest reaped; such as the seed sown is, such shall the corn reaped be; God will not give them a harvest of wheat and barly, who have fown tares and cockle. Many evil works are rewarded

warded by men with good, and most good works are rewarded by men with evil: but God is not unrighteous, either to give us good for evil, or evil for good. For though God bestows some common temporary benefits upon mankind in common, making his sunto rise on the evil and on the good, and sending rain on the just and unjust, Matth. 5. 45. yet he bestows no special nor eternal favours upon them; and a time will shortly come, when they shall a not enjoy those which are common, and temporary.

Thirdly, Observe,

We may be found mockers and dishonourers of God, while we think me are serving and honouring him.

A good end will not excuse us while our way is unwarran-

table.

Lastly, Observe,

We may be judged to do that which our actions speak, though we be far from such intentions.

Fobs friends had no fuch wicked purpose in their hearts as to

mock God, yet Job had reason to charge them with it.

They, who having been enlightned fall away, are said to crucisis to themselves the Son of God afresh, and put him to open shame, (Heb. 6. 4, 5, 6.) And they who sin wilfully after they have received the knowledge of the truth, are said to tread under foot the Son of God, and to count the blood of the covenant as an unholy thing (Heb. 10. 26, 29.) Yet, possibly, neither of these do it formally and professedly. It is rare to hear of a Julian openly blaspheming the name, and spurning against the honour of Jesus Christ. Yet in effect, and by way of interpretation they all do it, who depart from the known truth, and give themselves up (after conviction) to the wayes and lusts of their own hearts.

Job having diffwaded his friends from accepting the person of God, and from speaking wickedly for him, proceeds on to shew

them the danger of it in case they should dare to do so.

Verse 10. He will surely reprove you, if ye do secretly accept persons.

He will surely reprove you.

As if he had said, You must not expect favour at the hands of God if ye accept persons by skewing them unlawful favour: Will not the Judge of all the earth do right?

He will surely reprove you.

Aeguendo arguet.

The Hebrew is, Inreproving he will reprove you. Which noteth two things. 1. The certainty of the action, and 2. The feverity of it. First, Certainty, God will do it. We translate: He will surely, or without doubt he will, there is no question to be made of it, you shall be reproved. Secondly, Severity, In reproving he will reprove, that is, he will through reprove you, he will not do it to halfs, no, he will rather do it double, as the words are doubled, in reproving he will reprove you; you shall have it both furely and feverely.

Reprove them! for what? He will reprove you for your unjust dealing; for your iniquity: the later words of the verse clear that sence, He will reprove you, if you do secretly accept persons, that is, he will reprove you for accepting persons. As (Joh. 16.) the spirit is promised to come into the world, to reprove or convince the world (that Greek word answers this in the Hebrew) he shall come to reprove the world of sin, convincing them that they have sinned, and shewing them what the desert of

fin is.

Further, This reproving may be taken two waies. There is a verbal reproof, and a penal reproof. A reproof by speaking, and a reproof by acting or inflicting punishment; both these waies we are to understand the text, He will surely reprove you, you shall

have it both by words and blows.

Fob in this feems to prophelie: for the event made good what he speaks, as we read in chap. 42. of this book, vers. 7. where the Lord, upon the conclusion of this debate, thus bespeaks the friends of Fob, My wrath (he means Eliphaz) is kindled against thee. and against thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath. Here is a reproof. Job, I fay, did, as it were, prophetie what would come upon them, that furely fooner or later, God would take them into his hand, and give them a found chiding, for their unfound arguing.

Hence Observe,

First, Sinners shall not escape the reproof of God.

This reproof (for the clear understanding of the point) may be taken two waies.

First, For a stop to what they would act: thus he doth very frequently reprove sinners, staying them from a progress in their fins.

fins. (Gen. 31.24,42.) When Facob departed from his Uncle Laban; Laban pursues him, but the Lord (ver. 24.) overtakes Laban, and rels him in a dream by night, Take heed that thou speak nos to Jacob either good or bad. Jacob tels him in plain terms, God rebuked, or reproved thee yesternight (vers. 42.) It is the word in the text: As if he had faid, Thou camest forth with a purpose to make me serve thee still, but the Lord hath reproved thee, he hath stopt thee in this delign, and forbidden thee to speak either good or bad; that is, that thou fpeak not any things to me, either by way of threatning or of promise, to draw me back, and bring me to thine house again. We read of this reproof (Pfal. 105. 13,14,15.) When the people of the Lord were few, and strangers in the land, and did wander up and down from one kingdom to another people, he: suffered no man to do them wrong, yea, he reproved kings for their Jakes. He reproved kings, this reproof was a stopping of their intendments, he would not suffer them to wrong his people. When Ifrael was mad in following Idols, the Lord faith, I will hedge up thy way with thorns, and make a wall that she shall not find ber paths, (Hof. 2.6.) It is an allusion to beasts, who are ready to break out of their pattures : the hedge stops or gives a turn. God in purfuance of his covenant, and with a gracious meaning to a revolting people, hedges them up by affliction to stop them from undoing. It is a mercy to be kept out of the pound, though it be by a thorn hedge, sharpest troubles. This stop the Lord doth often give, though he doth not alwaies give it unto finners : he fometimes lets them run on to fill up their measure of fin, and to receive their full measure of punishment. Reproof for sin is a great favour; though the Lord be angry with us for what we have done yet it is a favour that he will not let us do more, and fo make our felves more vile and miferable.

There is a second way of reproof, which all sinners shall certainly meet with. All sinners are not stopt in their way, but all sinners shall be blamed for going out of the way. Though the fact proceed, yet they shall be convinced, that there is a fault in the fact; and that it is an evil and a bitter thing to sin against the Lord (Psal. 50.21. the hypocrite is described going on in sin, and slattering himself that God was like himself. But what saith the Lord, I will reprove thee, and set thy sins in order before thine eyes. Some men are afraid to reprove, many are unable to reprove: or if they be neither afraid nor unable, yet they may be

unwilling to be at the pains and trouble of reproving: But the Lord will not forbear his reproof; God is not afraid of any mans great looks, nor doth he want ability to reprove and convince the stoutest sinners. He will convince the whole world, and stop every mouth, he will make every one know what he hath done, and acknowledge that he hath done amifs. Ordinary men, yea Ministers may flatter a people in their sins; and the Lord may leave them to fuch a judgement, that when they hate those that reprove in the gate, at last they shall have none to reprove in the gate: They shall have none but flatterers, even such as daube with untempered morter, and few pillows under their elbows, crying peace, peace, where there is no peace: Thus they shall fatten them up with flatteries against the slaughter of the great day; a man's own heart and conscience is not always in a case to reprove him. It is said of David, as soon as he had cut off the lap of Sauls garment, his beart smote him, that is, his conscience reproved and checked him; It is a happiness, that when others reprove not, conscience doth: But though conscience fail too, yet God will not, God is greater then our consciences; and when conscience is asleep, God neither slumbreth nor fleepeth, and at last he will awaken conscience too.

So that which way soever we are flattered, whether by men or Satan, or by our own consciences, yet God will surely reprove. Many are upheld by false testimonies in an opinion of their good estate, when as their estate is stark naught: For as there is a three-fold testimony for the soul to assure it of a true peace, The mater, the blood, and the spirit; so in an allusion we may say, that to statter a man into an unsound peace, there is a threefold testimony, I. from the world, 2. from Satan, 3. from a man's own heart, these three joyn together to deceive the soul into a most dangerous security; but when they have done their best (which is indeed worst for us) to hide us from our selves, the Lord discovers all; no sinner shall escape his reproof, or if he escape it a while here, it is in judgement, and he shall not escape it when the Lord

comes as Judge.

Secondly, Take it for reproving by punishment, and then Note,

That no impenitent sinner shall escape the vengeance of God.
The wrath of God is revealed from heaven against all ungodliness and unrighteonsness of men (Rom. 1.18.) Tribulation and anguish upon

upon every soul of man that doth evil, of the Jew first, and also of the Gentile (Rom. 2.9.) There is a certain decree gone forth, and the word is ratisfied in heaven, that every sin shall be punished, punished either in the person that doth commit it, or in his surety. The wages of sin is death, and that either the sinner must receive, or Christ, upon whom our sins are laid. He will surely reprove thee, if, &c.

Thirdly, Observe,

God will reprove and punish sinners severely; he will do it to purpose

when he doth it.

If we come under his hand, we shall feel his hand; if he rebuke us, we shall know he rebukes us; Thou hast chastised me (faith Ephraim, Jer. 31.) and I was chastised. (Gen. 2. 17.) In the day thou eatest thereof, dying thou shalt dye (which we translate) thou shalt surely dye; There is a certainty and a severity in it; thou shalt have a through death, death in thy body, and death in thy foul, a temporal death and an eternal death. There is feverity to those that continue in their impenitency. Some reprove as if they did not reprove, their reproofs are foothings rather then reprovings. Eli did not surely reprove, he in reproving did not reprove; he did rather smooth than rebuke his sons; his words did rather encourage then humble them : If we compare, I Sam. 2.23. with chap. 3.13. we shall find what account God gave of his reproofs. Eli (1 Sam. 2.23.) comes to his fons and faith; Why do ye such things? for I hear of your evil doings by all this people. Nay, my sons, for it is no good report that I hear, ye make the Lords people to trangress: And then telleth them, If one man sin against another, the fudge shall judge him; but if a man sin against the Lord, who shall intreat for him? Here is a reproof, and, indeed, there is a great deal in it, but it did not come up to the nature of the fin of those men, he should have stormed and thundred upon them, he should have made his sons ears to tingle, and their hearts to tremble; and because he did not, therefore (chap. 3.13.) the Lord fent a message to him by Samuel, Behold, I will do athing in Israel, at which both the ears of every one that heareth it shall tingle,&c. Because his sons made themselves vile, and herestrained them not: or (according to the Hebrew) fromned not upon them. He either smiled or looked too pleasingly upon his fons, when he reproved them; this caused God to frown upon Elis and brought fore displeasure upon his family. It is good for us to reprove as God reproves. Great sinners must have great reproofs: Some must be faved with fear, pulling them out of the fire; we must cast them into the fire, that they may escape the fire: Pitiful cruelty is better than cruel pity. Some in dealing both with the finful practices and erroneous opinions of men, handle them as men handle thorns, as if they durit not touch them; this fatneth fin, and confirmeth errour: For as a cold and heartless petitioner invites a denial, so a cold and heartless reprover heartens the finner. The way to cure fome fouls is to beat them black and blew with reproofs, as the word weed somewhere in the Epistles of Paul signifies. Paul exhorts Titus to rebuke the Cretians sharply (or cuttingly) that they may be sound in the faith, (Tit.1.13.) Soars must be cut and lanced, before they can be healed. God reproves severely, as well as certainly. He will surely reprove you,

If ye do secretly accept persons.

Etiam fi clam piatis. Jun. Si oceulte & per bypacrifing &cc. Merc.

As if he had faid, You may cover the matter, and put pretenpersonam acci- ces or colours upon it, but God will find you out. Some tranflate the Original by although, which makes the sence clearer, Although ye do accept persons secretly, though ye carry it cunningly or hypocritically: Yet, &c. Many fin, as it were, by art, and are skilful to do evil: They can draw a fair skin over a putrified foar, and make the blackest and most deformed actions appear beautiful; the Pharifees were indeed corrupt and rotten carkasses, yet they looked like painted tombs; they were but rotten polts, yet they were gilded over. Herein lies the cunning of finning, to do it fecretly.

Certiffime vos Others render this clause causally, He will reprove you because arquet fi occulte in gratiam you do secretly accept persons: the close carriage and contrivance anjusque discedi- of your sin will cause you greater shame. Job speaks not thus, tis a refle. Tyg. as if they should escape the reproofs of God who accept persons

openly: But

First, Because men sometimes do it openly and are not reproved. As if he had faid, you may perhaps do this fo groffely, that every man fees it, and yet no man reprove or punish you for it; but though you do it secretly, God will reprove and punish you for it.

Secondly, It may have this meaning, If ye do it fecretly, men cannot punish you; for they judge and punish only those things

things that appear: Justice must proceed (secundum allegata & probata) according to what is alleadged and proved. So that if you fecretly accept persons, men cannot deal with you; but God can: he will find you out and make you fmart for it.

Hence Observe (I have opened before what it is to accept

persons, therefore I shall not stay upon it.)

First, That to accept persons is a very provoking sin.

He will surely reprove you, if you do secretly accept persons. The accepting of, or the shewing favour to a person, may be as great a sin as the oppressing of a person. And the reason of it is,

First, Because the oppression of one person is alwaies joyned with the accepting of another: and therefore though the very act of accepting a mans person, or the shewing more favour to a man then is due, may feem to have no fault, or but a small one in it; yet because the favour you shew to one doth redound to the wrong or oppression of another, the sin must needs be exceed-

ing great.

Secondly, It is a provoking fin to accept persons, because it is a fin that cannot be committed but with a great deal of refolved-A man must know both persons and ness and premediation. causes before he can properly be said to accept persons. So that this is not a fin which a man falls into through inadvertency or infirmity: Now, that which puts a great aggravation upon any fin, is, to do it knowingly and premeditately. The more of our understanding or of our will is mixed with any sin, the more sinful it is; I know no fin which hath more of either, then the accepting of persons hath. Therefore God will surely reprove those who accept persons; what sin soever escapeth, that shall not; you cannot plead an excuse for it; nor is there any cloak for this sin. It cannot be committed out of ignorance or infirmity, but upon will and election.

Thirdly, As the accepting of one person is a wrong to another, fo it is fuch a wrong as a man can have no repair for. He that hath the wrong knows not where to go to be righted. The accepting of persons is a sin against all laws, and yet we can hardly find any

law against it.

Fourthly, They who fit in judgment personate and represent God himself; and therefore while they accept persons, they make God a partaker, yea, an actor in that which he molt hateth.

And

And as this is a great fin in civil judgement, so in ipiritual. This St James shews (Jam. 2.2,3,4.) If there come one into your assembly with a gold ring, in goodly apparel, and you have respect to him, and say unto him, sit thou here in a good place; and there come in also a poor man in vile raiment, and you say to the poor, stand thou there, &c. Are ye not then partial in your selves, and are become judges of evil thoughts? We must not have the faith of our Lord Fejus Christ, the Lord of glory, with respect of persons. The Apoftles resolve for himself and his fellow Apostles, is (2 Cor. 5.16.) Henceforth know we no man after the flesh, that is, we accept no mans person, in regard of any outward interest, as to the swaying of our judgement, to think well or ill, highly or meanly of them. External relations and differences must bear no weight at the Gospel beam. It is as dangerous (if not more) to accept perfons in spiritual, as in civil judgment, and the Lord is a severe revenger of both.

But some may say, If it were between man and man, so to accept persons, the Lord might be angry indeed, but will not God savour an accepter of persons, when it is in favour to his own cause? No, he will not. That's the case here, Will you (saith

Fob) accept the person of God?

Hence Observe,

God will not bear it, that me should wrong the meanest man for

bis Cake.

Neither indeed can we do him right by doing injury to others. This doth infinitely advance the holiness and purity of God; and convince the falleness and wickedness of man. The Judges and Magistrates of the earth will do right between man and man, in an ordinary case between subject and subject of equal rank, but if it be the kings case, or if some great person be intressed in it, how apt are Judges to lean towards greatness, and to give fentence with the prince, though they lay it heavy upon the people! Now if God himfelf will not endure that any creature should be wronged under a pretence of doing him right: How shall any men be born out, who favour the great ones of the world to the prejudice and undoing of inferiors? The Lord protests (Isa.61.8.) I the Lord love judgement, I hate robbery for burntoffering: See how he reproves those who were very zealous to promote his cause. But is it blame-worthy to be zealous for God? No, Their zeal was good, but the means they used to express

express it, was evil. They robbed men the better to enable them to bring offerings to God. They opprest their brethren that they might be liberal at the Temple. God testifies against this, I hate robbery for burnt-offering. Woe to those who rob men to enrich God. Some now promote preaching, and perhaps will fer up a Lecture out of the overplus of their unjust gains. Though it be an excellent work to maintain the preaching of the Gospel, yet their work is bad enough, who gripe and grasp unjustly, and think to falve it by this, they are very liberal toward the promoting of the Gospel, this is to bring robbery for burnt-offering. Others . extort and grate in their dealings, who please themselves with a purpose to be charitable to the poor, they will build Alms-houses, .. and give much in their last wills to good wfes: The Lord hates robbery for charity, as well as for burnt-offerings. He rejects. what we give, either to him or to his poor, if we give what we have unduly gotten.

Thirdly, Job faith, He will surely reprove your if ye fecretly as-

cept persons. Thence Observe,

Secret fins, even heart fins are known unto God.

The Lord by Nathan tels David, Thou didst it secretly, but I will do this thing before all Israel, and before the Sun. Secret sins shall have open punishment, that which is done (whether good or evil) in a corner, God will proclaim upon the house top: Remember this, you that can sin smoothly and fairly, that can (when you have eat up your brethren) like the whore in the Proverbs, wipe your mouths, and say, we have done no wicked-

m: S.

I grant that in some sence secret sins are not so bad as open sins are: yet there are considerations which render them worse then open sins. Secret sins are not so bad as open sins in two respects.

1. Because they give no scandal to those that are good. 2. Because they do not infect by example, nor encourage those that are evil. Open sins are both scandalous and infectious, secret sins are neither. But if a man sin secretly upon design to hide his sin, or hoping to carry it so that God shall not find him out, this secrecy encreases sin, and shall have the greater condemnation. He that sins openly, appears to men what he is: but he that thus sins secretly thinks that it cannot appear to God what he is, or he hopes that God will never make it appear what he is. This is a great aggravation upon his sin, and therefore Job puts a mark

fecrecy can acquit us of fin.

Fob goes on yet to humble his friends, and to shew them their errour: he adds two arguments further, in the 11, and 12th verses. The first is taken from the Majesty of God, Shall not his excellency make you afraid? And the second is taken from the weakness and frailty of man in general, and of themselves in particular; Your remembrances are like unto ashes, your bodies to bodies of clay; will you then contend with God? will you fin against him?

Aliqui ex Hebreis INNU

flammam exponunt. Annon eins ignis vos

Statim ut se commoverit, turbabit vos. Vulg. Commotio ejus versabit vos.

Elevatio esus.

terret ?

Sept.

re; cum punit sumed. Dens dicitur

Verse II. Shall not his excellency make you afraid, and his dread fall upon you?

It is quary'd what is here meant by the excellency of God. The Hebrew word is derived from a root which fignifieth to lift up. And some of the Jewish Doctors tell us that there is a word of this form, which fignifies a fire or a flame; and fo the verb Naska signifies sometimes to burn or to consume, as well as to ascend, because the natural tendency of fire is upward, ascending as it burneth. And so they give the sence thus, Shall not the fire of the Lord make you afraid, shall not the flame of God terrifie you? What flame, what fire? the flame of his anger here, and the fire of his wrath for ever. There is a fire in hell (whether material or metaphorical is not a question for this place.) Shall not that fire of God make sinners afraid? Are you able to dwell with Reg. Complut. those everlasting burnings, with that confuming fire? The Saints, Elevare se idem who are acquitted from their fins, shall dwell with God, who is est qued surgere an everlasting burning : but wicked men, whose sins rest upon endum accinge them, shall be as the stubble, suddenly burnt, though never con-

But I pass that. Another reads it thus, Shall not he affoon as surgere, egredi, he moveth himself, make you afraid? When God begins to rife, man moveri loco sno. must fall: So the words bear an allusion to Magistrates, who sitcommotio domi- ting upon the feat of Judicature, when they come to give fenni panas infli- tence upon a guilty person, begin to stir themselves, to rise majegentis bostium stically, and to compose their countenances into an aspect of terfrepitui compa- rour and severity. Thus when the Lord begins to stir and move ratur in Scrip- himself, will not you quake? The splendor of Majesty which sits. in his face, dazles the eyes, and overcomes the strength both of men and Angels. Others

Others conceive Job referring to that custom of God in those ancient times, when he appeared in a cloud, or by some visible Allustic adterfign, to his fervants the Prophets and other holy men: When the rovem quem Lor d did so declare his presence, we find (as it hath been ob- Deus apparens served in former passages of this book) that the belief are incutere solebate ferved in former passages of this book) that the holiest men were Bold. surprized with fear, and trembling took hold of them. Hence that humble deprecation of Job (chap. 9.34.) Let not his fear terrifie me.

Further, This stirring up may very well stand with our transla- 1sta commercio tion: For the Hebrew, Nasha, from whence this word cometh, est levatio vel signifies to lift up, to advance and extol; as it signifies the stirring extollentia, and moving of a person when he riseth or lifteth himself up, so quare alij lealso his dignity or excellency, a civil rising or highness, as well as gunt exellentia a local. Dying Jacob cals Reuben, his first-born, The excellency eque surbabic of dignity, and the excellency of power. The priviledge of primo- ut suam majon geniture was very great. The first-born were as Princes among statem & extheir brethren : And from this word, a Dake or a Prince is called cellentian con-Nashe, because he is lifted up or exalted above other men. Hence seienam fecerit also, in an ill sence, the pride and sinful loftiness of man is often turbabimini. expressed by this word : for pride is the lifting up of our selves Attollere, above our place and degree: when we in our thoughts rife be- elevare, unde yond what we are, or are over-conceited of what we are, this is NOT Signifipride. Thus Moses and Aaron are falsely taxed (Numb. 164.) cat ducem aut. Te take too much mon you, wherefore lift you up your selves above principem, eo the Congregation of the Lord? (It is this word) why do you tus fuper alios. make your selves better than others, or better than you are? Is it not the pride of your spirits? So (Isa. 14.13.) the pride of the Assyrian is described, Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. He was not so mad as to think that he could literally get up into heaven, or that he could fet his throne above the stars; but the phrase noteth out the excessiveness of his pride. He was the highest Monarch on earth, and it was no pride in him to think himself. so; (it is not pride for a King to think himself the greatest man in his kingdom, for he is so;) but when he would be higher than man, and do that which exceedeth the state of a creature, here was pride. The excellency of God is that height, dignity, glory and majesty which he harh in himself, above and beyond all creatures. Shall not bis excellency

nya Perterrust, perturbavit.

vexabit.

The word fignifies extream fear, such fear as doth swallow up and amaze. Pfal. 18.4. The flouds of ungodly men, or (nearer the = session undis, letter) The flords of the sons of belial, that is, the abundant un-Sep. Torquebit, godliness of those who are most ungodly, vomiting out reproaches and threatnings upon me, made me afraid. (Hest.7.6.) Haman was afraid before the King and the Queen; when Efther told Ahafuerus that he was the man that had conspired against the Jews, he was so afraid that he sunder his fear. (Ifa.21,4.) My heart panted, fearfulness affrighted me ('tis this word) the night of my pleasure hath he turned into fear unto me; such a fear fiezed upon me as turned all my pleasure into dread and terrour.

Put all these together, and there are four or five waies in which the sence of this question [Shall not his excellency make you afraid]

Objicit illis re- may be made out. rum adversarum impatientiam, femel enim correpti à Dee, bere videntar, amittent. Aqui.

First thus, As if Job did suggest to his friends how suddenly they would discover their own weakness and fearfulness, though they now insulted over him, if the Lord did but appear in his excellency and greatness to them, as he had to him. As if he had faid, quam nunc sani You think you shall never be in such a plight as I am, what soever & felices ba- God doth with you: But you shall find it otherwise, you will tell me another tale if God do but once shew himself against you, and do with you as he hath done with me: You can now trample upon me, and think I am a man of a very fearful spirit; but if the Lord do but appear in his excellency, your strength will be no more then mine. Shall not his excellency make you afraid, and his dread fall upon you, as it bath done upon me? That's one sence.

Secondly, Some conceive that Job doth only threaten his friends with the terrour of the Lord, and with the breakings forth of wrath which they were to expect for what they had done against him. Shall not his excellency make you afraid? Certainly it shall, that is, the Lords power and greatness will at last make you know that you have handled his cause ill; and done me

wrong in handling it.

Thirdly, Shall not his excelleney make you afraid? may refer to what he had faid before, You have accepted the perfon of God, but should not his excellency make you afraid to do it? Mens greatness may make you willing to flatter them (few flatter their equalso

GYAVITEMAM THIS ameicis CYMBINALKY supplicium. Pin. dependence is upon them, and your expectations from them: but should not the excellency of God make you atraid to flatter him? The excellency of men may provoke you to favour them, and wrong inferiours to serve their turns; but such excellency as is in God should make you forbear to do so. There are two reasons why it should. First, God is above all your flattery and savour, he needs none of your help: great men may have need of lies and statteries, but God hath none. Secondly, As the Lord is above the flatteries of men, and hath no need of them, so he doth abhor and abominate them. Many men love to be flatter'd, you can do nothing so pleasing to them as that, yea, though you flatter them with the obscuring and dimming of the true lustre of others: but the Lord likes it not. Should not his excellency make you afraid?

Fourthly, Others interpret the interrogation affirmatively, Dothnot his greatness make you afraid? Yes, his greatness doth make you atraid: You fear the greatness of God so much, that you thereupon condemn me: you are so afraid that you should in any thing tax the justice of God that you much need to a face.

in any thing tax the justice of God, that you must needs tax me for unjust: As if he had said, Is not this the reason that you deal thus Job hoc versu with me? Is it not because the excellency of God doth over-aw you? non terreat amitherefore you would rather offend on my part then on his; you would cos, sed prapebe sure (as you hope) not to displease God, what ever becomes of stere territos, me: you think (possibly) thus with your selves, If we should speak metu eminentiales for God then is his due, he is so great that he can punish it; but if nis Dei, accusative speak less for Job then his due, he is but our equal, what can he Coc.

do? we need not fear him. Thus many understand the words, Judicatis secundaries.

not as if Job did threaten his friends with, but as if he only told dum personam them that they were overmuch afraid of the dignity and excel-potionem non ex lency of God, and thereupon were weighed down in their judg-causa. Id.

ments to speak they cared not how hardly of him.

Fiftly, Shall not his excellency makeyou afraid? that is, his excellency ought to make you afraid (Malac. 1.6.) A fon honoureth his father, that is, a fon ought to honour his father, it is the
duty of a fon to honour his father. So here, Shall not his excellenty make you afraid? that is, his excellency ought to make you
afraid. It is a due and an equal thing that you should be so kept
in awe by the majesty of God, that you should not speak or do
any thing to the prejudice of man. Should not his excellency make
you afraid?

Fiff
Oh-

Observe from it,

First, That the Lord bath an excellency in him.

Excellency is an excels in any quality, or a gradual heightning of any thing or person above another. We are to consider this that we may give God glory, and praise him (as the Psalmist speaketh) according to his excellent greatness. God hath an excess of goodness in him; not an excess, as excess notes superfluity or more than needeth, but an excels, as it notes more than is in any other belides hanfelf. The excellency of God may be considered two waies, 1. absolutely, as it is an excellency in himself, z. comparatively, to all other excellencies. God is excellent beyond compare; they who have an excellency, have none like unto Gods, or none at all compared with God. The Prophet tels us, that the nations are as a drop of a bncket, and are counted as the small dust of the balance, yea, all nations are before him as nothing, and they are counted to him less than nothing, and vanity, 1/a.4.15,17. Belides, the greatest excellency of man is a fading excellency (Job 4.11. Doth not their excellency which is in them go away? Men go away not only as they are poor and mean, but as cloathed with excellency, whether outward excellency or inward excellency: the beauty of the body, learning, wisdom, eloquence, the endowments and riches of the mind, all these excellencies which are in them go away; Journeyeth it not with them (when they make their journey out of the world?) as Mr. Broughton reads that place. And as the excellency of all men (I mean their worldly excellency) shall go away, so especially shall the excellency of the hypocrite (fob 20.6) Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever. Hypocrites make a great shew, they have not only the profession of religion, but often the beauty of religion shining upon them, there is a verdure and flourishing greenness upon their ways to the view of man: but though their excellency mount up to the heavens, yet down they shall hey shall lye down, and everlasting contempt shall cover them.

Further, We may open the excellency of God under a three-

fold notion.

1. There is an excellency of his Being.

2. Of his Attributes.

3. Of his Works.

In all these we should acquaint our selves with his excellency.

First,

First, There is an excellency in the Being of God; creatures

have a being, but not such a being as God hath. For,

1. The Being of God is of himself. All creatures have their being of him and from him. Creatures have a derivative being; God is Original Being, the first Being. Here is the excellency of his Being. It is faid (Habak-1.7.) of the Chaldeaus, that their judgement and their dignity, or (it is the word of the text) their excellency skall proceed of themselves. But is any man the fountain of his own happiness, excellency or greatness? Can it be faid of any in the world that his excellency shall proceed of himfelf? In one respect the excellency of some doth: In another respect it doth not, it cannot. It cannot be said of any excellency in creatures, strictly, that it proceedeth from themselves, all comes from God. But take a creature in its reference to any, or all other creatures, and so the excellency of some proceedeth from themselves, and not from other creatures. Such is the meaning of that place, Their judgement and their excellency shall proceed of themselves, that is, they shall not depend upon other persons or nations, they shall not impe out their wings with other mens feathers, nor shall they shine with a borrowed glory. Some Kingdoms do glorious things, but their glory proceeds from neighbouring affistances. But the Chaldean needed not to confederate with any. Thus a creatures excellency may proceed from himfelf, not from other creatures, but all proceeds from God: and the excellency only of God in his Being is from himself alone, independent upon the creature.

2. God's Being is to himself as well as from himself; and thus also he excelleth man, whose being is not to himself, but to another; for all things are and were created unto God. No creature was made to it felf. The dignity of God is to himfelf alone: he indeed doth give out himself voluntarily, and so his Being is for the good of others, but he hath this prerogative, to keep all his Being to himself: As it is the holiness of man to put forth, his being for God, fo it is the holiness of God that his Beeing is for himself; he doth and may do all things for his own

glory, as man ought to do all for the glory of God.

3. God's Being is an unchangeable Being: Man is in motion every day, either in his increase, or in his decrease; he is either growing, or he is decaying, both in his natural and civil state. Man hath no confiftency, while he is he continueth not what he was.

was. Man is a shadow, he is alwayes turning, but with God there is no variableness nor shadow of turning. The Plalmist sets out this opposition between God and creatures (Pfal. 106. 26, 27.) They shall perish, but thou shall endure, yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed, but thou Lord art the same, and thy years shall have no end.

4. Man's being in this life, it is not only changeable, but determinable. God is an eternal Being, he is from everlaiting to everlasting. We are short-breathed, short-lived creatures, if we number three or fourfcore years, we are counted wondrous old; and when we have numbred all our years they are no number at all to the years of God.

5. Man's being is but a particular being: the Being of God is an univerfal Being; he is a Being in all things, and yet not included in any, a Being without all things, and yet not excluded from

апу.

6. Man's being is such as man may comprehend; one man can measure another. No man hath any such excellency in him, but another may be found to take the length, and breadth, and depth of it, even all its dimensions. But Gods Being is an incomprehensible Being, there is no measuring, either of his nature, of his

counsels, or of his wayes.

7. The Being of God is an absolute perfect Being. Man's being is respective and imperfect; though it be perfect in its kind, as such a creature, yet it is not perfect in all kinds: Somewhat may be taken from man and added to him, and he a man still; but God is so perfect that nothing can be added to or taken from him, all things are laid up in him: He is the sum and comprehension of all those excellencies which are scattered in the creature, and he infinitely excels them all.

The result of all these is excellency. God hath not only a being as we have, but an excellency, a glory in his Being above all other beings: the being of the creature is no being, we are but Non entities compared with God. I am that I am, is his stile. God is the

highest Entity, the Entity of all Entities.

Secondly, the excellency of God appears through all his Attributes.

Man is wife. There are many wife men in the world: But is man wife as God? The wisdom of man is foolishness to God,

and the foolishness of God is wifer than men.

Man hath knowledge, but doth man know as God? Man knoweth not as God knoweth, if we consider either the matter or manner of knowledge. Man knoweth but some parts and pieces of things; God knoweth all things: Man knoweth but in part, God knoweth fully: Man knoweth one thing by another, he must beat out his way by argument, and know by demonstration, descending sometimes from the cause to the effect, ascending at other times from the effect to the cause: But God knoweth all things in themselves; He knows by immediate intuition: He seeth causes in themselves, not by their effects, and he seeth the effects in themselves and not from their causes.

Man is just. There are just men: But is any man just as God? Oh the exactness of the justice of God! There is no errourin his judgment, he will give to every man according to his work. Where's the man that gives to any man according to his

works?

Man is merciful: but is he merciful as God? Hath man such a stock of mercy as he? Hath man mercy for ever? Hath man multitudes of mercies? Mans mercies are cruelties compared

with the mercies of God.

Man is patient: but is he patient as God? if God had no more patience than man, or then all men and Angels too, his patience would be spent out in one day, it would not last one hour, amongst so many sinnings and provocations, among sinnings after so many warnings.

Man hath love: but doth he love as God loveth? fo freely? fo fully? fo constantly? fo without ends and designs upon those he loves? Our love is hatred compared with the love of

God.

What should I say of the power, of the holiness, of the faithfulness, of the bounty of God? What of every thing that is attributed unto God? he is so excellent in every one, that he is

all excellency.

Thirdly, There is an excellency in the works of God; what God is in Being, the same he is in working. He is (Isa. 28.29.) Wonderful in counsel, and excellent in working. Excellent in working, because excellent in being. Exod. 15.7. In the great-ness of thine excellency thou hast overthrown them that rose up against thee. (Deut. 33.26.) There is none like the God of Fesurum (that

(that is, the God of Ifrael) who rider bupon the heaven to thy help, and in his excellency on the skie? God is faid to ride to the help of his people, because he helps them speedily; and he rideth in his excellency, that he may shew his state and magnificence when he comes to help them. When God works in his excellency, we shall see the excellencies of God imprinted upon his works. Hast thou an arm like God? saith Elihu to Job, or canst thou thander with a voice like him? Canst thon teach like God? (faith he also) We may fay to the worker, Canst thou work like God? to the teacher, Canst thou teach like God? to the souldier, Canst thou fight like God? Now, as there is an excellency in the Being, Attributes and Works of God, fo this his excellency should strongly affect and over-aw our hearts: Should not his excellency make you afraid?

Hence Observe,

The excellency of God should keep men in a boly composure of Spirit, in a holy care to please him, in a holy fear of offending

What? before the excellency of God, before a God fo excellent in Being, fo excellent in the manner of his Being, fo excellent in working, and we walk loofely and carelefly? Let this excellency of his make us afraid. The Lord most high is terrible, (Pfal.47.2.) he is terrible because so high. The Preacher in his description of old men, saith, They shall be afraid of that which is high (Ecclef. 12.5.) Old age loves to keep upon even ground, for fear of falling: But the youngest and stoutest of men, they who are most ambitious of clambring unto high places, have cause to be afraid of the most high God, and when he discovers his highness they will be afraid. Men never fear that which is but equal to them, and until they conceive an excellency in God, they never fear him. David prayeth that God would be pleafed to shew his excellency, his greatness and his highness to his enemies (Pfal. 8. 6.) Arise, O Lord, in thine anger, life up thy self because of the rage of mine enemies, for their sakes return thou on high. Why would he have God to lift up himself, and to return on high? The Lord is ever on high: The meaning is, Do thou declare thy felf to be on high, let thy excellency appear above all. Why? What will be the effect of this? So (faith he) shall the congregation of the people compass thee about; that is, they shall crouch and fall down before thee when thou appearest in thy highness. When Christ appeared in his highness, though but as a Lamb,

Lamb, upon his throne, all the congregation did compass him about, terrour and assonishment surprized them all: The kings of the earth, and the chief captains, called to the mountains and rocks to fall on them, to hide them from the face of him that sat on the throne, Rev. 6.16.

The Chaldee Paraphrast glosseth this text of Job, Shall ye not Nonne quum be afraid when the Lord is lifted up, or set upon his throne of judg-engetur ipse ment? They who now slight the Lord, shall then tremble at the judicij, &c. Tar. Lord, and before the presence of his Majesty, when he ariseth to

shake terribly the earth.

Lastly, Forasmuch as fob having charged his friends with accepting the person of God, and with speaking fally in favour of him, subjoins in this verse, Shall not his excellency make you afraid? Observe,

That all our undue speakings and actings for, or in the cause of

God, arise from our undue apprehensions of God.

We conceive of God after the rate and proportion of a man, and measure him by our own span. Hence it is that many instead of adoring and fearing God, do indeed but play with him, and take the liberty of an ungovern'd boldness, both concerning his counfels and his judgements. What becomes of the excellency of God, when he is drawn down to the reason, and narrow'd, or rather nothing'd into the capacities of a creature? We never abase our selves as we ought, nor keep our distance till we are rapt into the meditation of his divine excellencies and perfections. When David puts those humbling, emptying questions (Pfal. 8.4.) What is man that thou art mindful of him? and the son of man that thou visitest him? When he (I say) puts these questions, see where his heart was (vers. 9.) O Lord our God, how excellent is thy name in all the earth! When he thought of the excellency of Gods name, he did not think himself worth the naming, What is man? while he thought who God was, he did not think himself worthy of one of Gods thoughts, What is man that thou art mindful of him? The Angels cover their faces before God, they adore, but they cannot bear his glory. They that know God, fear him, and they who know him most (so do Angels) fear him most. The more excellent any creature is, the more he fears the excellency of the Creator. Shall not his excellency make you afraid?

Semper ex sub-

limi loco pug-

nare adversus

mortales Deus

Hispanorum.

Pined.

proverbio est:

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And his dread fall upon you?

His dread] The words bear the same sence with the former, therefore I shall not stay upon themi His dread : The Original THE Pavor, timor, ad me-imports a fear riling from some outward cause. Divine fear is two ab externa caused three wayes; First, by the rule or precept of the law. vi aut authori- Secondly, By the penalty or threatnings of the law. Thirdly, By et referri. Riv. those judgments which are inflicted for the transgression of the law. We may understand the text of fear, by all these. Shall not his dread, the dread of the precept, which is so holy: the dread of the threatning, which is so terrible: the dread of the judgements of God, which are so exemplary, fall upon you?

Fall upon you?

The dread of God is from above, as lodged on high, and so comes down (as it were) with an advantage upon transgreffours (Rev. 11.11.) It is faid that when ten parts of the city fell, fear fell upon the rest. Fear fell upon them, as a stone from an high tower, and crusht their spirits. The Apostle speaks this notion, Rom. 1, 18. The wrath of God is revealed from heaven. As if heaven did open to let his wrath down, or to discharge it like a thunderbolt upon unrighteous men. The Spaniards have a proverb (which an interpreter remembreth upon this place) God hath the hill and the stones, which is as much as to say, God hath dicitur; quod in the upper ground of all creatures, and his wrath fals upon them as stones from an high place. We may contend with angry men upon even gound, creature with creature, but God hath the & lapides funt. upper ground of all creatures, his wrath fals upon us. He hath the hill, yea, he hath the wind and the fun of us, he hath all advantages on his side, there is no standing out against him.

Hence Note,

First, God is to be dreaded.

To be dreaded in the justice of his law, in the severity of his threatning, in the greatness of his judgements; from each of these dread fals like a mighty militone upon the heads of unbelievers and obdurate sinners. Justice appears with open face in the law, threatnings lie virtually in the law : judgements are feminally in the threatnings, and threatnings are visibly in judgements. God is to be dreaded, when we hear the rule of the law; he is to be feared more, when we hear the threatnings of the law;

he is to be feared most, when we hear or see those threatnings executed in judgements. The man (saich Moses, Deut. 17, 12, 13.) that doth presumptuously (by sinning against the rule of the law) shall dye (by suffering the penalty of the law) and all the people shall hear and fear, and do no more presumptuously.

Secondly, Observe,

The dread of God shall certainly fall upon sinners.

As it noteth a duty, that we should dread God, so an event that such as continue in sin, the dread of God will fall upon them. The dread of God will surely take hold of sinners, unless they get Christ to be their Saviour: No sence against the dread of God but Christ: For as one Scripture saith, The wrath of God is revealed from heaven against all unrighteousness: So, another saith, He is Jesus that delivereth us from the wrath to come. There is no wrath escaping, but by a Mediator.

Verse 12. Your remembrances are like unto ashes, and your bodies of clay.

This verse is an Antithesis to the words before. Job having perswaded his friends to silence, and to desist their unfriendly carriage towards him, by an argument taken from the excellency of God; now moveth them by an argument from their own weakness and insirmity; Shall not his excellency make you as raid? and his dread fall upon you? vers. II. There he tels them who God is, and that they ought to stand in awe of him. Here in this 12th he tels them what they are, and how they ought to be abased in the sense of their own frailty; Your remembrances are like unto ashes, your bodies to bodies of clay. Hold your peace, &c. Will you, who are clay and ashes, stand it out against his excellency?

Your remembrances are like unto ashes.

The letter of the Hebrew is, Your remembrances are parables Memoriae veof ashes, or have the similitude and likeness of ashes in them.

There is much variety of opinion about the meaning of those cineris. Mon.
words. Some expound them as a threatning against his friends: Instar cineris.
Your remembrances are like unto ashes, that is, your remembran-Pagn.
ces shall be brought to ashes, or, you shall be made like unto
ashes. To bring one to ashes, is an effect of wrath, the fire of

Ggg
Gods

Gods wrath quickly confumes man to ashes. Ashes are a fign

and a monument of extreamest anger. So the Apostle Peter speaks of Sodom and Gomorrah, in his second Epistle, chap. 2.6. Where proposing Gods judgement upon those cities, he faith, And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly. And the Apostle Jude deseribing the destruction of the same cities, saith, They suffered the vengeance of eternal fire: they were turned into ashes for ever: For as if that fire burned, or were not quenched unto this day; he cals it an eternal fire : or the reason may be, because they went from one fire to another, from the fire which God rained down from heaven, to the fire which he had prepared for the ungodly in hell: Hiftorians speak of the marks of this ven-Invenitur regio geance of God upon Sodom and Gomorrah as still remaining. Some call that place The Region of ashes. And Fosephus reports Orofius. 1. 1.c.5. it as the tradition of those times, that the apples of Sodom were wi colore qui- fair and pleasant to the eye, as if fit to be eaten, but as soon as dem sunt edulithey were touched, they turned to ashes. Some Interpreters (I
pentium, verò say) conceive Job hinting that judgement of God upon Sodoms manibus in fu- and Gomorrah, thereby admonishing his friends, that as God onum dissolvun- turned those cities into ashes, so if they should provoke his exeur & cinstem; cellency, he could quickly deal with them, and make them an Joseph. de bello everlasting argument of his displeasure. Though I stay not upon Judaic, 1.5. 5.5 this Expolition.

cineris, Paul.

Yet because it contains a general truth, take one Note from it.

That, if God be provoked he can soon turn all into ashes, meaken

the strength, and blast the beauty of man.

As the Lord speaks to Abimelech, Gen. 20.3. Thou art but a dead man, because of the woman which thou hast taken, for she is a mans wife: As if he should say, I can quickly destroy thee, turn. thee into the grave, tumble thee into the earth, though thou art a king, and a great one. The Roman History speaks of Casar, that when Metellus the Tribune controlled his orders about the publique Treasure; Be quiet (saith he) lest I lay thee dead in the place : yer correcting himself, he added, Toung man, it is harder for me to speak it, than to do it; which he spake to mollifie the sharpness of his speech, as not proceeding from his nature, but his passion, and as being grieved at the harshaess of his own language. If

the

the kings and potentates of the earth speak at such a rate, that a Fo. te etiam er. they can easier destroy men, then say they will destroy, how much more may God? This is really true of him who is the only Potentate, the Lord of heaven and earth, that it is as easie for him propositur, wel to deltroy persons and nations, and to make their remembrance fignificat mor-

to be as ashes, as it is for him to fay he will.

Some others speak higher, and interpret this text, as they fay probably, of eternal fire: as if Job had threatned his friends with damnation. Shall not his excellency make you afraid? Your nere dustam &remembrances are like unto ashes, you shall be turned into hell, militudinem ad and fent to everlasting destruction. But I approve this less then the former. Fob was displeased with his friends for their opinions concerning him: yet doubtless he had a better opinion of them then to judge them under fuch a displeasure of sponsiones ve-

Thirdly, Your remembrances is expounded actively thus, the collabuntur. Var. things which you remember o, the reasonings, objections and records which you have brought out of the storehouse of your memories against me, and would have remembred, are like unto ashes, utterly extinct and easily blown away. The word Re-qui erant a membrance, is used in that sence (Exod. 17.14.) Where Moses commentariis, is commanded to write a memorial against Amalek, that is, to quig negotia record somewhat as a remembrance against them: Records, and the officer that keeps records, are both expressed by this word, cheinoth i. e.

because they preserve the remembrances of what is patt.

Though this hath a fair sence, yet it seemeth not to be so clear Est. 6. 1. to the connection of these words, therefore I rather insist upon c At cinis est a fourth interpretation ', taking this remembrance more generally for any thing which is memorable in man; as riches, dignity, power, credit, learning, wildom. As if Job had faid, Thefethings by which you hope to be remembred, and become famous in the world, stra i. c. quicare but ashes; that is, mean, and of no consistence. (Prov. 10.7.) quid in vobis The memory of the just is blessed, but the name of the wicked shall rot. The memory, that is, when perfons living in after ages shall remember the just, they will bless them and highly esteem them, but the name and credit of wicked men shall consume as a bil alind est rotten thing to nothing.

Taking their remembrance for that which was most memora-

ble in them, we may observe,

That the best things, those things which are most remarkable na, &c. Meva-

tremum Geben_ na supplicium cineris nomine tem ignobilers. Pince. b Sententiam banc, de ex ciipsas responsiones de aigumenta amicorum refert ; q. d. re-

מזכירים Mazchirim dicebantur ille scriptis mandabant. Liber Zimemoriarum.

stra pereunt &

quicquid tandem turgetis amici. Met. Poet. Memoria vememorabile est. ut opes, dignitas, fama, splendor o vita, niquam cinis, o nia in cine o nihilum rem digenda ut "eand memerable in man, are but vain, and subject to a sudden de-

cay.

What men lay by, and esteem as a monument to posterity, or as a memorial to preferve their names to all generations; how often is it scattered like ashes in the air, all spilt like water upon the ground, which cannot be gathered up? Men for their remembrance use to set up the most lasting materials; pillars of marble, or Pyramids of Rone. It is faid of Absalom, that he in his lifetime had taken and reared up for himself a pillar, and ho called it after his own name, because he had no son to keep his name in remembrance: Yet that remembrance of his proved like ashes, and so will all that, whatfoever it is, which vain men frame or fancy to themselves to make them memorable and renowned among posterity or succeeding ages. Your remembrances are like unto ashes; which will receive a clearer evidence when I have a little

Is Proprie fig. opened the later clause of this verse.

And your bodies to bodies of clay.

That is, As ashes are a fit parable or similitude to shadow out vox latina gib- all the permanency or excellency of your remembrances, fo a body, or a heap of clay, is a sufficient parable or similitude of all the value and dignity of your bodies.

Your bodies.

The word (Gab) which we translate body, signifies any thing which is high, lifted up and eminent, or the upper and superiour part of any thing. It is said (Joh. 19 13.) that Pilate fate down in the judgement-seat, in a place that is called in the Hebrew Gabbatha. Seats of judgment are erected and fet up in eminent places, that fo the Judge may be in the peoples view. According to which acceptation of the word, the meaning rifes thus; That which is highest in you, your greatest elevations, are like to a lump of clay. And so the opposition stands fair between this and the former verse; there Job tels his friends, that the excellency of God may justly make them afraid. But what is your excellency? As your remembrances, or whatfoever is most memorable in you, are like unto ashes; so all your excellencies, compared with the excellency of God, are but like a clod of clay.

Hence Observe, That which is most high and excellent in man, compared with the

Superiorem partem & prom nentem, unde bus credenda est fluxiffe. Rab. Mardoc. Gabba ba eft

suggestion eminens lapidibus stratum. Vult quicquid

in ipsis potissimum eminet este cumulum Luti. Merl. Et tumulus luti altiora vestra,

Cognata voce faltes & ariogantia vocatur in Scriptura Ghobah 773 unde a Kimehi

exponitur ommis altitudo & mineatia.

the excellency of God, is but like to dirt or clay.

All the dignities and eminencies of man are but fit to be swept Suicquid in to the danghill, when God is named. When Abraham, a prince, vobis oft maxiand a great one too, stood before the Lord, he hath no valuation me memorabile for himself, but by dust and ashes, Gen. 18.27. We cannot but have & alium si cum low thoughts of our felves (what worldly and carnal heights fo- Deo comparaever we are in) when we truly remember the high God. There jun. are three things upon which many men raise themselves very Eminentia vehigh, even to think themselves like the most High, as it is said of stradigna funt, Lucifer. First, Their riches; Riches are not only a strong, but a que ad quifhigh tower; this eminency is most like to clay, yea, it is an emi-quiliarum & nency in clay, or thick clay, as the Prophet speaketh (Hab. 2.) projectantur. Secondly, Men think themselves very high if they get upon the Bold. pinacle of honour; from this height they look down upon, and despise all as underlings; yet this is but like clay too; how often have the greatest earthly honours been laid in the dust? Thirdly, Others are lifted up with their natural wifdom, their learning, parts and gifts. They who contemn riches and honour, are yet puffed up with a conceit of their inward endowments: yet as God will destroy all the wisdom of this world, so the wisdom of the best men in the world is foolishness compared to God. If some one creature hath such an excelling excellency, that other excellent creatures (as the flars to the fun) have no excellency in the presence of it, how much more are all created excellencies swallowed up at the thought of that excellency which is in God? must not all go for clay and ashes, when we have once mentioned him?

Further, The word fignifies also the bosses of a buckler (fob umbones vestri 15, 27.) because bosses are the most eminent part of a buckler, i. e. argumenta being set out for the ornament of it. Thus some translate it here, vestra sunt The bosses of your bucklers, or, your bucklers are like bucklers of fragilia.

clay. But what was the buckler of fobs friends? their buckler list qua vos ut was their arguments and their reasons, which they urged against servata comfevorat arguments are amongst Disputants, their weapons, their memoratis, enformed and buckler. The third interpretation of the former in me tanquam clause, and this, comply fairly, Your remembrances, that is, the certa quedam things you have remembred to or against me, are like unto ashes; axiomata detoand Your bucklers, that is, your arguments and objections are solidiora quam like unto clay, weak and poor, however you think they are strong, cinis, or lutes impregnable and unanswerable. The Apostle useth a similitude propugna cula.

which Bez.

which may give some light to this (1 Cor. 3. 12.) where he compares found doctrine to gold, silver, precions stones, but cor-

rupt doctrine, to wood, hay, stubble.

Thirdly, We translate. Your bodies, so the word signifies by a Trope, because the body of manstands upright, and is lifted up: Man goeth not groveling upon or toward the ground, as a beaft goeth, but he hath no erect figure and form, therefore his body Et corpora ve- is called Gab, that is, lifted, or raised up. Others render it by a part of the body, the back, or the neck : So the Vulgar, Your necks which are lifted up, shall be brought down to the clay. But I rather keep to our rendring of the word, by the whole body, then by a part or member of it; As if Fob had faid, Your bodies, which in regard of the figure and frame of them are lifted up, as if they did scorn the earth, are yet but pieces of earth and clods of slay; you trample upon earth and clay, as things below you, yet you are no better than the things you trample upon, even earth and clay: and to them these bodies of yours must shortly be reduced and resolved into as their first principles, though now you look big upon me, and carry it

Hence Observe,

First, The body of man, how strong, how beautiful soever, is but a

piece of earth and clay.

First, It is clay, in regard of the baseness and meanness of it; earth is the meanest of the elements, the lowest and worst of all, fo is the body the meanest part of man.

Secondly; It is clay, in regard of the brittleness of it, it breaks

quickly like a Potters veffel.

But it may be said, why doth Job speak thus to his friends? Why doth he tell them that their bodies are bodies of clay? Did not they know that before? Need any man be told that his body is formed out of the earth, and that it turneth to the earth again? Especially, needed these friends of Fob, who were men of fuch knowledge and wisdom, yea, of holiness too, needed they to be taught that their bodies were bodies of clay?

I answer, We may know many things which we are not affe-Red with. There is a two-fold knowledge of things: There is a knowing of things in the notion, or a speculative knowledge, and there is a knowing of things in the application, or a practical knowledge of them. Doubtless they knew this speculatively, but Job thought they did not know it practically. They would

stra corporibus luteis, i. e. acervis luters. Redigentur in Intum cervices vestri. Vulg.

thmoster custing

27.12 17.22

never (as he supposed) have been so stiff towards him if they had remembred that themselves were clay. A man hath some knowledge wherein he differeth little from a beaft, which hath no knowledge. The Prophet teacheth this for truth (fer. 10.14.) Every man is brutish in his knowledge. A strange speech; it might rather be said, that every man is brutish in his ignorance; though a beast cannot properly be called ignorant, yet a beast hath no knowledge: How is it then that he faith, every man is brutish in his knowledge? It is because, though every man knows that which a beaft cannot, yet he doth not make that improvement of it which a man (especially which a Saint) should and might. This is a kind of brutishness in knowledge: And when he faith, Every man is brutish in his knowledge; it is a very large word, for are godly men brutith in their knowledge? furely no; then every man here, is every wicked man, and all fuch are brutish in their knowledge. Though a wicked man knoweth that his body is a body of clay, though he knoweth there is a God, and a Christ; and if you speak to him of these things, he will say, he knows them as well as you, yet he is brutish in the knowledge he hath of them all. Every wicked man is so ; yea, in every thing he knoweth and doth, he is brutish. I conceive also that place of the Prophet may take in godly men, in a mitigated sence, even they are brutish in their knowledge; Why? because they do not improve their knowledge to that height which they might, they do not that good, nor raise that glory to God by their knowledge, which the talents they are entrusted with, call for. The Apostle Jude concludes of wicked men, That which they know naturally, in that like brute beasts they corrupt themselves: and I may fay, what the Saints know spiritually, if they corrupt themselves, or are corrupted in any of that knowledge, so far they know but like brute beafts: Therefore though this is a common lesson, yet it is but need to press it upon all, as Fob here doth: It is not without cause that men are told that their bodies are bodies of clay. It is no easie matter to know our selves in those things which are easily known. It is a good determination which one hath made concerning knowledge: First, He that knoweth not what he should, is a beast among men. Secondly, He that knoweth no more then needs must, is a man among beasts. Thirdly, He that knoweth all that he may know, is a God among men: The third must be taken thus: He that knoweth all objects knowable

knowable within the compass of man; and he that beateth out the knowledge of those objects to the full, making the highest improvement of them, this man is as a God amongst men: and he may well be called fo, feeing there are very few who ever arrived to this height about any one object of knowledge, and (I believe) never any one attained it in reference unto all.

Now while we find fob teaching this plain piece of knowledge, that our bedies are bodies of clay, it teacheth us three

Leftons,

First, That man is a proud piece of flesh, and therefore bath ned to be told that he is but clay.

Secondly, That pride ariseth either from ignorance, or forget-

fulness of what we are.

David defired the Lord to teach him how frail he was, Pfal. 39. Though David was a very holy and a knowing man, yet he knew not that plain point. Some think it so common a truth that no man needs to be taught that man is mortal. One great reason why immortality is so little looked after, is because our mortality is so little looked into. We know little either of the power of God, or of the weakness of man; and many who have some knowledge of these cannot be faid to make any use of them: their knowledge lies mouldring by the walls, they do not act the things they know; fuch knowledge leaveth a man in a worfe condition than ignorance doth. Besides, a man that forgets what he is, will be as proud as he that knows not what he is: Forgetfulness is a temporary ignorance; how much soever any man knows, yet he can use no more than he remembers, and 'tis seldom that he useth all that.

Thirdly, The meanest things in the world are parables, or simili-

tudes, fit to set forth what the ontward state of man is.

What the work of God is upon the foul, is not before us now. That's precious matter indeed, both for matter and form, there are engravings and stamps upon the foul of a glorious excellency: But (I say) take man in his outside, and then the meanest and poorest things in the world are parables of man, our bodies are like bodies of clay. The Apostle Peter calleth his body an earthly tabernacle (2 Pet. 1.13.) I know I must shortly lay down my earthly tabernacle: The body is a tabernacle, and that is an uncertain dwelling, it is not built as an house that hath foundations. And if you call it an house, yet it is not a house of marble, but of CLATS

clay, Job. 4. 19. Other Scriptures call it, an earthen veffel (2 Cor. 4.7.) We have this treasure (saith the Apostle, but it is) in earthen veffels. They had the treasure of all Gospel truths, of Gospel graces and of Gospel gifts; these precious treasures they carried about with them, but all in earthen vessels: Yea, the body of man is not only called earthen, but the whole man is called earth; and as if he could never be called earth enough, he is called earth three times over in one verse (Jer. 22.29.) O earth, earth, earth, hear the word of the Lord: Which words, though they may well, and (possibly) most properly in that place be taken as an appeal (usual in Scripture) to the whole body of the earth, yet they have a clear truth, as applied to the bodies of men made of earth; all men on earth have earthen bodies, and most men have earthen minds too, and so very earth, or earth, earth, nothing but earth. It is reported in the French History, that when an old Counfellor would needs depart the Court, and retire himself to a private life, the king defired him to leave him his advice in some general rules, what to do in the government of the kingdom; at which motion he took a fair paper, and wrote upon the top of the leaf, moderation, and in the middle of the leaf moderation, and at the bottom of the leaf, moderation: His meaning was, as if he had faid to that King, Sir, if you would keep your kingdom quiet, carry the reins of your government moderately quite through. So here, if the question should be, what is man? and a blank paper were prefented me to fet down Jobs opinion of him, I must write on the top of the leaf, earth, in the middle, earth, at the bottom, earth: His remembrances are like unto ashes, and his body to a body of clay.

Job having taken his friends down by these arguments, and cooled their spirits, thinks now they may be dealt withall, and therefore concludes.

Verse 13. Hold your peace, let me alone that I may speak, and let

From the connection of these words, we may Observe,
That a man when he is humbled, is in a good temper to hear
counsel.

Tour bodies are bodies of clay, now, Let me alone, hold your peace that I may speak; If you attend your own condition, you will the better attend my counsel. Pride of heart stoppeth the ear.

They who have high thoughts of themselves, think meanly of what is faid unto them by others. Were men low in their own eyes, they would embrace every advice that hath truth and holineis in it.

At the 5th verse Job said, Othat you would altogether hold your peace; here he turns his wish into a charge,

Hold your peace, let me alone that I may speak.

But doth feb, as many, who because they love to hear themselves speak, defire others to hold their peace? Doth Job speak thus because he would have all the talk? Or because he was re-

folved to have the last word?

Fobs modelty and humbleness of mind may acquit him from fuch imputations. This his forwardness to speak, and importunity for audience, did both arife, not from his own defire to speak, but from a willingness to rectifie what his friends had spoken amis, and to set himself right in their opinions; or he advices them to hold their peace, left by speaking as they had done they should lose their peace. Many break not only the outward peace of others, but the inward peace of their own fouls, because they cannot (in this fence) hold their peace. There might be much more peace than there is, in our hearts, in our houses, in the common-wealth, in the Church, if we could teach our tongues to hold their peace, when it is unfeafonable to speak. There is a time to be filent, and a time to speak; could we time our tongues well, how well might we time our actions ! because our words are so unruly, therefore our wayes are so un-Tob faw it was time for his friends to hold their peace, and time for him to speak : Therefore he faith, Hold your peace, let me alone that I may speak.

Why doth Fob add, Let come on me what will? A strange kind of speech. Doth it become a man to be so resolute, or rather (as the words at first view import) so desperate? Is not here the voice of desperation? Would any wife man speak

fo?

Let come on me what will.

Tatete paulifper ut loquar quodenng, mibi tit. Vulg.

The Vulgar translateth this part of the sence thus, Hold your mens suggeste- peace that I may speak what soever my mind suggesteth to me, or, Hold your peace, let me speak what soever comes into my mind; as

if Job would speak any thing that came next, or floated uppermost in his phancy; so some gloss the interpretation of the Vulgar, which is indeed dishonourable to suppose of him. Shall quid in bucques
we think that he cared not how he spake, who had so often veneric.
reproved his friends for speaking carelessy? Would he
run headlong into that errour which he had so severely reprehended?

Let come upon me what will.

The word [Let come] signifies to pass over, or pass upon; so then, I will speak, let what will pass upon me, is no more but Loquar this, let what censure soever pass upon me; censure me how transeat super you will, I will speak; or, I will speak how ever you take it. the quidvis.

Or, It may refer to the determination of God; I will speak Vatab. and stand to his sentence, let him pass what judgement he plea- Quocung ressit seth concerning me, I am resolved to maintain my cause: as we loquar pro me say in our language, when we are resolved to do a thing, Fall back, Loquar meo per riculo quicquid

Fob in these words removeth a second pretence which his tandem mihi sit friends made for what they had spoken.

First, They said, They did all for the glory of God, and to maintain his justice. As to that, he told them roundly before, that God needed none of their patronage, Will you speak wickedly for God? will you talk deceitfully for him? He desires not your lies to defend and uphold his cause.

There was a fecond thing which his friends held forth as a ground of their counsels, and that was the tender care and compassion which they had of Job himself, lest going on thus complaining, yea, as they thought, thus blaspheming, the Lord should bring somewhat worse, then ever yet he had brought, upon him. Ego de meipso off this here: As if he had said, Tou seem to be very tender of me, Deo, & quicelest God should lay some further judgement upon me for maintaining quid peccavero my integrity, but I will speak, come of it what will, at my peril be it, luam, Interim I will bear all the blame my self, take you no care, have you but pa-non sine stomatience to hear me speak, let all the trouble that may ensue be on my irratus eis. Score, I will be accountable to God for it. Tis true, Job being provoked speaks thus with some heat, and was desirous rather to cast himself wholly upon God then to hear his friends any longer.

Hhh 2

Hence

Hence Observe,

First, An upright heart is very resolute; I will speak; and let

of himself. The righteous is bold as alyon. As one of the ancient Myrtyrs spake, when his persecuters terrified him with threatnings, There is nothing (faith he) of things visible, nothing of things invisible that I fear, I will stand to my profession of the name

come to me what will. There is nothing that can make a man afraid, who is not afraid

of Christ, and contend earnestly for the faith once delivered to the Saints, let come on't what will. It is said of Luther, when he was to go to the meeting at Worms, that being informed by his friends that he had many enemies lying in wait to ruine him, Tell me not of it (faith he) for I will go though there were as many devilsto assault me as there are tiles upon the houses. Thus the Apostle Paul (Act. 21.10.) when some did weep and mourn over him, because it was prophecied that he should be bound at Jerusalem : Agabus had bound himself with Pauls girdle, and said, So shall the Jews at Jerusalem bind the man that oweth this girdle, and thereupon they entreated him to forbear going up; Forbear? (faith he) No, I will go to Jerusalem, I am ready, not to be bound only at Jerusalem, but to die there for the Name of the Lord Jesus: I'le put it to a venture. When once Hesters heart was fet upon it to engage for the deliverance of the Jews, she would on, I will go in to the King, which is not according to the law (I know I run an hazard) and if I perish, I ptrish: I am upon a good ground, and in a good cause, though I fail in some outward formalities, yet I will venture. Thus will an upright heart speak, thus will an upright heart do: An upright heart will both speak and do, let come on it what will; let the world be pleased or displeased, let the world frown or smile, let the world be angry or embrace. And it is the same phrase in the Hebrew which we הם החד have (2 Sam. 18. 23.) when Ahimaaz would go and carry the Et sit quicquid. tidings of Absaloms death unto David (Joab had sent Cushi with the message before, yet Ahimaaz would needs run after him) Let me, I pray thee (saith he to Joab) run after Cushi: And Joab (aid, wherefore wilt thou run, my son, seeing thou hast no tidings ready? But how soever (faid he) let me run; I have a mind to carry this message howsoever, that is, let come on me what will. Even so faith the foul in its uprightness and resolvedness upon the waies of God, though checkt with why would you do fo? Howfoever

Howsoever let me go, though you think it is to no purpose, yet let me go on: Let come of it what will, I resign the issue wholly to God.

Secondly, When Job speaks thus, Let come on it what will, you must know he had very good ground for what he spake, he knew whom he trusted, and trust him he would though he slew him, as we shall hear him professing with his next breath.

Hence Note,

As upright heart never feareth any hurt from God.

You think I am running upon the spears point, even upon the displeasure of God; well, I'le try that; let come of it what will, Non desperati I have not one jealous thought of God: As one in sickness and verba funt sed pain, ready to die, seeing his friends about him mourn, said, bene potius sprantis de Dei oge Do not trouble your selves, I know God will do me no hurt. Job qui mox sue was willing to bear any thing at Gods hand, even a flaying, and fpei rationen yet he believed he should not bear the weight of his little finger ridd t. Merc. (as we say) upon the account of reproof. Job was not desperate, nor did he defie and dare God as wicked men use to do: tell them of hell, they care not for hell, tell them God will be angry, they regard not his anger. A gracious heart cannot flight, and would not for a world willingly incur the leaft-displeasure, or so much as a frown from God, a frown from God would go to his very heart. But he can speak out of the height of his confideace, that in any just thing he will on, and bear all the blame which God will lay upon him, being well affired that God will lay no blame upon him at all from his anger or justice, though, in his wife providence, he should lay a multitude of the soarest

afflictions upon him.
But what is it which makes the Saints forefolute with God that

they fear not any hurt from God?

How can they fear any hurt from God, when they have so many promises of good from God? God hath not spoken one hard word against them all the Bible over, nor will he bear it that any should speak any thing but good concerning them. Say to the righteous, it shall be well with him. The Apostle assures us that the law (namely in the threatnings of it) is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, &c. The law was not set to bring any of the punishments which are threatned there upon the righteous and holy: The godly man needs not fear any hurt from the law, because the law

is not made to punish or to condemn a righteous man, though it be fet to guide and order the conversation of a righteous man: But the law is made for the wicked, they have cause to fear all the terrours of it, and God will at last open the treasury of his wrath, and bring out all the weapons of his indignation that lye there, and strike them thorow. Now, if the Saints fear not the threatning of the law, what need they fear any thing? Other parts of the word are full of their consolations: Yea, what seever was writsen heretofore, was written for their learning, that they through patience and comfort of the Scripture might have hope, and so rest their fouls sweetly in the arms of God, as in the arms of a tender father. Why should they be afraid of any evil from God, who hath promised them so much good? yea, that all shall work together for good to them : May not this make any good man fay confidently, I will do my duty, come on it what will: What can come of it but good? because the Lord hath said all shall work together for good; though haply I shall have a cross, it will be good; though the Lord leave me to the cruel dealings of men, it will be good. But especially while we look up and consider what Jesus Christ hath done, what Christ hath suffered, what Christ hath undertaken and stands engaged in on their behalf, they may well put themselves upon God, and appeal not only to his mercy, but stand to the utmost of his justice. They may expect hard measure from men (and the best is they can do well enough let men do their worst) but as for all the hard measure they shall receive from God, I dare (as we fay in our common speech) excuse them for a penny : I may fay to any upright and faithful foul, fuch an one as Job was, Go on, let come on it what will, I will bear all the chidings, yea, all the smart thou shalt ever hear or feel from God. Fob having by these arguments, taken from the excellency of God, and his friends baseness, prepared their minds to attention, and taken upon him a resolution to speak, speaks home in the

next words, Wherefore do I take my flesh in my teeth, &c.

Jos Chap. 13. Vers. 14, 15, 16.

wherefore do I take my flesh in my teeth, and put my life in mine hand ?

Though he flay me yet will I trust in him; but I will maintain mine own wayes before him:

He also shall be my salvation, for an hypocrite shall not come before him.

20B resolved to speak in the former verse, and here he speaks I indeed. But doth he not bite his own tongue? Or rather, Doth not his tongue bite him? while he faith, Wherefore do I take my flesh in my teeth? It is the Apostles great Axiome, founded in the laws of nature (Eph. 5. 29.) No man ever hated his own flesh, but loveth and cherisheth it, &c. Job speaks as if he hated or were cruel to his own flesh; Wherefore do I take my flesh in my teeth, &c? But if we enquire into this speech, we shall find it an argument not of any hatred against himself, but of abundant love

to, and faith in God.

The words, in general, fet forth the temper and state of Jobs spirit, or in what frame of heart he stood ready to speak unto God, having before resolved to speak: As if he had said, I am far enough from rage, or from despair, I am neither out of my wits nor out of my hopes, I come to plead my cause with God, having my heart filled with a strong confidence in God, resting and reposing my self upon him, and giving up all that I have or am unto him: Let me speak (faith he, in the former verse) and let come on me what will; at my peril be it, I will trust in God; And he feems to explain himself here; Do not think that I mean to tear my flesh, and to run violently upon my own ruine, when I said, let come on me what will; no, this was not the language either of fury or of despair, but of faith and confidence; for (as it follows) though he flay me, yet will I trust in him.

Wherefore do I take my flesh in my teeth?

First, There are some who conceive that Job being in a commotion of spirit, upon some suggestion of the devil to despair, and to give up all for loft; did therefore indeed tear his own flesh. Aliqui suspican_ tur Iobum respondentem & repugnantem hosti interius aliquid instillanti or ad selacerandum (timulanti. Pined.

cerarc. Merc.

flesh, and seek to cast away his life; to which Job recalling himself, answereth here, Wherefore do I take my flesh in my teeth, and put my life in mine hand? As if he should have said, O thou enemy, (atan, why dost thou tempt me thus? why dost thou put me upon despairing thoughts? why wouldst thou have me let go my hold of God? why dost thou provoke me to carry my self as a mad man, tearing my flesh with my teeth, and even throwing my life out of my hand? This carrieth a fair fence, supposing such a temptation was upon him; and indeed there is no temptation fo black and devillike, but we may suppose the devil presenting it to this afflicted

Secondly, The words may be expounded as an enquiry after the reason or cause, why he endured such grievous afflictions : Wherefore do I take my flesh in my toeth, and put my life in mine hand? What's the matter that I am cast into such extremities, and put upon such grievous trials as I am at this time? Wherefore am I not only counsel'd, but almost constrained by my bodily pains, and the troubles of my spirit to seek ease in tearing mine own flesh, and in laying violent bands upon my body? if my gestures or speeches are unusual, so

are my forrows; the sense of what I suffer even makes me do I know not what, or what I know I should not. It herefore do I take my flesh, &c. That's a second interpretation, taken from the Moris est affli-impatient postures of those who are in great afflictions. Such

this & indig- sometimes rend and tear their garments, so did Job in the beginnabundis vestes ning of this book, when he heard the first news of his sad calamembra la- mities, yea, such will sometimes tear or bite their own flesh, and gnaw their tongues. 'Tis faid that when the fifth Angel poured out his vial upon the feat of the beaft, that his kingdem was full of

darkness (that is, of trouble) and they gnamed their tongues for pain (Rev. 16.10.) They gnaw their tongues when they are punished, who never smite upon their thighs, nor are pricked at

the heart because they have sinned-

Tnirdly, Others interpret the words as a denial of impati-Existimatis me desperantis in- er ce, which his friends had often objected against him; As if Itar mihi velle he had said, You think that I carry my self as a man that is despemortem conscifeere, at quorfu rate, tearing my flesh, &c. but you are much deceived in me, whereego me lacerem, fore should I do a thing so unbecoming one that trusts in God, as I do? I trust in God, yea, though he should slay me, yet will I trust & mihi ipsi vitam eripiam? in him; I complain indeed of my own afflictions, sense of pain causeth Sanct. me to do so, but I do not complain agains God, my faith and trust

in him, will not let me do fo. Some conceive that here Job answers the words of Eliphaz at the beginning of the 5th chapter (ver.2.) Wrath killeth the foolish man, and envy sayeth the silly one; wicked foolish men are so envious and unquiet in their spirits, that they even kill themselves with vexation; but why should I, what reafon have I, who am affured of the good will of God to me, and am resolved to submit to his good pleasure, what reason have I work

to tear my flesh, or throw my life out of mine band?

There is a fourth interpretation, that Job in this quæry hath Quare levo reference to his own weakness and leanness, to the decay of his dentibus meis strength and flesh; Wherefore do I take my flesh in my teeth? As carnes meas? if he should have said, I am so wasted and consumed, so far spent, etus sam, ut that all the flesh I have will scarce make a morfel, a man may quantus ego take it up in his teeth at once. Thus it is expounded by that fum levari den-(chap. 19.20. I am escaped with the skin of my teeth, I am no-tibus possim, & thing but skin and bones. So, Wherefore do I take my flesh in my quasi uno belo teeth? Why am I brought thus low, thus lean? all my flesh will En anima mea fcarce make one mouth-full.

Lastly, Some render, not, Wherefore do I, but, Wherefore mea statim eshould I take my flesh in my teeth? that is, wherefore should I be gressura, videcruel to my felf? You think I utterly neglect my felf, and have orgs folis meis given up all my hopes; but I have not, I am not come to that totius corporis; pass yet, and I firmly believe I never shall. It is bad enough carnem suftenwhen we eat and devour one another, but it notes the worst of tare. Bold. conditions when we devour and eat up our felves. It is faid of Lacerare carnes the fool (Eccles.4.5.) He foldeth his hands together, and eateth &c. est seipsums his own flesh. Who is this fool? and, how doth the fool eat his affligere. own flesh? By the fool (in this place) we are to understand the fluggard or the flothful man; folded hands are the emblem of idleness: The idle man, or the fluggard, foldeth his hands together, that is, he will not work, he will take no pains: Now, he that will not labour, saith the Apostle, 2 Thes. 3. neither let him eat. The fluggard will not labour, and therefore he eateth his own flesh, having nothing else to eat. But doth the fluggard indeed feed upon his own flesh? Is he a self-Canibal? will he endure the pain of eating his own flesh, who will not take the pains to get himself bread to eat? No, but he is said to eat his own flesh, because while he favours himself too much he is cruel to himself, he starves himself; hunger eats his flesh, because he hath nothing to fatisfie his hunger; or he is faid to eat his own

stat' super labia

fleih, because through floath and the neglect of his calling he is brought into want, and into such want, that if he will eat, he must eat his own flesh, for he hath got neither boyld nor rost, neither wet nor dry to fustain his life. Or lastly, he may be faid to eat his flesh, while he folderh his hands, because he grows vext and passionate against himself, when he sees into what straits and bonds his lazy folded hands have brought him. He is a fool indeed that thinks folded hands will either fill his belly with meat, or his mind with content. So (1/a.9.20.) when the Prophet describeth the trouble of a people under the wrath of God, he shews that at last they shall grow cruel to themselves, They shall eat every man the flesh of his own arm, that is, they shall be so forgetful of all the laws of nature and friendship, that they shall either vex their nearest friends, as he speaks in the former verse, No man shall spare bis brother, or they shall vex themselves, who are nearer than any friend; no man shall spare his own flesh. Thus the Lord threatned the oppressours of his people, that he would at last make them feed upon their own flesh, and drunken with their own blood (Ifa. 49. 26.) They who have been cruel against his fervants shall be unnatural to themselves; they shall either destroy and vex one another, or every man shall destroy and vex himself, till they are all utterly consumed. Fob sees no reason why he should do what such as these do for want of faith. Wherefore (hould I take my flesh in my teeth? I know my duty is to love and take care of my felf, and I know God loves and takes care of me too. Some felf-love is a vertue in all, a grace in some, it being the measure of that love we owe unto others, Thou shalt love thy neighbour as thy self. And as a man is bound to take a special care of all those (within his compass) whom God loves, so he ought to be much more careful of himself who hath received any evidence that God loves him: And hence it is (according to this exposition) that Job saith, Wherefore do I, or, should I take my flesh in my teeth? Shall I who have received fo much kindness from God, and (notwithstanding these wounds) shall receive more, shall I, shall such a one as I be unkind to my felf?

Lastly, These words (I conceive) carry in them a self-reproof: As if fob perceiving his spirit growing somewhat unquiet and unsettled, and himself ready to break out into passionate gestures, under the pressure of his continual troubles, did thus chide and

rebuke

rebuke down these commotions, Wherefore do I take my flesh in my teeth? Why am I thus impatient? O my foul, doth this become thee, or doest thou now walk by that rule of obedience which thou art to learn by the things which thou fufferest ? Is this the acting of a parient man, is this to submit to the hand and rod of a father? In this fence David (upon the apprehension of some undue strivings and struglings in his spirit) takes himself to task, schools and catechifes his foul with ferious questions (Pfal. 42. 11.) Why art thou cast down, O my soul? why art thou disquieted within me? hope thou in God. David after these chidings bids his foul hope in God, and Job after these chidings makes highest professions of his hope in God, Wherefore do I take my flesh in my teeth, &c. Though he slay me, yet I will trust in him.

Hence Observe,

First, That in great afflictions a man is apt to afflict himself and

to add to his own afflictions.

When we have more upon us then we are well able to bear, we usually put more weight upon our selves. We scarce feellesfer burthens at all, and great ones we feel too much. When God fmites us we are ready to tear our felves.

Secondly, Consider the ground of this, why is it that men (as vt qui in truthis phrase importeth) afflict themselves when they are affli-ciatibus carnes eted? It is because they hope to find some ease in it. fuas mordent

allevari se sen-Hence Note, tiunt, [ic ego That a pain of our own adding seems to lessen our received pains, dum hec loquor? And indeed it doth somewhat draw the mind from thinking Chrysoft.

of what it feeleth: Every trouble is the less to us by how much we mind it the less; and if we could not mind it at all, it would be no trouble to us at all. For this reason, in exremity of pain, as in the stone, gout, toothach, men usually divert and turn off their thoughts, as much as they can, from what they feel, by discourse and the company of friends; yea, we shall see them fometimes bite their lips or their fingers; fuch pain added to pain gives some mitigation of pain.

Thirdly, Note,

It is sinful to be active in our own miseries, or to afflict our lelves.

Wherefore should I take my flesh in my teeth? It is unnatural to do fo. It is unnatural to take the flesh of others in our teeth; Lii 2 more

Fourthly, Observe,

A godly man will not take his own part, nor bear with himself when he doth evil, or goe besides the rule, whether in active or passive obedience.

He is willing to receive counsel or reproof from others, and he is upon all discoveries of the maughtiness of his heart, his own reprover : he usually casts the first stone at his sin with his own hand, and blames himself more than any other man can for his own fecret distempers or outward miscarriages. A carnal heart doth what it can to excuse its sin, or to flatter himself in it: but a holy heart doth both aggravate and rebuke its own fin ; Wherefore am I fo vain, fo earthly? why am I fo proud, and fo impatient? David needeth no man to accuse him of his sinful envy at the prosperity of the wicked, he layes on load upon himself (Psal. 73.22.) So foolish was I, and ignorant, even as a beast before thee. He once indeed (being under a defertion) wanted a Nathan to bring his sin home to his conscience; but when he was come to himself, he could be his own Nathan: As for me (faith he, ver.2.) my feet were almost gone: Why was I thus foolish? So Job here, why am I thus ur quiet? Wherefore do I take my flesh in my teeth, &c?

And put my life in mine hand?

These words have the same meaning, in general, with the former. I shall only open the importance of the phrase.

Animam meam folicitus custodio, non secus ac rem pretiosissimam, quam nusquam tutò deponere, nec ulli credere, audemus. Pined.

First, Parting the life into the hand, is interpreted for a solicitous care of life: As if he had said, wherefore do I keep life so close, as if I were loath to part with it? If God slay me I will trust in him; what need I take so much care of this life to hold it in my hand? Let it go, I know it shall be well enough with me; if I lose this life, I shall find a better, for I believe in God. When a man-would preserve and keep a thing safe, he carries it in his hand, he

will not lay it out of his hand. And that is one reason why the Saints are said to be in the hand of God, and to resign themselves into his hand; Into thine hand do I commit my spirit: it is their desire to be in the hand of God; and Christ assureth us (Joh 10.) that we being in his fathers hand, none can take us out. Holy Job knew his life, his spiritual life was in the hand of God, and that his going out of this natural life, was but a passage to eternal life: Wherefore then (according to this exposition) should he so sollicitously put his life into his own hand? We need not fear

to part with that which the grace of God hath found.

Secondly, Others understand by life, the whole man, and so Nomin animal the putting of his life in his hand, notes bodily i stirmity; as if pro tota performing weak with sickness, he was forced to lean upon his hand. It ponere animal wherefore do I put my life in my hand? that is, wherefore am I in manibus sit brought thus low, that I do even go upon my hands? Little chil- it a debilitari ut dren before they can go upon their feet, go upon all four, as we homo stare pefay, they go upon their hands. The feet and legs are the pillars fed manibus suand supporters of the body. Fobs pillars (saith this interpreta-stenteur, ad tion) shrunk under him, he must walk and live upon his hands. modum infantithe learned Author quoted in the margin contends much for this um. Bold.

Volis extremistant distributions of the sum of

Thirdly, Wherefore do I put my life in my hand? Is (as ano- is vitam ago.

ther phancieth) a metaphorical speech, implying, that a man id.

is dying or near to death: the life of such a man sits upon his lips, Anima in major is come out into his hand, ready to shake hands with him, and nibus est anima return to God that gave it. As if he had said, my life is gone a corpore excession out of my body, I am in the state of death, or (as his words are in manibus halfo glossed) my life is so wasted and diminished, that it is scarce bemus extra a handful. Why is it thus? Is it because Satan hopes that yet in nossam. Sancta

me with my last breath blaspheme God and die? If that be his end he shall miss his end, for if the Lord slay me, yet will I trust in him.

Lastly, We may expound the words yet more clearly and satisfactorily by divers other concurrent Scriptures, all which carry this plain sence, that putting of the life into the hand, notes only the exposing of our life unto peril or danger. So fephthah befreaks the quarrelling Ephramites (Judg. 12.3.) When I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon: that is, when I saw you deserted me, and

and would give me no affiftance, I resolved to put it to an adventure; I put my life in my hands and paffed over against the children of Ammon: I went upon great disadvantages, my Army was not a match for the enemy, nor fit to meet them in the field, yet I ran that hazard, I put my life in my hands. So (I Sam. 19. 4.) when Jonathan pleaded for David before his father Saul, and told him what good fervice he had done for him, and what he had deferved of the kingdom, he instanceth in that unparalleld act of valour, when he undertook proud Goliah. He did put (faith he) his life in his hand, and flew the Philistine, that is, he put himself into a great danger: the Philistine was fach a monster of men, that the whole Army of Israel trembled at his challenge; therefore furely a fingle man was in great danger to deal with him hand to hand : David doing so put his life in his hand. The Witch of Endor is at this language with Saul (1 Sam. 28.21.) I have put my life in my hand, that is, I have ventured my life in raising up of Samuel: this she said because there was a law lately made against Witches by Saul himself. Once more, David useth the same expression (Psal. 119. 109.) My soul is continually in mine hand, yet do I not forget thy law. The fouls of the Saints are alwaies in the hands of God, and it is both their fafety and their honour that they are so. Why doth David say, my foul is in mine hand, had he call'd it out of the hand of God, and taken the care of it upon himfelf? No-Eft Hebraismus, thing less. His meaning is only this, I walk in the midst of dangers, and among a thousand deaths continually, I. am in deaths often, my life is exposed to perils every day, yet do I not forget thy law :

quo fignificatur. vitam habere periculo expositam ; Hier Ep. ad Suniam. Ev Th Xelei LUXUD EXEL. Grac. proverb. pro versari inter pericula. Quod manu portatur facile

thing. But why doth the holding or putting the life in the hand, excidit, facile e- signifie the exposing of the life to peril? There is a two-fold reason of it.

I keep close to thee, and will keep close to thee whatsoever

comes of it. Augustine, upon that place, doth ingenuously con-

fels that he understood not what David meant, by having his

Soul in his hands: But Ferome, another of the Ancients teacheth

us, that it is an Hebraism, signifying a state of extreamest peril.

The Greeks also have drawn it into a proverb, speaking the same

test, & si servatur sola Dei vari videtur. Mcrc.

First, Because those things which are carried openly in the protectione fer-hand are apt to fall out of the hand, and being carried in fight they are apt to be fnatcht or wrested out of the hand. And therefore, though to be in the hand of God, fignifies safety, be-

cause

cause his hand is armed with irresistible power to protect us : Yet for a man to carry a thing in his own hand, is to carry it in danger, because his hand is weak, and there are safer waies of carrying or conveying a thing, than openly in the hand. If a man be to ride a long journey with any treasure about him, he doth not carry it in his hand, but puts it in some secret and close place where it may be hid, and so more secure. The Caldee Paraphrast, Anima mea peto express the elegancy of that place fore-cited out of the Pfalm, richtatur, ac fi gives it thus, My life is in as much danger as if it stood upon the in superficie very superficies or outside of my hand, as if he had no hold of it, manus mea but it stood barely upon his hand; for that which is fet upon the effet. Chaldplain or palm of the hand, and not grafped, is in greater danger. Things fafe kept are hidden or held fast. There was a treasure hid Que aliquis ain the field, which when the man had found, be went and hid it (Mat. mittere timet 13.44.) he did not carry it in his hand, but hid it, laid it up fafely. diligenter ab-So our life is said to be hid with Christin God (Col. 3.3.) which scondit. Aquin. notes not only the secrecy of this spiritual life, but the safety of it

also. As some things are hid that they may not be seen, so other things are hid, that they may not be lost. Hence, to carry the life

in the hand, imports the danger of loling of it.

Secondly, There is another reason of that speech, because when a man is about to deliver a thing or to give it up, he takes it in his hand. They that put themselves upon great perils and dangers for God and his people, deliver up their lives and their all to God. Hence that counsel of the Apostle (1 Pet. 4.19.) Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. So here, the life of men in danger is faid to be put in the hand, because such are as it were ready to deliver and commit their lives unto God, that he would take care of their lives to preferve them from the danger, or to take them to himfelf, if they lofe them in his fervice, either doing or fuffering according to his will. That of the Apostle comes near this notion (1 70h.3.16) We ought to lay down our lives for the brethren: now, if we lay them down we must put them into our hands, as a man that is ready to lay down money upon a bargain, or for a commodity, takes his purse into his hand. Job had his life in his hand, ready to deliver it up to God, yea, though God should seem to take it violently from him, yet he would willingly relign it to him and trust him with it. This fence carries a clear reason of such kind of speaking, yet I do

not conceive it to be the particular reason of it in this place: For, as to such a sense, Job should rather considently affirm, I will, or I do put my life in my hand, then either question or expostulate with himself, Wherefore do I put my life in mine hand?

Now, seeing Job, speaking thus, refutes a charge that was brought against him, that he was careless of his life, or through distemper and impatience cared not what became of it; We may Observe,

That though me are to venture or put our lives unto any hazard when God calleth us, yet no man may expose his life without a call.

Job would have his friends know, that he did not carry his life open in his hand as a thing he made no reckoning of. Our lives are given us of God, and till he bid us bring them forth and carry them in our hands, we must keep them as safe as we can. I only hint this here, because the strength of Jobs intendment in these words lyeth in their connection with the following verse, to which I pass.

Verse 15. Though he slay me yet will I trust in him; but I will maintain mine own integrity.

Why should you think that I am impatient? Why should you censure me as desperate and careless? This is the temper and frame of my soul; judge you of it, whether it look like your conceptions of me. Let God do what he will with me, slay me, tear me, take away my life; I am resolved what to do, to trast

in him. Is this impatience or despair?

Further, If we consider the former expostulations in the last exposition, as a reproof or a check to the motions of his own heart toward impatience; Then these words are the lesson of instruction which he gives his soul. What? Thou my soul in rage? does thou bid me take my sless in my teeth? I tell thee what my former resolves have been, and what my present duty is, even to trust God in all estates. And now I am upon that resolve again, Though he slay me yet will I trust in him.

Afflictiones
graviores mortis & occisionis
nomine significantur. Drus.

Though he slay me.

Slaying speaks death, and that a violent death, yet all slaying is not death. (Rom. 8.36.) For thy sake are me killed, or slain, all the day long. All the persecutions and troubles which the Saints

endure

endure are their flaying, though they be not all unto death, yet they all go upon the account of death. For thy fake are we flain all the day long; Paul was alive, and yet in the number of these flain. By being flain all the day long, he means a being alwaies within the view, or under the sufferance of bloudy persecutors.

Though he flay me. Slaying is the utmost of outward evils.

Hence Observe (before I come to the main)

That there is no outward evil so bad, but God may lay it upon his best servants.

Fob puts this supposition as his own case. Though he slay

Yet will I trust in him.

There is a double reading of these words. Some read them Lo, in Hebr negatively, others (as we) affirmatively. mutatis liter The reason why the negation is added by some interpreters, is mobilibus, because the same Hebrew word in sound, which we translate, non aut ei v him, fignifies also the adverb of denial, not or no: therefore the ipsi, fonat. Masorites observe that this text is to be corrected in the reading. Masorita bui There is a like variety of reading upon the occasion of this Mo-inter ea que nosyllable, Lo (2 King. 8.10.) Where when Hazael was sent by cum scribantur Benhadad to enquire of Elisha whether he should recover of his &7 legantur 77 disease whereof he was sick, Elisha said unto him, Go say unto Merc. him, thou maiest certainly recover, howbeit the Lord hath shewed naberis, quanme that he (hall surely die. As if he had said, though the disease in quam aliqui exit felf be not mortal, yet thou shalt die of it. Whereas others istimant amphi-

translate it, Elishasaid unto him, say, thou shalt not certainly re-bologicam suisse responsionem, cover, for the Lord hath shewed me that he shall surely die. Now, the negative in Job hath a double reading. First, By way fola diversa of interrogation, and then the sence is the same with our tran- scriptura figflation, Though, or if he flay me, shall I not trust in bins? that is, nificat, aut cives, I will, or I ought to trust in him; should I distrust God be- aut non. cause he afflicts me, when as he afflicts to shew his faithfulness, Dic non omuino I will not do it. Others read it negatively, without an inter- si enecaret me rogation, thus, Though he flay me, I will not expect; or behold he non sperarem?

will flay me, I will not hope. So the interlineal. lun. But would Job say so, can this stand with the state of grace Ecce occidit me, and holines? Were not this indeed to give up the cause, and to non sperabo.

blaspheme God?

Kkk

I answer, There is a sence wherein we may acquit Fob of this charge, though we should read it negatively, which yet is not the sence I shall stay upon: For the clearing of it, I must premise two things concerning the Original text.

1. That the Hebrew word which we translate, to trust (of which more a little after) fignifies also to expect or look for a

thing at the hands of another.

Quamvis ab co mortis fententiam reciperem tamen meliovem verim non nist justissime eum

2. The word stands alone in the Hebrew without those words which we supply, in him, and must be rendred thus, according to the sence under hand, Though be flay me, I will not expect, and then ab eo sententiam the meaning may be given thus; Although God should pronon expectarem, nounce that heavy sentence of death upon me, yea, sign the write quippe qui no- for my execution, yet I would not expect a more gentle sentence or look for a reprieve, because I know that what God doth to hoc fecifie. Bol, any man, or to me, he is just in doing it; I know that if he load me with the heaviest afflictions, he may do it, and (without any further pleading or expectations) I am ready to submit unto it; and yet in this I do not carry my felf as a wicked man, for I will still maintain my wayes (as he adds in the next words) neither in this do I cast off all my hopes or expectations in God, for he shall be my falvation, as he speaks in the next verse. Thus much he had faid in effect before (chap. 9. 15.) Whom, though I were righteous, yet would I not answer, that is, I would not stand upon any terms with God, or expect any other terms from him: though God should wound me deeper, yet I would not hope to have him alter whathe had done, as if I thought he had done me wrong. You, my friends, conceive that I complain of God, as if he had been cruel and too severe towards me; no, I do not think so, for if he should slay me, I would not sue to him to take off that sentence as unjust; but I would willingly lay my life down at his feet, knowing that he will give me a more destrable life than this. Thus we may fairly bring fob off in the negative reading; he was ready to God, or stand expecting any reversal of his judgement as too

Roce occidit me, undergo the hardest measure, and yet not to think hardly of non spero me kine liberandum, hard.

valo cam; actum plaratus et bic

Again, thus, Behold be will flay me, I will not hope, that is, I fee oft de me, de- my bodily estate and outward comforts brought so low, that it were folly to hope; Why should I hope for life and prosperity Merc. here, when providence speaks to me of nothing but death, and me-thinks I fee the Lord ready to flay me? my disease is not for cure, nor my wounds for healing, why then should I stand hoping about these poor transitory things? yet I would not have you think I am without all hope, I have better things to hope for than these, and about them I have a lively hope, though I die, as he adds in the next verse: He also shall be my salvation,

But I shall pass that negative translation, and give the sence verba sunt as it lies affirmatively before us in ours. The strength of faith is magne spei in never fully tried but under and upon a cross. Death and hope fidei, cujus vis seem to be at the greatest distance; here we have death and hope maxime in crubrought together: Death could not kill fobs hope, his hope did ce in morte almost enliven his death. Fob had more life in death, then most utruming conhave in their lives. God could easily slay fobs body; but his junxit, mortem faith could not be slain. God will not slay faith, and no other in spem. Merc.

power can. Behold fob dying and believing, Though he slay me, yet will I trust in him; and so this text is the triumph of fobs faith over sorrow and death: The uprightness of his heart, the greatness of his spirit, the undauntedness of his courage, his contempt of the world, and his longing desires after God, are all wrapt up and spoken out together in these words. As if he had said, I see the Lord is determined to take my life, but what if he do? do you think that I have nothing to trust him for beyond that? If he destroy my body, I know he will save my soul; I have matters of greater moment to trust God with then those which concern this frail piece of slesh: Death it self shall not cast me down from the footings of my faith, or beat me off from the hold-fast of my hope in God.

Again, As these words have in them an assertion of Jobs faith, so also a vindication of his person from the suspitions or accusations of his friends. For how can he be charged as wicked who professeth trust in God, and promiseth that he will trust in him, even unto death, and in it.

The word which we translate trust, signifies also to expect or the extension of the extension of the extension of the patience and wait-start can long: secondly, with assurance of receiving that which we wait severantia, cume for: thirdly, with present joy, or joy concomitant with sor-certification furow. So then, I will trust him, is not only, I will stay more turn boni continue, but I will stay with patience, with assurance, yea, and with letitia. Coc. joyfulness.

But how can a man trust God, when he is slain? He that is

Kkk 2 dead

dead is past hope, he hath for ever done trusting and believing. For when a man is stain and dead, he either goes to heaven or to hell: If to hell, there's no hope: if to heaven, there's no need of hope; what, should a man hope for that which he enjoies, or trust when he is in possession?

I answer, first, All slaying in Scripture sence is not to bodily death; it notes sometimes only a civil death, or the putting of a person totally out of all his former power or present comforts: So the slaying of the witnesses is interpreted, Revel. 11. Take slaying so, and then, to trust when we are slain, is no more then

to depend upon God for deliverance in extremelt dangers.

Secondly, Though a man who is actually flain, cannot be faid to hope; yet a man may fay I will hope or trust though I am flain: For fo this trust is the act of a living man concerning fomewhat which he shall enjoy or be after death: So any believer dying, whether it be by a natural or a violent death, may fay, Though I die yet I will trust in God: First, For the salvation of my foul: Secondly, For the resurrection of my body: Thirdly, For the eternal rest both of soul and body together in glory.

But what was it that Job was thus resolved to trust God

for?

Take flaying in the first sence, for greater afflictions than any he had yet felt, and then, I will trust in him, is first, a serious profession of his faithfulness and adhering to God and his waies what ever God should do with him, or how great discouragements foever God should put upon him. So we may well expound Job by that admirable protestation of the Church, Pfal. 44.17, 18, 19. All this is come upon us, yet have we not forgotten thee, neither have we dealt falfly in thy covenant, our heart is not turned back, neither have our steps declined from thy way, though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. Trusting in God, in a large sence, is put for the whole compass of our duty to him, especially in evil times. Or tecondly, I will trust him, is a high profession of his faith, that God would give remedy to the worst of his present, or possible outward evils, and raise him up or restore him again, how low soever he should be brought.

Take flaying in the second sence, for death, and then his meaning is, that though God should take away this life, yet he had a hope laid up beyond this life: and this I conceive most proper

here,

here, or certainly intended here, because he had so often given up his hopes of a temporal restoring, and adds expressely in the next verse; He also shall be my salvation.

Hence Observe,
First, The character of a godly man; he is one that trusteth in

This is proper to godliness. It is the breath of the new creature, and only by the breath of the new creature can these words be spoken indeed, I will trust in God. (1 Pet. 3.5.) The Apostle describing the holy women of the former time, exhorteth that they may be a pattern to the women of the age to which he wrote, For (saith he) after this manner the holy women also in old time, who trusted in God, adorned themselves. He describes holy women by this, they trusted in God. A carnal man is a man without hope (I Thef.4, 13.) I would not have you to be innorant, brethren, concerning them which are asleep, that you forrow not even as others which have no hope. Who are these? The Apostle tels us, Eph.2.12. Aliens from the common-wealth of 15rael, strangers from the covenant of promises, having no hope. A heathen (every carnal man is no better) hath no hope, or if he have, it is like himself a carnal hope, in the nature of it, because it is so in the object of it : His hope is in man (fer. 17.5.) Cursed be the man that trusteth in man, and maketh flesh his arm: He that is in the flesh trusts only in the flesh, and fleshly things. (Pfal.52.7.) He trusts in the abundance of his riches: he can trust in earthly riches, but he cannot put forth an act of trust upon the unsearchable riches of God: It is an easie matter to say the words, but it is the hardest matter under heaven to fay and fay it truly, to fay and do it, Though he flay me, yet will I trust in him.

Secondly, Observe,

True trust can triumph over a worse condition then what is present,

bow bad loever it is.

Fob doth not say, I will trust in God, though now my case is very sad, but he puts a harder case then ever he was yet in, Though he slay me, yet will I trust in him. David (Psal 3 6) puts hard cases to his soul, Iften thousands of people set themselves against me round about, yet will I not be afraid: David was not in such straits at that time (though in straits) he was not beleaguered with ten thousand enemies, but he could put those straits to himself, and

yet

yet be enlarged in dependance upon God. We have David again breathing out the very same spirit of faith in like expressions, Pfal. 27.2. and Pfal. 46.2. Though the mountains be removed, and though the earth be carried into the midst of the sea, yet will not we fear. He puts not only such cases as he was not in, but such as there was no probability that ever he should be in; that the hils should be carried into the fea, that earth and fea should mingle. Davids faith conquered not only real evils, but all imaginable evils. As the Lord puts the remotest suppositions to shew his own faithfulness, so do the Saints to shew their faith (1/a. 54. 10.). Though the mountains shall depart, and the hils be removed, yet my kindness shall not depart from thee, neither shall the covenant of my peace be removed, Saith the Lord. Though the whole course of nature fail, yet the Lord will not let one jot of the covenant of grace fail: And that's indeed the reason why the Saints rejoyce over all difficulties, even because they know God is able to help them in greatest difficulties: He hath not spent the treasures nor the stores of his wisdom and power upon former falvations; they know if they need stronger and stranger falvations, he hath strength and wisdom enough to work them, and will, because he is as faithful and true, as he is strong or wife.

Thirdly, Observe,

Trust is due to God, it is due to God in all estates.

Some trust in God in fair weather; when they are full they can trust in God for bread; and when they are safe, they can trust him for protection: but for a man to trust God for bread in wants, and for safety when he slayeth him, to trust God in all turns, this is not only a benefit to our felves, but a duty unto God. There is nothing more due to God, as God, then trust is: even a man in high place looks to be trusted, and the higher any man is, the more he looks to be trusted. And shall not the most high God? We read (Judg. 9. 15.) that when the trees had chosen the bramble to be their King, the bramble puts these terms upon them, (Judg. 9. 15.) if indeed you arount me king over you, then come and put your trust in my shadow, and if not, let fire come out of the bramble, and devour the Cedars of Lebanon. Even a bramble looks to be trufted in, if you fet him up for your king. Now, if creatures love to be trufted, though they be but exalted brambles, how much more doth the Lord, the great and glorious

Lord

Lord exalted over all? Surely if he be not trusted by us, we shall be consumed by him, a fire will proceed from him to devour the tallest Cedars that either distrust or do not trust in him.

Fourthly, To trust God is an high honour done to God.

Trust is a great part of divine worship. It is natural worship, the very discoveries of God unto us, though he should never manifelt his will concerning this act, call for this. When it is discovered to us (which the word every where doth) that God is above all, that he is all-sufficient, that he is unchangeable, these very discoveries though there were never a rule for it in all the word of God, would teach us to trust upon God. There are some parts of Gods worship which we should never have known if he had not given us a direct and express rule for them. Such is all his instituted worship; The special forms of worship depend upon the revealed will of God, but the general worship of God (such as to love him, to fear him, to trust upon him) show from the manifestations of his nature, or from his very being.

But you will fay, What is trust?

Take it in brief thus, Pure spiritual trust is the highest exercise of faith, whereby looking upon God in himself and in his Son through the promises, the soul is raised above all fears or discouragements, above all doubts and disquietments, either for the removing of that which is evil, or for the obtaining of that which is good. This is the nature of that trust which is the honour of God; and his natural worship, as natural, is opposed to special and instituted worship.

Fifthly, Observe,

A believer seeth God good to him, or a friend to him, when he receiveth nothing but evil from his hand, and sees nothing but fromns

upon his face.

Though he flay me, yet will I trust in him; There is no man will trust a professed enemy at all, nor a reconciled enemy much: therefore fob did not think God an enemy, though he slew him; for a smuch as he resolved to trust him, though he slew him. No man will trust him that he suspects to hate him; A godly man hath good thoughts of God, let him be doing what he will with him. When God put Abraham upon that hard task to slay his son, he yet knew that God loved him, and therefore he was willing to do it; and he would trust God for that son, of which the promise of God said he should live, though the command of God

God said he shall dye. Now, as Abraham (the Father of believers) was perswaded, that God loved him when he bid him flay his fon: So though God himself flay a believer, yet he believes that he lives in the love of God. While a believer is all over as it were in gore blood, whill he is all wounds, and wounded (he sees) by the hand of God, yet he cannot be beaten out of this hold, God is good to him, yea, that truly God is good to all his Ifrael. Christ had faid to his Disciples (Foh. 11. 11.) Our friend Lazarus sleepeth, but when Martha heard him give order to take away the stone from the Sepulchre (v. 39.) Lord (faith she) by this time he stinketh, for he hath been dead four days. Christ answers her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Though I was not so friendly to my friend as to come and keep him alive when he was only fick, or to raise him up as soon as he was dead, yet do not think but I am a friend to him still; Did not I fay, that if those wouldest believe, thou shouldest see the glory of God? I have not neglected my friend. Though I have let him fie four daies in the grave, yet he hath lain in my heart all this while. We may fay in all our extremities, though God lets us die, and lie in the grave either of death or affliction, till we stink, that yet we are his dead friends, and he is our living friend, in whose bosome and embraces we have lain all the while. See how Paul exulteth in the love of God in the midst of all troubles and persecutions: Suppose sword and famine should compass him about, Rom. 8. 38,39. I am perswaded that neither life nor death, &c.nor any other creature should be able to separate us from the love of God which is in Christ Fesus our Lord. Holy David of old rejoiced in this assurance, (I Sam. 23.5.) Although my house be not so with God, yet (I know God is my friend, for) he hath made with me an everlasting covenant, ordered in all things, and surg, for this is all my salvation and all my defire although he make it to grow, that is, though my house should not flourish in worldly dignity and outward pomp, yet he is my falvation, and I can defire no more.

Sixtly, Observe, Job had said before, Wherefore do I take my flesh in my teeth, and put my life in mine hand? why should I take such courses as these to ease my present trouble? though he slay me, I will trust in him; as if he had said, my remedy is in God, not in tearing my slesh, or in impatient gestures: these would prove as miserable comforts as my friends are comforters, the

nearest

nearest way to found consolation, is to trust in God.

Hence Observe, That trust in God is the best ease to the soul, and a remedy of evils

before the remedy comes.

God often defers the remedy as to our fense, when he gives it to our faith. He that believes not is condemned already, he hath his judgement before the judgement: and he that believes is faved and eased already: he hath his deliverance before deliverance. Whilst our wounds have no cure, trust in God cures them. Faith is a remedy before a remedy in all kind of evils. (Ifa. 50. ult.) Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkness and hath no light? Let him trust in the Name of the Lord, and stay upon bis God. Trust in God, though you are in darkness, though you fee no light, this is light before light, pardon before pardon. Trust God in temptations, and you are above temptations, while you groan under the burden of them. Trust God in weakness, and you are strong: Paul in fuch a case besought the Lord thrice, and was answered with this, 2 Cor. 12.9. My grace (not thy grace) is sufficient for thee, for my strength is made perfect in weakness; (he doth not say, thy weakness is perfected into strength.) This satisfied Paul to the full, as he concludes in the next words, Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. When we rest with our weaknesses upon Christ, the power of Christ rests upon us. And then, as it was with Paul (verf. 10.) when we are weak then are we strong, when we are forrowful then have we joy, when we are in bondage then are we free. Thus by trufting we have either a remedy from, or a remedy in all our troubles and afflictions.

Further, Though he flay me, yet will I trust in him; his faith was pitcht upon God, and he passeth by friends and creatures, as if he had said, Truly though you endeavour to comfort me, and mould give me your utmost belp, yet I cannot trust upon you; but if God should slay me, I would trust him: though all the world should engage and promise to do their best for me, I could not trust them; but if God should do the worst against me, yet I would trust in him.

Hence Observe

That we can never trust God too much, nor creatures too little.

LII

We can never trust God too much, because as he is God, all our truit is but due to him. And we cannot truit creatures too little, because they are but creatures, and so no trust is due to them. There is a trust of charity or civility due to man; it is not good to be alwayes jealous one of another; but though there may be a trust of charity, yet there must not be a trust of confidence upon any creature. Some jealousies of man are against the rule of love to man, but all trust in man is against the law of duty to God. Now, as it is a duty to trust in God, so if we look upon God, we have the greatest encouragements; if upon our selves, the greatest cause to trust him.

First, Consider the Being and Esfence of God; and there's enough to draw out trust. His Being is in and from himself. It is

best to depend upon him who is absolutely independent.

Secondly, Consider the excellency of his Being. Job said to his friends a little before, Doth not his excellency make you afraid? I may fay here as truly, Doth not his excellency make you confide, or trust? The power, the wisdom, the goodness, the mercy, the faithfulness, the truth, the unchangeableness of God, these, all these excellencies of his Being, call upon us to trust in him. Who would not trust in him that hath all, and is All? Who would not trust in him that can do whatsoever he pleaseth, and will do

whatfoever he hath promifed?

Thirdly, Consider him in his relations to us: He is our Creator, that's the ground of trul given by the Apostle, Let us commit our selves unto him in well doing as unto a faithful Creator. He that made us will furely take care of us: We may well give up our felves and our all unto him who gave us our felves, and our all. And if creation affure us of preservation, then redemption affures us of it much more. God was at fo much cost in making of us, that he will certainly take care of us; but he hath been at much more cost in redeeming us, and therefore he will much more take care of us, upon the account of that relation. He hath been at too much charge with us, to lay us aside and throwns by. Again, He is a Father; earthly fathers lay up and provide for their children, and shall not our heavenly Father? All the relations wherein we stand to God are grounds of our trust upon him, and engagements of his affistance to, and providence over us.

Fourthly, The operations and workings of God call for this trust: trust: What hath God wrought? and what cannot God work? He works without, and he works within, he stops or moves all the wheels of all creatures as seemeth best to him. The tongues, the hands, the hearts, the wils, the affections, the love, the hatred, the anger, the desires of all the sons of men are under his power, and at his dispose. Who would not trust in God?

Fiftly, If we look upon our felves as creatures, and all creaenres with our felves, we shall quickly find a necessity of trusting God. As creatures are not of themselves, so not in themselves. VVe receive life from God, and in him we live. If we depart fom him in whom we live, we shall furely die. Our natural, as well as our spiritual life, is preserved by the power of God. The life of man confifteth not in the abundance of that which he possesseth, but in dependence upon him in whom he believeth. Man is not sufficient of himself (in spirituals) to think a good thought, that sufficiency is of God: and all temporal good things are not sufficient for man, their sufficiency is of God. A horse is a vain thing to save a man, bread is a vain thing to strengthen a man; wine is a vain thing to chear a man, yea, wisdom is a vain thing to counsel a man, without God. As there is nothing which the devil doth more oppose, or God more require, fo there is nothing which we more need, or by which we gain more then by trusting God: God gives himself most out to us when we trust most in him: As an act of trust gives most glory to God, so it fetcheth most good from God. Our trusting in creatures makes them vain to us; and our not trusting in God makes him (in a sence) vain to us; that is, God will not give out his strength and help, if we do not trust him : he is as one weak when we trust him weakly, he is as one empty-handed when our hearts are empty of truft.

For the advancement of this grace of trust, take these three rules from what we find in Fob, whose trust was risen to such a height, that it did not only live, but was lively in the very ap-

proaches of death.

First, Labour to know God. Fob was a man acquainted with God, and therefore he trusted in God (Psal. 9. 10.) They that know thy Name will trust in thee. The reason why God is trusted so little, is because he is so little known. VVe say of some men, They are better known than trusted, and if we knew some men more, we should trust them less: But the truth is, God is alwayes trusted

Secondly, Recollect and meditate former experiences. The confideration of what God hath done for us keeps the heart up in

trust that he will do more.

Thirdly, Be upright. That which made Job confident to tru t upon God though he should slay him, was the uprightness of his heart with God. He may trust God who is faithful to God. Fob had Godsown hand to his certificate, that his heart was upright. Beloved (faith that beloved Disciple, John 1. epist. 3.21.) if our heart condemn us not, then have we considence towards God. An hypocrite may prefume, but he cannot be truly confident. Belides; tis a dishonour to God, when they say they trust him, whose lives are dishonourable to him: They make God (as much as I es in them) a partaker in their wickedness, who pretend he will take their parts while they are wicked and do wickedly. Railing Rabshaketh tels Hezekiah (2 King. 18.20,21,22.) Thon sayest (but they are but vain words) I have counsel and strength for war; and when he had beaten him off from humane helps, he labours to drive him from divine help also; thou perhaps wilt say, I trust in God; If thou saist so, remember, Is not that he whose alters and whose high places Hezekiah hath taken away, and hath said to Judah and Jerusalem, ye shall worship before this Altar in Jerusalem? As if he had said, Thou trust in God? thou who hast dishonoured God, pulled down his alters, &c? Rabshaketh thought that Hezekiah had done God great differvice in destroying the altars; and if it had been so, this charge had cut off the confidence of Hezekiah : But how juffly may we upbraid many that profess they trust in God, and say, Is not he the God whose name you blaspheme? the God whom you provoke? the God whose truths and waies you neglect and kick against? the God whose servants you oppose? and will you say you trust in God? For shame either disclaim your confidences or be reclaimed from your courses. The man who walks uprightly before God may trust perfectly in God. He that contemns the command, hath no part in the promife. We do not oblige God to do us good by our doing good; but God hath not obliged himself to do us good while we are doing evil. There are promises of grace, but there are no promises of reward to wicked men.

Lastly, Take two characters of holy trust.

First, It takes us off from all other dependences. As a man cannot serve, so neither can he trust God and mammon; As in spirituals, so in temporals, while with the Apostle (Phil. 3.3.) We rejoyce (which is an effect of trust) in God, we have no considence in the sless. If God be not trusted alone, he is not trusted at all. Every thing we join with him disjoins us from him. He that takes hold of God lets go his hold of all other things: We may use the help of creatures, but we must trust none but God. He that (in this sence) will needs be so wise and provident as to get two strings to his bow, shall find, when he comes to shoot, that he hath not one. If we trust God and man toge-

ther, God will not help us, and man cannot.

Secondly, Holy trust acts in all estates and turns: Astrue obtdience respects all the commandments, so true trust respects all the dispensations of God. Trust reposeth upon God, not only for some, but for, and in every thing. Some fay they trust God for pardon, for heaven, and for eternal life, who do not, or think they need not trust him for the needs of this present life: For these, some suppose they can help themselves, and others suspect God will not stoop so low as to help them. A true Believer depends upon God as much (in proportion to the thing) for a piece of bread, as for heaven; and the Lord (in proportion to the thing) is as careful to provide Believers with the bread of this life, as he is to give them the bread and means of eternal life. This is trust indeed, when we trust God for all, for temporals as well as for spirituals, in the least as well as in the greatest matters: Yea, the less the thing is for which we trust God, the greater is the grace of trust. As it argues the greatest degree of holiness, when we will not offend God by committing the least fin, and when we are thankful to him for the least mercy; fo it argues a great degree of faith, when we depend upon God (being convinced we have need to do fo,) for his good will in receiving the least comfort, and for his rength in performing the least duty. Some, when they have a great business to undergo, stir up themselves to trust God, and so they ought; but the spiritualness of trust is seen, when in the least businesses we undergo, and in the least duty we go about, we go out of our selves, and go forth in the strength of God: For as it is the very same love of God that saveth us eternally, and preserveth us tempo-

temporally, so it is the same power of God which doth great or small things for us: and therefore we should in all depend upon God, knowing that without him we cannot do the one, and that we shall be able to do all things through him strengthning us. Yea, lastly, we must trust God in our enjoyments, as well as in our wants. It is an hard thing to fay, Though he flay me, yet I will trust in him; but it is harder to fay, Though he make me alive, yet I will trust in him. It is a glorious tryal of trust, to fay, Should God make me not worth a great, yet I will trust in him ; but it is a greater glory of this truft, to fay, Though God make me worth thousands, yet I will trust in him: It is hard to trust God in a low and troublesome estate, but it is harder to trust God in a full and prosperous estate. When we (to sense) have the least need of Gods help, then to trust in him, and depend upon him, shews we are most sensible that we need his help: For by this we in one act give testimony to the Al-sufficiency of God, and to the emptiness of the creature; by this we make God all, and the creature nothing at all. Faith gives a more spiritual discovery of it felf, when it convinces us that we are poor in the midst of our abundance without God, then when it convinceth us that we have abundance in God, though we are poor. noble when we can fay, Though God afflict me and empty me, I will trust in him; but 'tis heroically Christian to say, Though God comfort me and fill me, I will trust in him. The stronger we are in grace, the less we go, either alone, or upon the crutches of the creature.

While I affirm this, I would not at all derogate from the excellency of Jobs trust in God, I only shew you a more excellent

way of trusting him.

But it may be questioned, Doth not Job derogate from, yea contradict his own professed trust, when with the same breath with which he concludes, Though he slay me, yet will I trust in him, he concludeth also,

But I will maintain mine own waies before him.

In the former part of the verse Job discovered the highest confidence in God. In this latter part he seems to discover too much confidence in himself, but I will maintain mine own maies before him. The Apostle argues the inconsistency of these two (Rom. 11.6.) If by grace, then it is no more of works; otherwise

grace is no more grace, but if it be of works, then it is no more grace, otherwise work is no more work. The waies of a man are his works: if he trust in God he depends on grace, if he maintain his waies he may be said to depend on works. How then shall we reconcile Jobs trusting in God with his maintaining of his waies?

I answer, There is a maintaining of our waies before God, which is both a truit of self-considence, and an argument of our departure from the grace of God. But this act of Job sprang from no such root, nor will it yield any such fruit, as will appear in opening of the words.

But (or nevertheless) I will maintain.

disputare, binc

agere apud judicem, verbum

Those

The Original word signifies three things. First, (As we tran-ars disputance flate) to plead, dispute and maintain a cause, or a position, as just quan dialectica, and right. Secondly, To reprove. Thirdly, To correct or a-vocant ab Hemend that which is amiss, faulty and erroneous: And according unto these three significations, the sence of this scripture may cat etiam causia be given three waies. But I will maintain

Mine own wayes.

His waies were his works, or the manner and course of his life; which is therefore called our way, because we pass and repass up and down in it, as a man doth in a way to or from his own home.

Before bim.

Or, Before his face, so the letter of the Hebrew. Which he adds, first, in opposition to men; and secondly, that he might more emphatically set forth the strength of his considence towards God. I will maintain my maies before him: I will not only make good what I affirm to those that are like my self, I have not only hope to render my self and my waies fair in the eye of the world; but I am assured that I can render both fair to the eye of God himself. Some can maintain their waies well enough before men, who cannot maintain them before God; his eyes look through all their coverings and vizards; He can distinguish between appearances and realities, he can see a rotten heart within a painted skin. Holy upright Job was not afraid to come into the presence of God, there to open himself, and to have all his waies scanned and examined.

farvey of God himfelf.

I will maintain, &c. That is (according to the first significa-Prinfquam bine tion of the word) a hough the Lord flay me, yet I will stand to, beam vias meas and abide my tryal, I will not be brought to an ill opinion of my i. e. rationes & felf, nor will I think the worse of my spiritual, internal estate, causam meam = how much evil foever the Lord shall be pleased to deal to me in arguam. Ego my outward estate: No, I will be as high in pursuance of what Sane ut peris perij, verum non I have heretofore afferted, namely, that mine heart is upright continebo meig- with him, and my waies right (in the main) before him, when he is flaying me, as ever I was when he was prospering me, or sum quin jus. meum coram shall be again if he should prosper me again. illo afferam.

Whence Observe,

Merc. First, An upright heart keeps its grounds in all turns and Sunt eonfidentie verba, quod times.

speret se causam Juam probandum coram Deo fretia. Merc.

Though he flay me, yet will I trust in him; and not only so, but I will maintain mine own waies also. For as an upright heart maintus sua innocen- tains the same practice of holiness at all times; Though there be flaying and killing for the name and truth of Christ, yet he will not change his way, nor go into a wrong way wherein perhaps he shall have more safety, by complying, and chyming in with the opinions or practices of other men. As he (I fay) maintains his waies in regard of his present practice, so also in regard of his former integrity in that practice: which is the thing Job intends chiefly in this affertion.

Secondly, Job speaks this, as an argument of his uprightness,

I will maintain mine own waies before him.

Hence Note.

That it is a sign of a heart sound in holiness when we can with confidence set our selves before God, and maintain what we are in his

presence.

It shews that a man is right when he dares come to tryal. I will dispute it out with God himself, saith Job: not that he (as I have often shewed before) had an opinion that there was no fin in him, or that God could find no faults in him : Job acted upon the principles of the Covenant of grace, and knew upon what ground he went; but (taking that in) he is resolute to maintain his waies, and this was a proof of his uprightness. It is an argument that a piece of gold is weight when a man is willing to have it brought to the balance, and that it is right metal,

not counterfeit and base, when a man is ready to offer it to the touch-stone: Try me, prove me, do what you will with me, bring me to the balance or to the touch-stone; I will maintain my waies, I doubt not but I shall be found weight and right, faith the upright foul (Joh. 3. 21.) He that doth trath cometh to the light, that his deeds may be made manifest. He that doth the truth is not afraid of the light; that will but make his deeds manifest that they are wrought in God, as Christ speaks in that place. How are the deeds of a man wrought in God? First, thus, The deeds of the Saints are wrought in God, that is, in the strength and power of God. Secondly, They are wrought in God, that is, at the command, and by the authority of God. They that work in the power of God, and by the rule of God, their deeds are wrought in God. Now, he that doth the truth comes to the light, he loves the light, that his deeds may be made manifest, that they are wrought in God, both according to the mind of God, and by the power of God. Our deeds have no value in them, but as they are done in God: nor can we maintain any of our waies before God, but when we walk in God. We may make a flourish before men, of what is wrought in man: But what we maintain before God must be of God. See how you can put your waies before the light of Gods countenance, and debate them in his presence. It is an easie matter to carry it out with creatures: Confider what you can do with God. Fob) will maint ain mine own waies before him.

Thirdly, I will maintain my waies, may fignifie his resolution non tam ad and to continue in the waies of holiness and obedience for the time teasthe vita preto come: Though he stay me, yet I will maintain my waies, that is, nitentian quam I will not be brought out of love with holiness, though the Lord ad sequents pressented there argument of sincerity. A sound heart saith, What evil somere existing ever I find in the waies of God, I will never think ill of the Arguere vias waies of God: No, I will yet walk in them, I will now run in in conspection them; how hardly soever I am used in those waies, I will never ejus, est date on out of them, though I meet with Lyons in them, though I meet peram ut innomiate holiness and troubles in them, yea, though God meet me as a coram illo. Lyon in them, though I receive blows and troubles from the hand of God himself in those waies I walk, though he seem to stand there with a drawn sword to slay me, yet I will maintain my way. This is a truth, and true of Job, yet I conceive the word in the

Mmm

Hebrew

Hebrew which we render maintain, doth not lead us to it; and therefore (though it hath learned Affertors) I will not flay

upon it.

1737 fignificat deres corrigeres sic alique latins exponunt & referent adpanitentiam de vitæ anteactæ erratis.

Again, Take the word in the fecond sence, as it signifies to etiam repreben- reprove, and then the meaning rifeth fomewhat different from the former, though it comes to the same issue: I will reprove my own waies; that is, Though I still affert my fincerity, yet I do not presume my self free from sin: I will judge my felf to have failed in many things, and that the Lord might justly correct me, flay me, yea (in regard of the defert of fin) cast me to hell; thus, I will reprove mine own waies before him: while God is smiting me, I will be accusing my felf, I will say that I have sinned, and that he doth me no wrong: I will not only acquiesce and rest fatisfied in the sentence of God upon me, though it be to death, but I will also blame my felf for whatsoever is blame-worthy in my heart or life. So then, he intended not any accusation of God, but an examinaton of himfelf, or a ferious discussion of his course and conscience as in the light of God.

Hence Observe,

Then when God is smiting or slaying us, we should be judging our

selves, and confessing our sinfulness.

I will repreve mine own waies before him. Job did not fay, I will reprove his waies, but mine own : He said not, God doth ill in flaying me, but I have often done ill in disobeying him. This is an argument of a holy heart, when in the midst of all sufferings we can acquit God, and lay load upon our felves. The Apostle affureth us (I Cor. II. 31.) If we would judge our selves, we should not be judged of the Lord: there's one truth: and yet this is as great a truth, When we are judged of the Lord, we should judge our selves. When we are corrected of the Lord, we should correct our selves; when he reprove hus, we should reprove our felves, and acknowledge that we are fuch as in whom God might find enough, not only to lay rods of correction upon us, but even scorpions of destruction. I also will reprove my waies before him.

Lastly, Taking the word (as some do) for correcting, I will correct my own waies before him, so there is this sence in it, When God is flaying me, I will be thinking how to be more boly, how I may amend my own waies before him. As if he had faid, I will not do like stubborn and rebellious ones, who when God chastens and afflicts them,

them, they more polluce and corrupt themselves, or do worse and worse: No, I would be and do better and better, I would correct my waies yet before him: I will not only maintain my waies in holiness, as I have done, but I would put out a more pure and correct edition of my works; I would take care to have all the errata's (which I have observed in any page of my life) amended: and now that the Lord hath cast me into the fire of affliction, I would come out gold, I would have all my dross purged out, and my whole lump refined. These resolves, which the sence of the word now presented holds out unto us, discover also much holiness of heart. What greater discovery of holiness is there, then to make the best improvement of the worst estate, and to be mending our fouls while our bodies are a flaying? Yet I conceive (according to the coherence and drift of the place) that our translation renders it most fair, that Fob notwithstanding the Lord should flav him, would yet stand up with holy confidence to plead his own integrity, even in the light of God: I will maintain mine own wates before him.

But this was not all, Job might possibly be checkt; What? Maintain your waies? and that before God? yes do, see what you can get by it, will you plead with God? what will it advantage you? What? saith Job, I fear not any loss by this course, and I hope to be a gainer; I am so far from being startled with these fears, that I am settled in this assurance; what that was he gives.

in the next verse,

Verse 16. He also shall be my salvation, for an hypocrite shall not come before him.

As if he had said, Never put me this doubt, that God will disclaim me, because I maintain mine own waies before him; nor do I believe that God will damn me because he slayeth me: No, Though be slay me, yet I will trust in him; and though I maintain mine own

maies before him, yet he shall be my salvation.

Some render, This shall turn to my salvation; he will not re- Hoc evadet mibuke me, much less condemnme, as he will those who justifie hi in salutem. themselves proudly, for this shall turn to my salvation; that is, simile, evocis in he will be pleased with and accept of me; he will not say it is Deum. Drus. rashness or folly, pride, or self-conceit which hath stirred me up to maintain my waies, he will rather say it is the integrity and uprightness of my heart, and that I have done no more then I

Mmm 2

might,

might, yea, no more then I ought for his glory, being thus charged as I am by you my friends: I do not diffrust my cause, though you do; yea, I am setled in this perswasion, that when God hath heard my plea, he will give sentence on my side, though you are my accusers.

He also shall be my salvation.

Salvation is a large word. God is all falvations to his people, and the author of all falvation, of temporal as well as of eternal. Upon whatsoever we can write salvation, we may entitle God to it. He that is our God is the God of Salvation. (Psal. 68.20.) But vvhat is the falvation to vvhich Fob here intitles God?

Sunt qui de fu-Some refer it to temporal salvation. He also shall be my salturo accipiunt. erit post mortem, vation, that is, he shall deliver and restore me from my present troubles; though he now flay and quite undo me, yet I believe that he will revive and repair me again.

senti tempore

accipio. Merc.

In salutem eße

tione præsentis

omnibus malis,

es transtatio_

nem. Coc.

Others interpret it strictly of eternal falvation; He also shall dicieur non ra- be my salvation, that is, though he flay me here, yet I am sure he will fave me hereafter, and be my portion for ever. Three reasons opis fed ratione rise from the text, vvhy Job should here rather be understood of eternal then of temporal falvation.

First, Because he speaks in the next clause about the presence nis ad beatitudi- of God, an hypocrite shall not come before him: coming before God (in the sence there intended) and salvation are the same; eternal salvation consists in the vision of God, Pfal. 16. 11. Inthy presence is fulness of joy.

Secondly, Because we find Job expressing little confidence, but rather much diffidence about any temporal restauration, he gave himself for a lost man as to the riches, honour and greatness of this world. He had better assurance of the glory he never had, then of the greatness he once had.

Thirdly, Because he speaks here upon supposition of his being flain; take flaying strictly, for the separating of soul and body, and he that is fo flain is beyond temporal falvation. For these three reasons we may conceive Job here aiming at and reaching after eternal falvation.

He also shall be my salvation.

Some connecting this clause with that sence of the former, I will reprove my one waies, give the Observation thus,

While

While we reprove our selves, and confess our sins, our hearts may Quamvis adbe raised up in confidence of the favour of God in the pardon of our versum me colins.

He doth not fay, If I reprove mine own waies God will re- malas argue, prove me too. There are some reprovings of our hearts, from seio tamen quod which we may infer, that God will reprove us much more: so sententiam in I Joh. 3. 20. If our heart condemn us, God is greater then our mei favorem hearts, and knoweth all things. 'Tis so, when the heart is engaged fir. Bold. to any lust: when such a mans heart condemns him, God will condemn him a thousand times more: a man continuing in fin cannot say upon good ground, I reprove my waies, yet God shall be my falvation; yea, while such reprove themselves they may be fure God will reprove them also. Only, when we humbly acknowledge the finfulnels of our waies, and forfake them, we are affured of mercy. These, and none but these have warrant from the word to fay falvation belongs to them. Prov. 28.13. He that covereth his sins shall not prosper, but whoso confesseth and for saketh them shall have mercy. (I Joh. 1.9.) If we confessour sins, he is faithful and just to forgive us our sins: To confess sin is self-condemnation: God is so gracious that he will not condemn, so faithful and just that he will forgive those that confess. While vve implead our selves, God will not be our Judge, but Christ will be our Advocate; hence that Gospel-prophet encourageth drooping souls (1sa. 43. 16.) Declare, that thou maist be justified; Declare, what should he declare? Declare thine iniquity, and thou shalt be justified from all thine iniquities. The Lord also will be thy salvation.

Secondly, Take the former clause according to our reading, I will maintain my own waies before him; He also shall be my salva-

tion. From this connexion Observe.

There is a self-justification consistent with salvation.

Christ chargeth the Pharisees (Luk. 16. 15.) Te are they which justifie your selves before men, but God knoweth your hearts. That is, you bear up and pride your felves with this, that men know no ill by you, that no man can fay, black is your eye, but God can fee black is your heart. They who rest in a justification before men while their hearts are naught, are condemned before God. And all who justifie themselves before God upon the goodness of their works shall be condemned. But though we may not justifie our selves upon the goodness of our works, yet they (whose

Works.

meas tanquam

works are so) may justifie themselves that their works are good. Tis not pride, but duty (when we are called to it) to say we are what we are, and to maintain that our waies are right, when they are right. God takes it well at our hands if we speak the most (with truth) of our selves, when others speak less then truth, or that which is not true, of us. Self-commendation is alwaies not only uncomely, but sinful; except it come under the notion of self-vindication, or of such a self-justification as this point leads unto. Thus we may maintain our waies before men: yea, thus (while we put our mouths in the dust, and are deeply humbled before God for the impersections of our waies) we may maintain the uprightness of our waies before God, and be affured that he also will be our salvation.

Further, Take the words in their own compass, and we may

Observe,

First, God is the Salvation of his people.

How often do the Saints breathe out this faith, He is our Jalvation! upon this faith they live, and in this faith they die, That God is their falvation.

Secondly, Observe,

A thought that God is salvatien to us, is consolation enough ous.

Though he flay me, yet will I trust in him; he also shall be my salvation. When facob lay upon his death-bed, panting and gasping for life, O God (saith he) I have waited for thy salvation. He could not go on bletsing his sons, but he must make a parenthesis, to take a view or get a taste of this salvation. To reslect upon our interest in the salvation of God is light to us in darkness, and life to us in the approaches of death. To be saved by any hand carries comfort in it, much more to be saved by the hand of God: but the comfort of the Saints is yet higher; God is their salvation. We are happy enough that God saves us, but we have a further happiness, in that God is our salvation: If God be our salvation, we are not only as safe, but (according to our measure and receptibility) as happy as God himself is.

Thirdly, Job speaks emphatically, He also; he cries up the Name of God. And in this open affirmation that God is his salvation, there is a secret negation or a denial implied that salvation is in any else: As if he had said, he, and he only; he, and

none but he.

The point from it is, That none but God is able to give falvation

to his people.

Salvation belongeth unto the Lord (Pfa/.3.8.) The Hebrew is, Salvation unto the Lord. Salvation is so much his, that the holy Ghoft puts nothing between it and him. We supply the fence well, Salvation belongeth unto the Lord. And it doth not belong unto him in common with others, 'tis his property: He gives it and none else can (Ifa. 43. 11.) I, even I, am the Lord, and beside me there is no Saviour. No? we find in the book of Judges, that God raised up Saviours to his people (Neh. 9. 27.) True; but, first, He never raised up any Saviour for eternal falvation but only Jesus Christ, who is also God. Secondly, Theywho were temporal faviours did not fave in their own strength, and by their own power; God is said to raise them up Saviours, because he raised up such instruments as himself intended to save them by; it was God that faved them, though men were employed to fave them; Whosoever brings us salvation, God is the Author of it. The Prophet concludes (fer. 3. 23.) Truly in vain is salvation hoped for from the hils, and from the multitude of mountains. He speaks but of temporal salvation, and by hills and mountains he means the greatest means, the highest helps, the strongest hands, the wifest heads on earth, and yet he saith, In vain is salvation hoped for from the hills and mountains; truly God is the help of his people. It is much more vain to expect eternal salvation from any other, in vain is foul-salvation hoped for from hils or from the multitude of mountains, from this good work, or that good work, from hills and mountains of good works; though you pile up mountains of prayers, hils of alms, and deeds of charity, yea, though you dig the lowest valleys of humiliation, and make rivers and feas of tears with weeping, yet in vain is eternal falvation hoped for from these hils and mountains, from these valleys and seas, Salvation is of the Lord; He also shall be my salvation.

When Job had said, I will maintain mine own maies before him, Doth he say, and they shall be my salvation? Doth he say, ny righteousness, my integrity, shall be my salvation? His waies were indeed the way to savation, but his vvaies vvere not, nor did he intend them to be his salvation. The uprightness of our hearts, the righteousness of our waies cannot save us, Christ only is our salvation. How much soever vve maintain or may be compelled

compelled (as Job was) to boatt of our waies, yet we cannot make falvation of them, we must give that wholly to God. It is an admirable frame of heart, when we are highest in speaking for our selves or in maintaining our waies before God and man, yet then to go quite out of our waies and out of our selves. To expect all from free grace, when we have been most free at works, most active in doing, or patient in suffering for God, is the right Gospel temper.

Fourthly, Observe this from it.

That an upright heart in the worst times looks at, and bath aneye

upon the best things.

Though he flay me, he shall be my falvation: With the same breath he tels us of God slaying him, and of God his salvation; he saw life in death, light in darkness, deliverances in destruction, repairs in ruine, salvation in slaying, such are the workings of a gracious heart, such the prospects of faith in the gloomiest day, in the darkest night. Faith only sees such sights as these resected from the glass of precious promises.

Lastly, Job expresseth his special interest in, or relation to

God, He also shall be my salvation.

Hence Observe,

That a Believer looks upon God himself as his salvation.

My God, my salvation. God hath (as it were) made himfelf over to Believers : Job doth not fay, God will give or bestow salvation upon me; but he saith, He shall be my salvation. It is God himself who is the salvation and the portion of his people. They would not much care for salvation if God were not their Salvation. It more pleaseth the Saints that they enjoy God, then that they enjoy falvation. False and carnal spirits will express a great deal of defire after salvation; O they like salvation, heaven and glory well, but they never express any longing desire after God and Jesus Christ. They love salvation, but they care not for a Saviour. Now, that which faith pitcheth most upon, is God himself; he shall be my salvation, let me have him and there's salvation enough; He is my life, he is my comfort, he is my riches, he is my honour, and he is my all. Thus Davids heart acted immediately upon God, Pfal. 18. 1, 2. I love thee, O Lord, my strength, the Lord is my rock, and my fortress, and my deliverer, my buckler and the horn of my salvation, and my high tower. It pleased holy David more, that God was his strength, then that God gave him strength, that God was his deliverer, then that he was delivered, that God was his fortress, his buckler, his horn, his high tower, then that he gave him the effect of all thefe: It pleased David, and it pleases all the Saints more, that God is their falvation (whether temporal or eternal) then that he faves them. The Saints look more at God then at all that is Gods. They say (Non tua, sed te) we desire not thine, but thee, or nothing of thine like thee. Whom have I in heaven but thee ? faith David again (Pfal. 73. 25.) What are Saints? What are Angels to a foul without God? 'cis true of things as well as of persons, What have we in heaven but God? What's joy without God? What's glory without God? What's all the furniture and riches, all the delicates, yea, and all the diadems of heaven, without the God of heaven? If God should say to the Saints, here is heaven, take it amongst you, but I will withdraw my self, how would they weep over heaven it felf, and make it a Baca, a valley of tears indeed! Heaven is not heaven unless we enjoy God. 'Tis the presence of God which makes heaven: Glory is but our nearest being unto God. As Mephibosheth replied, when David told him, I have said, thou and Ziba divide the land: Let him take all if he will, faith Mephibosheth, I do not so much regard the land, as I regard thy presence: Let him take all, for as much as my Lord the King is come again in peace to his own house, where I may enjoy him. So, if God should fay to the Saints, take heaven amongst you, and withdraw himself, they would even say, Nay, let the world take heaven if they will, let them take glory if they will, if we may not have thee in heaven, heaven would be but an earth, or rather but a hell to us. That which Saints rejoyce in, is, that they may be in the presence of God, that they may sit at his table, and eat bread with him, that is, that they may be near him continually, which was Mephibosheth his priviledge with David. That's the thing, fay they, which they defire, and which their fouls thirst after; that's the wine they would drink. My foul (faith David, Pfal. 42. 2.) thirsteth for God, for the living God, when (me-thinks the time is very long, when) shall I come and appear before God? He spake this in the greatness and heat of his zeal to enjoy God in the Ordinances of his publick worship: How much more was his foul on fire to enjoy God where he should be above Ordinances? The usual saying of Christians is, Come, let us go to prayer, or let us go to Church: we should rather Nnn 1370 say, Come, let us go to God. We should prize duties no firther then as we obey and enjoy God in doing them: Nor should we prize heaven it felf further then as we shall have there a more full and persect enjoyment of God. Salvation it self were no falvation without the God of Salvation. He also shall be my salvation,

But an hypocrite shall not come before him.

Audeo covam Deo apparere, quod non facerem si impius & hypocrita e Tem ut vos me esse dicitis. Mer.

In this later clause Fob secretly refuteth the censure of his friends, who had afperfed him as an hypocrite. Bildad did it in the 8th chapter, though not directly, by way of affertion, yet obliquely, by way of inference, while he faid (verf. 13.) The hypocrites hope shall perish and be cut off, and his trust shall be as a spiders web. Here Fob speaks that out, which no hypocrite can, I (faith he) will maintain my maies before God, and he shall be my falvation: 'Tis not so with hypocrites, they dare not maintain their waies before God, or if they do, they shall yet fall under the condemnation of God: Thus by way of argument, he denieth, as they by way of argument had affirmed him to be an hypocrite. Job could come where no hypocrite can.

An hypocrite shall not come before him.

The Hebrew is, All hypocrites shall not come before him, that is, No hypocrite shall come before him. Not all, is often in Scripture put for none, or none at all. David (Pfal. 47. 17.) faith of the worldly rich man, When he dieth he shall carry nothing away with him: the Hebrew is, When he dieth he shall not carry all away with him. The meaning is (as we translate) he shall carry nothing at all away, he shall not carry fo much as a rag away with him. So the Apostle speaks (Rom. 3. 20.) By the deeds of the law there (hall no flesh be justified in thy sight: the Greek is All flesh shall not be justified in thy fight, by the deeds of the law: the meaning is, none ipse est, & alind shall. So here, All hypocrites, that is, No hypocrite. I have opened fomething about him at the 8th chapter, and shewed there what an hypocrite is; he is one that acts another mans part, he acts a person which he is not. An hypscrite is a wicked Vatab. Impius. man in a godly mans cloaths.

Some translate by a general word, A wicked man shall not come before bim: Others render, An accepter of persons shall not come before him; he taxed his friends as such before. Two or

Non veniet in conspectu ejus omnis hypocrita Heb. Non omnis, in Sacra Sermone Cape valet millus. Hypocrita Græcis et quod Latinis histrio, Larvatus nimirum homo, qui aliud se este simu-Lat. Sanct. Flagitiosus. Pagn.

Coram Deo do-

lus non ingre-

ditur. Sept.

three

three of the Rabbins (though they are somewhat hard put to it, Hanc vocis sigto make out that sence of the word) are much for the later, An nificationem accepter of persons shall not come before him. We render it Aricaly agnoscere videaccording to the proper fignification of the word; yet to fay a & Rab. Lev. wicked man or an accepter of persons shall not come before him, in lib. Rad. is as much as to fay, an hypocrite shall not come before him : For though all wicked men, all accepter of persons are not hypocrites (some sin and care not who sees, they sin in the very face of the fun, and the show of their faces (as the Prophet speaks) doth testisse against them.) But (I say) though possibly some wicked men (at least in some things) are no hypocrites, yet there is no hypocrite, but he is a wicked man; therefore we shall not call either of them out of his name, though we give both or either of the names to each of them: and as their titles, so their estates are alike, we may as well say, A micked man, as Anhypocrite Shall not come before him.

Not come before him? Whether can they go, or where can Phrasis Hebrethey be behind him whose face is every where? I answer, To come ica idem est ac before God, may be understood either of this life or of the life to illum condemni,

come. We come before God in this life, while we attend the reigi. Bold. duties and ordinances of his worship. But it may be said: Do not hypocrites come thus before God? none come more before God in that sence than hypocrites; and herein lies their hypocrifie chiefly, that they come before God in outward holy duties, and yet are fo unholy in their lives, or at those duties. The Lord speaks complainingly of such an hypocritical people preffing upon him (Ifa. 58. 2.) This people seek me daily, they take delight in approaching to God : Yet all this was only as a nation that did righteousness, they were not really a righteous nation. another Prophet (Fer. 7.10.) the Lord reproveth hypocrites openly, and in terms for coming before him, will ye steal, murder, and commit adultery, and swear falsly, &c. and come and fland before me in this house? They came so much before God, that he was put to chide them out of his presence, he could scarce stave them off. How then is it that Fob faith, An hypocrite shall not come before him, if we understand it of this present life?

I answer, He comes not so before God; first, in regard of right, secondly, in regard of acceptance. An hypocrite hath no right

to come before God in any duty, he cannot call God father, he cannot lay claim to any promise of the covenant; or it he do, he shall not be accepted, much less suffered to see God as his salvation. Thus an hypocrite shall not come before God in this prefent life, though he appear often personally before him.

Secondly, He shall not come before God in the life to come, to enjoy, or joy in his presence; he shall not see God to his comfort, but to his torment; he shall only see God as a Judge to be condemned by him, and thus he would not fee him : he shall be ipsum Deum in driven to the tribunal or judgement-seat of God, but he shall

quo ultima fa- not itand in judgement.

in conspectu ejus ut videat lus bominum consistet, veniet tamen in conspectu ejus judicandus. Aquin.

Non veniet

There are four expressions in Scripture, which gradually set forth the rejection of wicked men from the presence of God.

First, They shall not be admitted entrance, Rev. 21.17. chap. There shall in no wise enter into it any thing that defile by nor what seever worketh or maketh a lie, that is, unholy ones shall not so much as set one foot over the threshold of that holy city. He speaks thus (1sa. 59.14.) in another case, Equity cannot enter. It was a time wherein equity was so far from having due respect and entertainment, that juffice could not so much as get in a doors: Equity cannot enter. The wicked shall not enter into the kingdom of heaven, they shall not have the least admittance.

Secondly, The Scripture faith, wicked men shall not stand in the presence of God (Pfal. 5 5.) The foolish shall not stand in thy fight. David treateth there much upon the same argument that Fob doth; for after he had spoken of his own acceptance with God, he adds, in a way of opposition, the foolish shall not stand in thy fight; though possibly he may enter, yet he shall not stand

there.

Thirdly, The Scripture faith they shall not dwell with God (Pfal. 5.4.) Evil shall not dwell with thee, that is, evil men shall not, though they should be admitted entrance, though they should be suffered to stand a while before God, yet they shall not

dwell with God, they shall presently pass away.

The fourth expression, is that in the text, which comes between the first and second, between entring and standing, that is, coming before God; an hypocrite shall not come before him, that is, God will not have any thing to do with him in a way of favour. Thus he is excluded totally, he shall not enter, faith one Scripture; if he doth, he shall not come before God, saith ano-

there

ther; if he come before God, yet he shall not stand in his fight, faith a third; if he stand, yet he shall not dwell with God, faith a fourth. I might add a fifth, which faith, He shall not inherit the kingdom of God (1 Cor.6.9.) Now, in opposition to all these, the upright and holy are admitted, they have entrance into the house of God, they come before God, they stand in his fight, they dwell with him for ever, yea, they shall not only dwell as servants, or as friends, but as fons, as his first born, as heirs, all they shall inherit the kingdom of God. One of the highest priviledges promifed unto Sion is, that a time shall come when the wicked shall not come unto her (Ifa. 52. 1.) Awake, awake, put on the Grength, O Zion; put on thy beautiful garments, O Ferusalem, the holy city. Wherefore must Ferusalem, the holy city, awake thus, and be ready in her dress, in her beautiful garments? Why, there is good news for her, For henceforth there shall no more come into thee the uncircumcised and the unclean: As if he had said, Intimes of Sians defection or oppression, when there was no due reformation of worship, nor order among worshippers, then the uncircumsised and the unclean came and stood, yea, even dwelt with thee, as thy own children; but, O ferusalem, a time shall come when the uncircumcised and the unclean shall not so much as come into thee, they shall be rejected and cast out for ever. Prophane ones shall find no place at last in Sion here below, and hypocrites shall never come into the Sion which is above. Some hypocrites will come into the Church when the is most refined, there is no keeping of them out, till they discover themselves, and so are cast out, or apostatize, and fo go out of themselves. Possibly the Church militant may be so purged and reformed at last, that as there shall be no prophane in her, so but a few hypocrites. But into the Church triumphant, we are fure the closest hypocrite shall not enter : God will wash off all the varnish and paint which they have put upon the face of their profession with rivers of brimstone, and will give them the cup of his fierce wrath to drink unto eternity.

Hence Observe,

First, Hypocrites are the worst of wicked men.

Every wicked man is not bad enough to be called an hypocrite. Hypocrites are the chief of finners, not only the children, but the first-born of the Devil. We may wrong a wicked man by calling him an hypocrite, but we cannot wrong any hypocrite by

by thinking him all that's wicked. The Moralist faith, When you have said, a man is ungrateful, you have said all that is ill of him. I am fure when we have faid a man is an hypocrite, we have faid all that's ill of him, and have called him, not only (as we fay) all to nought, but all that's naught. To do wickedly, or to be wicked is bad enough; but to do wickedness under pretence of goodness, or for a man whose heart tels him he is wicked, to pretend to goodness, this is abominable. An hypocrite is not worse than other wicked men, because he alwaies hath more sin than they, but because he hides his sin: Nor doth the greatness of his sin lie simply in this, because he hides how linful he is, but because he appears holy, which he is not; that he seems to be good is worse then his being really bad. That satan is the prince of darkness, speaks not so much ill of him, as this, that he transforms himself into an Angel of light. An hypocrite never doth good out of love to God, but out of delign for himself. He thinks he can impose upon God, and mock him as one man mocks another, he makes God an idol, as if he had eyes and could not fee, or had no eyes to fee his waies, nor understanding to fearch into his heart. And to shew that hypocrites are the worst of sinners they are sentenced to the worst of punishments. An hypocrite shall not come before him, saith Job here, how great a punishment that is, will appear in the next observation. When Christ would express the forest judgment upon any fort of sinners, he tels them theyshall have their portion with hypocrites and unbelievers, (Mat. 24. 51.) implying that the judgement passed upon hypocrites is the most dreadful judgement. Now, if the judgement of an hypocrite be the greatest judgment, then the sin of an hypocrite is the greatest sin; for the justice of God takes the measure of punishment by the measure of sin. As every fin deferves punishment, fo ever, where the punishment is greater, the sin is greater, either in the matter, or in the circumstances of it. Hypocrites are (as one glosseth this text in Matthew) the free-holders of hell, other sinners are but as inmates with them, and have but a portion of their mifery. Now, as that by which other things are proportioned and measured is a perfect measure, and that by which other things are weighed is a perfect weight in its kind : so that by which the greatest misery is weighed and measured, is the most perfect misery in its degree; Seeing then the weight and measure of that misery which rests upon an hypocrite is used

by God himself to weigh and measure out the mitery of those who shall have the greatest milery, therefore the m sery of an hypocrite is the greatest, which clearly argues what is here after-

ted, that his fin is also greatelt.

Secondly, Consider in what the punishment of the hypocrite doth consist: Job doth not say, an hypocrite shall be cast to hell, and tormented in that lake with fire and brimstone (which yet other Scriptures say) but here Job saith only, an hypocrite shall not come before him. (He shall be banished out of the presence of God.) This is his punishment.

Hence Observe,

That, the punishment of loss is a very great punishment, one of the greatest if not the greatest punishment. Sinful man fals under a twofold punishment, 1. of loss, 2. of sense. Many dispute which, of these is the greatest, and most determine that the punishment of loss is greater then that of sense. This is the punishment of an hypocrite, he shall not come before God. This loss is a great punishment in this life: not to enjoy God by faith in Ordinances, promifes and dispensations, is the great misery of man; hypocrites are denyed this enjoyment. For though they come before God (as I faid before) and press into his presence, to worship him, though they challenge the promifes, and are apt to flatter themselves that God is with them in providential dispensations, yet they have no acceptance with him. God denyeth them his prefence: they come to God, but God doth not come to them, though they talk of the covenant and lay hold of it, yet it is with a falle finger, and God reproves them for their boldness and ufurpations (Pfal. 50. 16.) Unto the wicked God faith, what haft thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth, seeing thou hatest instruction and castest my words behind thee? I grant, an hypocrite may have some flushes of the presence of God in Ordinances and duties, and that's his heaven. This the Apostle cals his taste of the good word of God, and of the powers of the world to come (Heb. 6. 5.) he may have some railings, yea, supposed ravishings of Spirit at the report and light of heavenly things: but his tafte of these is not spiritual, but senfitive only, fuch as the understanding gives in to the affections upon any rational discourse or demonstration of objects pleasing to the nature of man: any higher enjoyment of God then this the hypocrite taiteth not. And usually he prayeth, and heareth with-

out any sence of these. He doth nothing with God, while he hath to do with him: and here is his punishment, though he be not sensible of it now, but he shall be sensible of it in the life to come. As he shall not come before God for ever, so he shall know the meaning of it, what it is not to come before him. Carnal men lightly esteem the presence and enjoyment of God, yea, they are glad when they are out of his presence. Few know when God is near them or when he is far off, what his departures mean, or what his returnings. They who know these things, count his presence their greatest gain, and his absence their greatest loss. When God sentenced Cain for the murthering of his brother, he complains chiefly of this (Gen. 4. 14.) Thou hast driv n me out this day from thy face, or from thy presence. And what was that? It was but the common presence of God in ordinances. Cain had been offering facrifice, and God did not accept him; he could not go from the universal presence of God, and he was not at all admitted to his comfortable prefence, yet he looked upon it as his greatest misery, that he was deprived of his common presence in publike worship, from which he was as a person excommunicated. I am driven out from thy face: When Saul could not get an anfwer from God, neither by dreams, nor by urim, nor by prophets. This he represents as the worst of his afflictions (1 Sam, 28.) To be shut out from the light or society of a man whom we much efteem, is exceeding afflictive. Though Absalom was reconciled to David his father, fo far as to be admitted to come to the city, yet because David gave order that Absalom hould not see his face, nor come to court, he could not bear it, but resents this restraint fo palfionately, that he fends to Joab, and bespeaks him thus: Wherefore am I come from Geshur? It had been good for me to have been there still: now therefore let me see the Kings face, and if there be any iniquity in me let him kill me (2 Sam. 14.24.34.) as if he had faid, I cannot fatisfie my felf with my liberty in ferusalem, if I stand excluded from the Kings presence. I had rather die then endure this piece of banishment. How then will hypocrites be tormented with an eternal banishment from the face of God! It is the greatest tryal that the Saints have in this life, when they lose the fight of God by faith, when they come before God, and cannot find God, when God covers himself with a cloud (as the Church complains) that they cannot come at him, that is the hardest exercise of the Saints in this life. And O how they

are

are refreshed, when God returns and comes in to their spirits, when he sheds his love abroad into their hearts by the holy This is heaven upon earth; and of this they fay, as the Disciples at the transfiguration of Christ upon the mount (Mat. 17.) It is good to be here. When the Lord Jesus perceived a vail drawn between him and his father, and that (while he was fuffering for the fin, and by the malice and wrath of man) he fuffered also an eclipse (though he knew it was not a total one, and would be but a short one) of the light of his Fathers face, how did he cry out (who never shrunk nor opened his mouth at the scourges and crown of thorns, at the spittings and buffetings, at the nails and spear which tortured his blessed body, how did he cry out, I fay,) at this short desertion, My God, my God, why hast thou for saken me? (Matth. 27.46.) Hence take a scantling of those torments which shall vex hypocrites in hell, who shall be made to know fully (which they have here slighted) what the comfortable presence of God means, and yet shall see themselves shut out from it, without the least hope of any enjoyment. And that which will make the fuffering of this loss most torturing and insufferable, is, that they shall ever be thinking of it. If a man could forget his loffes, how great foever they are, they would be only a private evil to him, not an afflictive evil; but to be ever thinking of our losses, is to us worse than the loss it self. Now, wicked men shall ever be poring upon the loss of heaven in hell, and casting up the sum of it, though they cannot exactly make out the fum. This will be the sting of all their forrows, and the very head of that poylon'd arrow which shall drink up their spirits. And this arises two waies, first, from the very conduct of nature, which alwaies leads our thoughts to, and fastens them upon our losses. As where the pain is, there we point with the finger; so where the loss is, there we dwell with our thoughts. Secondly, This arises inevitably from the justice of God, who having prepared this as the hypocrites punishment, will irrelistably hold his thoughts and his loss together; fo that it shall not be in his power to lay them aside or suspend them for one moment. From all these considerations let the hypocrite understand the terrour of this fentence, that he shall not come before God.

If any shall object, How can hypocrites be said to lose this presence of God, seeing they never enjoyed it?

I answer, We may be said toilose a thing three waies. 1. As having had and possessed it before; thus hypocrites do not lose the presence of God. 2. We may be said to lose that which hath been offered and tendered to our enjoyment: and 3. That which we have hoped to enjoy: In these two later sences, hypocrites lose the presence of God, together with all the blessed concomitants of it. For falvation hath been offered unto them, and they have professed, yea, possibly, they have had strong hopes that they should be faved. Whence elfe is that challenge of admittance (Matth. 7.22.) Many shall say unto me in that day, Lord, Lord, have we not prophesyed in thy name, &c. to whom Christ will profess, I never knew you, depart from me ye workers of

iniquity.

Again, An hypocrite shall not come before him; Then, who shall come before him? Take the answer to this question, from the mouth of Christ himself (Matth. 5.8.) Bleffed are the pure in heart, for they shall see God. And the Apostle's negative, Without holiness no man shall see the Lord, may be resolved into this affirmative, Holy ones shall see the Lord, the holy one; they see God here in a glass darkly, and they shall see him face to face clearly in heaven. The reason why we see so little of God in the glass of Ordinances and promifes, is because there is so much unholiness in our hearts: The hypocrite cannot fee him at all; and the fincere cannot fee much of him, because remaining corruption stands between God and them hindring their fight. When we shall fee God as he is, we shall be like him; and as we grow now to a clearer fight of him, we shall also grow into a fuller likeness with him.

Laftly, For as much as an hypocrite shall not come before him, We learn,

That there is no coming before God without Christ.

The reason why an hypocrite shall not come before God, is because he cannot bring Christ with him, he comes in his own name, and therefore receives nothing from God but frowns or a command to depart and be gone. Through Christ we have access with boldness to the throne of grace, and we may speak to God as to a friend: but they who come boldly before God without Christ, come presumptnously, not believingly; and shall find, that fool-hardiness, not faith, hath acted them up to fuch a confidence. For as no man can come unto Christ, except the Father

Father draw him, so none can come unto the Father unless Christ bring him. Christ takes his people (as it were) by the hand, and leads them unto his Fathers throne. As when a poor suiter comes to present some request to a great King, he (possibly) dares not come near, till the favourite, or some eminent officer of the Court brings him up. 'Tis so here: but as for the hypocrite he may stay long enough at the door, before Christ vouch-safe to bring him to his Father; and if he shall be so impudent as to come alone, Christ will quickly turn him back. Man cannot come immediately before God: the hypocrite is out of the Mediator, and therefore an hypocrite shall not come before him.

Jos Chap. 13. Vers. 17, 18, 19.

Hear diligently my speech, and my declaration with your ears.

Behold now, I have ordered my cause, I know that I shall be justified.

who is he that will plead with me? for now if I hold my tongue, I shall give up the ghost.

JOB had made his preface, and called for attention, at the 6th verse of this chapter, Hear now my reasoning, and hearken to the pleadings of my lips. Having spoken a little, he makes a new preface, and again cals up their attention, Hear diligently my speech, and my declaration with your ears.

There are two parts in this fecond preface.

In the first, he requireth a fair hearing from his friends, which, with some interpolitions of his growing confidence, is contained in these three verses.

In the second, he desireth a fair hearing from God, verf.20,

21, 22.

In this part of the preface directed to his friends, he cals for attention in general, at the 17th verse, Hear diligently my speech. And shews a two-fold ground of it, vers. 18, 19.

First, From the goodness of his cause, and the clearness of his conscience, at the 18th verse, Behold now, I have ordered my

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cause,

cause, I know that I shall be justified. A man that is sure he hath a good cause, cares not who hears it, only he would have it well heard.

Secondly, He giveth another ground from his own necessity; he must be heard he shall die else; in the later part of the 19th. verse, Who is he that will plead with me? for if now I hold my tongue, I shall give up the ghost.

Hear diligently my speech.

Fob had found his friends unequal hearers, and therefore he begs a better hearing; and to prepare their attention for it, he laies about him (as we use to say) thick and threefold, Hear diligently my speech, and my declaration with your ears.

Hear diligently.

Audiendo au-The Hebrew is ; Hearing, hear, that is, Be sure you hear dite. Attentiowhen you hear. As if he had said, It is not any kind of attention nem ab iis non qualemounds sed which will serve my cause, you must give attentive diligence and maximam effla- diligent attention to my words. The doubling of the word imports two things, either first, that his friends wer Junwilling to hear; or fecondly, that what he had to speak was of very great importance, such as might justly command a double hearing. Hear diligently my speech,

And my declaration.

Ænigmata. Vulg.

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The Vulgar reads it, My dark speeches: But there is no light at all in the Original, leading them to translate dark speeches. They fay it is because Job speaks about a difficult point, or the riddles of providence, shewing how the Lord had afflicted the innocent, and yet is himself juit. These indeed are hard sayings, dark speeches, and we may grant that there is a darkness in the matter, a depth and a mysteriousness in what he was about to speak. But Jobs design was to speak plain, not in parables; to Patefecit, often speak in the sun, not in the clouds. And the Hebrew word, in

מורה א dit, que signifi- its native importance, is to open or explain, to set a thing forth catio est omnino in lively colours: Which signification is altogether inconsistent contraria anig- with that of the Vulgar, which reads, Hear my riddle, or my dark mati, indicatio- speech. Besides, the word [declaration] signifies a grave and minime ambi- a weighty speech, a speech which is not froth'd out with light guam denotans. Words, nor wrapt up in obscure meanings, but is bottomed upon reason,

reason, and ordered with the clearness of discretion. Further, the Vox ista grave word (declaration) is conceived to be a law term, for he speaks after-quoddam disting wards of pleading, who will plead with me? I will make my declaration notation dignam on. In law suits the Plantist puts in a declaration of his grievance: so in portat, aig in saith Job, Hear now my speech, and my declaration with your ears. I am hoc loco ad form at the bar, let my declaration be read for the opening of my cause. pertinere putation. Bold.

With your ears.

The ear is the Organ of hearing, and that only we have nothing to hear with but the ear; why then doth he fay, hear my declaration with your ears? when if they heard it at all, they must hear it with their ears. I answer, This is but an enforcement of what he said before, hear diligently, that is, hear with your ears, be fure you hear, fet your ear to work upon it, take heed how you hear, or, in hearing be fure you hearken. So in the new Te-Rament often, he that hath an ear to hear let him hear, which is as much as this, let him hear with his ears, that is, let the ear do its work, and not be idle. Every man that hath ears hath not an ear to hear. Most are like the Idols of the heathen, who have ears, but hear not. All ears are shut till Christ bores them to a saving hearing of the word. Till the heart be opened the ear is deaf, and cannot hear to purpose. Further, take this rule. It is a heightning of the sence of what we say, when we put the Organ and the act together, and joyn them which cannot be severed : So, when we hear one fay, I faw it with mine eyes, we know he could not fee but with his eyes; yet thus he speaks to note the certainty and clearness of the light he had of fuch a thing. And thus, I heard it with mine ears, I heard it certainly, fully, and attentively. Such is the meaning of Fob in this admonition to his friends, hear diligently my speech, and my declaration with your ears.

Hence, (considering the state of Job when he called for this

hearing) Observe,

That a man in affliction desires to be heard with much attention. He that can hardly speak for attending upon his own pains, would fain have others attend to his speech; he would not have his words lost when they come drencht and bedewed with his own tears and bloud. The affliction of others should move us to hear them, and they that are in affliction will be sure to put it as a motive why they should be heard. And that's one reason why times of affliction are such special seasons of prayer to God.

Is any among you afflitted? let him pray, Jam. 5.13. As he hath reafon to pray then, because of his own need, so he hath an encouragement to pray then, because he may have stronger hopes to speed. God hears at all times with his ears when we pray with our hearts, but his ear is quickest; when our wants are sharpest. Afflictions do sometimes hinder us from hearing counsel, yea, afflictions hinder some from hearing comforts (Exod. 6.9.) And Moses spake so unto the children of Israel (what spake he? Not the law which called them to obedience, but a promife which called them out of bondage;) but they hearkned not unto Moses for anguish (or straightness) of spirit, and for cruel bondage. Their bondage inffered them not to hear of their deliverance out of bondage. But though affliction hinders many from hearing both counsel and comfort, yet they who are in affliction think all bound to hear their complaints.

Secondly, In that Fob cals so often for attention (for I told you this was his fecond preface: at the 6th verse he bids them

hear and hearken, now he bids them hear again.)

Hence Observe,

They who are at ease themselves are seldome so sensible as they

ought of those that are in misery.

Their pains, their prayers, their tears, are not laid to heart as they ought. The ground upon which the Apostle assures the Saints that they shall be heard when they cry to Christ, when they make declarations of their miseries and forrows before his throne, is, his sensibleness of their sorrows, (Heb. 4.13.) We bave not an high Priest which eannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin: Christ was under temptations, he feeleth ours, because he had many of his own to feel. But they who never had experience of forrows know not how to hear, especially not how to hear diligently the cries of those that are inforrow. See more of this at the fifth verse of the twelfth chapter. Here I shall only add, that there are two forts of men who are ill hearers. First, Such as enjoy worldly pleasures and contentments to the full. Secondly, They who are over-full or intangled with worldly cares and businesses : both these are very ill hearers. And hence I conceive that Proverb (among us) hath its original, when a servant, or any other we have to do with, regards not or forgets what we fay; we fay to fuch furely you bear with your harvest ears. Harvest

Harvest time is a time of great pleasure, and a time of great business: and so the meaning of the Proverb is, you hear as if you were taken up with some other delights or affairs. Most hear the word of God with harvest ears, and that's the reason we have foill a feed time for the word. While we are fowing the word, most men are in the harvests of their worldly contents and cares, and therefore their harvelt in holiness is very small, if any: Most who bring forth fruit, bring forth but very little; and very a any bring forth none at all, and all upon this account,

Turrdly, Observe, Job, though but a man, yet (you see) he

expects to be heard: Now,

If a man speaking to mentakes it illif he be not heard, how iit may God take it if men will not hear when he speaks? We put God to many of these prefaces: the Prophets of old, seldom, if ever, came with a message from God, but they begin with, Thus saith the Lord, or, Hear what the Lord faith, &c. Christ in the Gospela d in his Epistles to the Churches (Rev. 2.3.) repeats this often. He that hath an ear to hear, let him hear. So (Pla. 81.13.) O that my people had hearkened unto me : and verf. 8. Hear, O my people, and I will testifie unto thee. Thus God cals for, yea, even be sfor hearing. Its a strange condescention, that he should stand wishing for our attention, who (upon the highest terms of loveraignty) may command our attention. Belides, God hath no need that we should hear him, he doth not speak to us for our help, or to supply his wants. If he were hungry he would not tell us, for the world is his and the fulness of it (Pla.50 12.) Now, if we take it ill that men will not hear us, when we are hungry to feed us, or when we are weak to help us, how much more may God take it ill at our hands when we will not hear him, who only commands us to our duty, or counfels us for our good. We are apt to think much if God do not speedily hear our prayers, and grant our requelts: what cause do we give God to be angry when we will not hear his precepts nor hearken to his laws? And yet the Lord, instead of anger, expresses sometimes nothing but compassion when he is not heard. O that my people had hearkened unto me! God is much dishonoured when he is not heard, and yet he pityes those who do not hear him.

Fourthly, Hear diligently my speech, and my declaration with

your ears. Hence Observe,

Weighty and extraordinary matters must be heard with more than ordinary spirits. Luk.

Luk, 8. Take heed how you hear. There is as much danger in hearing ill, as there is benefit and comfort in hearing well. And according to the concernment of the word we hear, ought to be our heed in hearing. He that hears the word of life, had need to hear for life.

Fifthly, Observe,

It is not unuseful often to stir up our auditors to attention.

The makes more prefaces than one to be heard, and he doth more than speak; when he speaks to be heard he speaks passionately. The Preacher tels us, that, if the iron be blunt, and a man do not whet the edge, he must put to more strength (Eccl. 10. 10.) so we may say in this case, if our hearers are dull, and we do not whet their edge, we must put more strength to it; or rather, we lose all our strength, how much soever we put to it. When spirits are low and dead, we must speak to raise and quicken them, or else we speak in vain to instruct or reprove them. We say in our Proverb, A whet is no let. He that is whetting his sithe mows no grass, and yet he shall mow little unless he whet. There is as much work done in preparing the instruments with which we work, or the objects upon which we work, as there is in doing the work it self.

Lastly, Observe,

That good duties must not only be done, but be done dili-

gently.

Hear diligently my words. We must not only pray, but pray diligently: not only love God, but love him with all our strength and with all our heart. The manner in which we perform a duty is as much to our acceptance as the matter of the duty, Eccl. 9.10. What soever thy hand findeth to do, do it with thy might. It is very commendable, in our worldly or special callings, to do what we do with our might: but especially when we are about the things of God, which concern our heavenly or general calling, then whatfoever we do, let us do it with our might; when you hear, hear with all your might; when you pray, pray with all your might. (Fer. 48. 10.) Cursed be he that doth the work of the Lord deceitfully: we put in the margin, negligently, according to the letter of the Hebrew: and those two words may very well interpret one another; for he that doth a thing deceitfully, doth it negligently; and he that doth it negligently doth it deceitfully: he doth it as if he would deceive God or men, or both; but at last he deceiveth his own foul. Therefore faith Job, Hear diligently

my speech, and my declaration with your ears.

Job having thus renewed his preface for an attentive hearing, proceeds to give them reasons why he would be heard thus attentively. We have the first in the 18. verse.

Verse 18. Behold now I have ordered my cause, I know that I shall be justified.

My business is ready, I have ordered all things, therefore I Primum argumould be heard. When we have made great preparations we do mentum a bone not love disappointments. As when the King (in the Parable) fide & conscisent out saying, my supper is ready, I have kild my oxen and my
fatlings, and all is prepared, come to the marriage, and they began all to make excuse, he was wroth. When a feast is provided
and set upon the table, and the invited guests come not, who
can take it well? Tis so in all other preparations, and this is fobs
argument: Hear diligently my speech, I do not call for attention having nothing to say, or nothing worth the hearing, I have
ordered my cause.

I have ordered.

The word signifieth to order with reason, to methodize things, it is applyed to the marshalling of Armies, and so to words or quicquid certa things wherein skill and art are shewed.

My cause.

My cause.

The Hebrew [Mizpat] hath a three-fold use. It signifies,
First, a dispute between parties. Secondly, the sentence of the DDUD tria
Judge. Thirdly, the execution of the sentence. In this place the continet, 1. raword is taken in the first sence, for the setting and stating of a tium. 2. senencontroversie about which parties are to plead or dispute. Behold tiam judicis.

I have ordered my cause, as if he had said, I am not come unpre 3. executionem
pared to this bar; though you through ignorance or prejudice mistake sententia. Rab
my condition, yet I have examined it, and purely considered mine Sal.
own cause, and upon good grounds I have concluded with my self; that disputandam
notwithstanding all mine afflictions God hath not punished me for my compareo sic insin, but still accounts me innocent and righteous. So the words car-structus ut me a
ry that rejoycing which so had in the integrity of his heart, and vestis criminagooduess of his cause, he having throughly weighed and digested tum iri non duwhat he had to speak. All things being thus ready, he made no bitem. Bez.

question but to go away with victory, and get the day after a full hearing. I know I shall be justified,

I know.

We may diffinguish of a three-fold knowledge.

First, Notional or speculative, which is the work barely of the understanding. Of that I conceive the Apostle speaks (1 Cor. 8.7.) Knowledge puffeth up. There is a knowledge swimming in the brain, which hath some light, but no heat, much wind, but no nourishment in it.

Secondly, There is an experimental knowledge feated in the heart, and visible in the life: The Samaritans profess this (70h. 4. 42.) Now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, that is, we are experimentally convinced by what we have heard and seen, that this is He. (Eccles. 8.5.) Whofokeepeth the commandment (hall know no evil (fo the Hebrew) we translate it, he (hall feel no evil, that is, he shall not have an experimental knowledge of evil. A man that keepeth the commandment knoweth what is evil, or else he could not do that which is good; but he that keepeth the commandment shall know no evil, that is, he shall not feel any evil. So we are to understand that of the Apostle (2 Cor. 5.21.) where he faith, that Christ knew no sin; shall we think that Christ died for he knew not what? He died to take away fin, and did not he know what fin was? Yes, Christ knew fully what fin was, he knew what the nature, and what the effects of it were: but he knew no fin experimentally, he felt no fin in his own heart, he acted no sin in his life. We say to a man that liveth in prosperity, You never knew poverty; and to an healthy man, You never knew sickness. This is experimental knowledge.

There is a third kind of knowledge, which we call fiducial, when the heart cleaveth to, or is afcertain'd of what we know. Of this we are to understand the Apostle John (1 Ep.2.3.) And hereby do we know that we know him. To know that we know, is to be assured that we know. And again, in the fifth chapter of the same Epistle, vers. 13. These things have I written to you that believe on the Name of the Son of God, that ye may know that ye have eternal life. We may believe, and yet not know that we shall live, much less that we have eternal life. Many have a

vital act, who have not a fiducial act of faith: and therefore, while the Apostle in this verse, saith, I have written unto you that believe on the Name of the Son of God, he also saith, I have written, that ye may believe on the Name of the Son of God. If they did believe before, why doth he write unto them that they might believe? They had the faith of adherence and recumbence, but he desires to raise and heighten them to the faith of evidence and assurance. Such a faith the Apostle expressent (2 Cor.4.14.) Knowing that he which raised up the Lord Fesus, shall raise us up also by Fesus, and shall present us with you. (Knowing this) How did the Apostle know this? Not barely by speculation, not at all by experience, for he was not yet raised up: But he was assured of it, as if it had been already done, that he which raised up the Lord Jesus, shall raise us up also by Jesus.

When Job saith, I know I shall be justified, his was not a speculative knowledge, but partly an experimental knowledge, for he found that he was already justified, and partly a siducial knowledge; I know, that is, I am sure that the Lord will justifie me, and that I shall depart from this bar acquitted in this controverse. He doth not say, I know that I have not sinned, but I know that I shall be justified from my sin, and not only carry this present cause, but continue in the love and gracious acceptance

of God for ever.

I know I shall be justified.

Justification is the declaring of a man to be just: He is just, not Justus invenidation only who hath no sin, but he who is acquitted from his sin, or to pronunciarerize whom his sin is not imputed. He is righteous whom God pro-aliud importate nounceth righteous, though in himself ungodly, for God justiquam in cause sieth the ungodly, Rom.4.5. Job knew he was thus justified; yet obtinere in a conceive the justification strictly intended here, is the deter-judice sentencial mination of the question between him and his friends on his side; and in favorem which yet reached his total standing in a state of justification. Justus inveniations he opposeth to what he had assirtmed of the hypocrite in the tur in judicio, former words, An hypocrite shall not come before him, that is, he non qui culpated thall not be justified, but I know that I shall be justified.

Hence Observe,

First, That a godly man, even in this life, may arrive at assurance that he is, and shall continue in a good, in a justified condition.

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It is good to be justified, but it is better to know that we shall be justified. There are three great graces spoken of by the Apo-Ale (I Cor. 13. 13.) Faith, Hope, and Love: And the Scripture holds out an affurance in reference to every one of thefe. First, The assurance of faith (Heb. 10.22.) Let us draw near with a true heart, in full assurance of faith. This assurance of faith hath a double respect: first, to our persons; secondly, to our services, that in both we are pleasing unto God. Secondly, There is an assurance of hope (Heb. 6. 11.) We desire that every one of you do shew the same diligence, to the full assurance of hope unto the end. Faith bath an eye to the truth of the promise; Hope to the good of the promise; and the affurance of hope is, that we shall certainly receive that good. Thirdly, There is also an affurance of love (1 Joh.4.18.) Perfett love castethout fear. How is love made perfect, and how doth it cast out fear? Herein (saith the 17th verse) is love made perfect, that we may have boldness in the day of judgement, because as he is so are we in this world; that is, as his love is sincere to us, so is ours to him (according to our measure) even in this life, and this gives us boldness or affurance that all shall go well with us in the day of judgement, or in the next life; and fo this love casteth out all fear of condemnation in that day; which fear, where it remains (as the Apostle concludes) bath torment, then which nothing is more contrary to assurance. In perfect love there is no torment, because there is no fear; and there is no fear, because there is an assurance of the love of God. In this love the foul doth repose, rest and delight in it self. There is a fourth thing spoken of, to which also assurance is annexed. (Col. 2.2.) The full assurance of understanding: This is the clearness of our apgrehension about the things which we believe, and and constant upon which we fasten by faith and love. The light of the under-A WAS BY MEN standing shining upon the mysteries of the Gospel, and mixing with our other graces, bottoms the foul upon the strongest fourcionsino) sun dation, and raiseth it up to the highest pinnacle of assurance. We may fay of affurance, in reference unto thefe four graces, as Philosophers do of the heavens, in reference to the four elements; they tell us the heavens are neither earth nor arre, neither fire nor water, but they are a quimeffence, or a fifth effence. So we may fay, afforance is neither faith nor hope, nor love nor knowledge, but it is a fifth thing, fiblimated and raised, either out of or above all these; it is somewhat of each of these, but more then all these.

I know that I shall be justified, is more than knowledge or love, or hope or faith, even the refult of them all in their best perfections. Knowledge above knowledge is the afterance of understanding : Faith above faith is the affurance of faith : Hope and love above hope and love are the full affurance of hope and love made perfect. This is called by the Apostle (Rem. 4.) A full persuasion. Abraham (faith the text, vers. 21.) being fully per-(waded. It is a Metaphor taken from ships that come into an harbour with full fail; so doth the foul sometimes: it comes into the port of a heavenly peace with full fail, with top and top gallant (as we use to fay) with all the fails spread, and colours flying. So it was with Abraham, there was not any fail of his foul but was filled with the wind of assurance. This is called (70h. 14.21.) the manifestation of Christ to the foul: He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my father, and I will love him and manifest my self to him. Christ is manifested to many by the reading and preaching of his word, but he manifests himself only unto some by the light and influences of his Spirit. The former is common to all who live within the found of the Gospel; the later is the fole priviledge of those who obey the Gospel; nor do all these receive this priviledge now, very few enjoy it at all times. Christ loves many a foul to whom he doth not prefently manifest his love. God hath love laid up in his heart for all his, but he doth not thed his love abroad into all their hearts by the holy Ghost (Rom. 5.8.) The first fruits of the Spirit (Rom. 8. 23.) The witness of the Spirit (versit of that chapter) The Tealing of the Spirit (Eph. 1.14.) The earnest of the Spirit (2. Cor. 5.5.) are not bestowed upon every believer at all times, and not fenfibly upon some at all in this life: And all these are but several expressions of this one thing, our knowing that we shall be justified: Yet in this many of the Saints have gloryed before they came to glory. Habakkuk had it in the height fo had many of the old Worthies, Heb. 11.13,35. Though their Golpel-light was not fo clear as the Gospel-light after Christ came, yet they faw the promifes afar off, they imbraced them, and were perswaded of them. by these three steps of seeing, embracing and perswasion, they ascended to an affurance or knowledge that they should be full fied. But some may say, these were extraordinary men, can ordinary

believers attain or know this? We summit book to again tow

All do not know it, but all may. There are but some believers who reach this persection, yet all should be aiming at and reaching after it. And though they were extraordinary men in whom the Scripture gives instance, Such as Abraham, Habakkuk, Paul, &c. yet as the Apostle saith of some under eminent temptations, (1 Cor. 10.13.) There hath no temptation taken you, but such as is common to man, so we may say of those who attained those eminent consolations, there is no consolation hath been given unto those but what is common to believers. For as sew men sall into all those temptations which are common to man; so few believers attain all those consolations which are common to believers. Some are slothful, and will not give diligence to make their calling and election sure, others cannot find it sure to them (though it be in it self) notwithstanding all their diligence.

If any object further, that of the Apostle (Rom. 11.20.) Be

not high-minded, but fear.

I answer, That fear is a duty, which is opposed to high-mindedness; but that fear is, at least, an affliction, which is opposed to stedfaltness. Again, this is not spoken to nourish doubting whether we are justified or no, but to preserve us from presumption when we are justified. So we may answer those places (Prov. 28.14.) Bleffed is the man that feareth alwaies: (Phil. 2.12.) Work out your salvation with fear and trembling. These seem to call Christians to live in a doubtful condition, or in a state of trepidation, alwaies fearing: but their intendment is, not to keep the foul from being setled by faith in Christ, but from being high-flown in any opinion of our felves: or the Spirit speaks thus, not to put us upon doubts of our standing, but to preserve us from falling. For these cautions are so far from opposing assurance, that they strengthen it. The way not to be afraid is thus to fear: nor are any fo fure as they who thus tremble. They that are working out their falvations with fear and trembling, may know without fear and trembling that they shall be faved: and they that thus fear alwaies, may be affured that they shall be above fear for ever. But say some, the Preacher speaks out against this knowledg, Eccl. 9. 1. No man knoweth love or hatred. It is true, not by all that is before him: we cannot know love and hatred from the works of God without us, but we may know love and hatred by the work of God upon us, or by the workings of God within us. We cannot fetch an evidence that God God loves us out of our cheits and money-bags, nor can we read an assurance or a conveyance for heaven, in the assurances and conveyances of our lands; but we may fetch this evidence and read this conveyance from, and in the covenant of grace, received by faith, witnessed and sealed to our hearts by the holy Spirit.

Secondly, When was it that fob manifested this height of assurance? I know that I shall be justified. It was after he had said,

I have ordered my cause.

Hence Observe,

That true assurance or a knowledge that we shall be justified, ariseeb from a due consideration of the state of our hearts and lives.

I have ordered my cause, and now I know. Fobs affurance did not grow whilst he slept or was secure, his was not an affirance ariling from negligence, but from diligence, Some conclude what they have no premises for: they will conclude for heaven and glory, they make no doubt but they shall be faved, but they have no foundation to build this tower of affarance upon, they can fay nothing to warrant or bear up their confidence. It is an ealis thing to fay, I know I shall be justified, but it is a hard thing for a man to fay, I have ordered my cause. They who fay they know they shall be justified before they have ordered their cause, do but build castles in the air, whereas this castle should be built upon Christ, he is the foundation. Some are as confident as confidence it felf, who yet are as ignorant as ignorance it felf: fome are as confident as confidence it felf, who yet are as prophane as prophanenels it felf, as proud as pride it felf, as worldly as the world it felf: Is this the ordering of our cause? or can they order their cause whose hearts and lives are thus out of order? A true believer is able to fhew somewhat for it, why he is so sure: he can shew Christ (as I may so speak) his bracelets and his lovetokens, he can tell Christ of the secret smiles and kisses which he hath given his foul some time or other: he can say, Christ is come to me both by water and bloud, he can produce the graces and the actings of his Spirit, and can fay, by these I am affured, by these I am grown up to this perswasion, that nothing shall ever separate me from the love of God. If any man fay he is fure he shall be justified, let him consider how he came by his assurance: Have you ordered your cause, and viewed your state in the glass of the word? hath that presented to you justification, pardon and peace flowing to you in the bloud of Christ? If it be for you may

fay as Job here, I know I shall be justified. But disordered caufes can never have assurance of any thing but of wrath and death.

Job having thus made out his first ground, why he would be heard and come to a tryal, proceeds to another, in the 19th verse.

Verse 19. Who is he that will plead with me? for now if I hold my tongue, I shall give up the ghost.

Who is he that will plead with me?

Where is the man? The words, as the former, speak the greatness of his spirit. Job durst bid battel and send a challenge to all opposites in the world. He throws down his gauntlet to all comers, Let me see the man that dares undertake me in this dispute?

dim confetenti- W ho is he that will plead with me?

e, intrepide
mentis, & ad
certamen spirituale quemas
provocantis
verba sunt.
Nemo est qui
me in mea causa
convincere potest. Merc.

Job speaks not proudly or vainly, confiding in his own strength or wit, in his nimble tongue or quick invention; he speaks thus, trusting in the power of Christ, and as being assured of such an interest and estate in him as all the opposition in the world should never be able to overthrow.

Job speaks like another Goliah, who (I Sam. 18.8, 9.) stood and cried to the Armies of Israel, and said unto them, why are you come out to set your battel in aray? Choose you a man for you, and let him come down to me, if he be able to fight with me and to kill me, then will we be your servants, but if I prevail against him and kill him, then shall ye be our servants and serve us. In such a manner (but with no such spirit) Job speaks here, where's the man? choose out whom you will to plead and to dispute with me. Thus Job challenged like Goliah, but he fought like David (vers. 45.) In the name of the Lord of hosts.

Hence Observe,

He that is fincere fears not to come to tryal.

The righteous is bold as a lyon. He is so far from declining tryal, that he invites it; where is the man that will plead with me? But I will not stay upon this, having been led to it lately by a former passage.

Secondly, Observe,
A foul that is sincere and well bottomed upon the grace of God in

Christ, is unconquerable.

Job, knowing he should be justified, cals out, Who is he that

will

will plead with me? As the Apostle sends a challenge in the behalf of believers (Rom. 8.33.) Who shall condemn? Who shall lay any thing to the charge of Gods elect? let me see the man or devil who dares. So believers are able to fend challenges themselves. Who is it that will plead with us? but are there none will do it? will none accept their challenge? yea, many may be found to plead with them, but none can overcome them. This text in Job, and the point grounded upon it, is of the same interpretation with that (Rom. 8.31.) If God be with us, who can be against us? Who can be against us? many are against those with whom God is, yea, many will be against them because God is with them. They are most opposed by men whom God owneth most. But who can be against us, to overthrow and conquer us? we shall stand against all opposition if God be with us. So here, Who will plead with me? Job had those that would plead with him, he wanted not undertakers, there was Eliphaz, Bildad, and Zophar; these pleaded with him, but these did not overcome him. God gives sentence for Job, chap. 42.7. Ye have not Spoken of me the thing that is right, as my fervant Job hath. The Prophet brings in Jesus Christ in such a triumph of spirit over all possible enemies or opposers (15a.50. 7,8.) Where as he had shewed Christ professing that all his power to fulfill the active part of his Mediatorship was derived to him from his father (vers. 4.) The Lord hath given to me the tongue of the Learned, &c. So there he shews that all the strength and courage with which he was armed to fuffer or contend in the passive part of his Mediatorship, was also derived to him from his Father, and maintained in him by a continual supply of his affiltance. The Lord God will help me, therefore shall I not be confounded, therefore have I set my face as a flint, and I know that I (hall not be ashamed: he is near that justifieth me, who will contend with me? Let us stand together (as plaintiff and defendant use to do in a law suite before the Judge) who is mine adversary? (or master of my cause, or owner of my judgement, that entreth his action against me) let him come near to me. Behold the Lord God will help me, who is he that will condemn me? Lo they all shall wax old as a garment, the moth shall eat them. These words are a comment upon Job, and fully explain his meaning: both give us the strength of this Observation,

That the Lord being near to a foul and standing on his side, he can

never be prevailed against.

The

The Apostle Paul applies that of the Prophet (which originally belongs to Christ) to the comfort of every Believer (Rom. 8. 33, 34.) Who shall lay any thing to the charge of Gods elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, vather that is risen again; who is even at the right hand of God. Here are the holy challenges of faith; faith is ready for all comers. If the law come to plead with us, faith tels it that Christ hath fulfilled the law for us. If fin come to oppose us, faith tels it, Christ in the similitude of sinful flesh hath condemned fin in the flech. If death come and look the foul in the face, faith answers, Christ hath abolished death, and brought life and immortality to light through the Gospel: yea, faith can, not only answer, but scorn death, O death, where is thy sting? If the devil come, faith tels him he is but a conquered enemy, and that Christ hath (long since) spoiled principalities and powers, and made a shew of them openly; that Christ came to destroy (and hath destroyed in us) the works of the devil. Thus faith repels the charge of the law, of fin, of hell, and of the devil; yea, if God himself frown upon the foul, and his wrath feem to burn as hot as fire against us, faith can tell God himself that Christ hath paid our debt, and given a ransome to God for us, and therefore knows that he will not require it of us again, because he is just, and the justifier of hims that believeth in Jesus. If none of these, if neither law, nor sin, nor death, nor devil, nor God himself (considering how he hath been pleased to condescend to poor sincers, and engage himself to Christ on our behalf) can plead down the believing foul, then nothing can. Nor did Job boast beyond his line, when he said, Who will plead with me ?

Lastly, These words, Who will plead with me? hold forth not only Jobs courage that he durst, in this case, speak with any living, but also the necessity which pressed him to speak, which was such, that if he did nor speak he could not live, as is clear in

the last clause of this verse.

For now if I hold my tongue I shall give up the ghost.

Nunc enim filebo & expira-

Mr. Broughton renders, If now I speak not I should starve. The Original may be litterally rendred thus, For now I shall be filent and give up the ghost. And so the meaning is, as if Job were hasting his undertakers to this quarrel, wishing them to make speed and come to plead with him, that he might try out

this business by dint of argument, because he saw death ready to put him to silence; I shall die, and then it will be too late to argue or speak with me, therefore while I live, and I perceive I shall not live long, let us try it out, and fee what you have to fav

against me.

Secondly, These words, If I hold my tongue I shall give up the ghost, may note two things. First, That Job was filled with abundance of matter, which was exceeding burthensome to keep within his breast, therefore he must needs vent, and let it out. As if he had faid, I have so much to speak, that it will even kill me if I should conceal it. Elihu was in the same case (Job 32. 17.) I also (faith he) will shew mine opinion; for I am full of matter, the spirit within me constraineth me : Behold my belly is as wine which hath no vent, it is ready to burst like new bottles, I will speak that I may be refreshed, I will open my lips and answer. Elihu was constrained to open his mind, it would be an ease to him Satius mihi futo speak. So saith Job, Now if I hold my tongue I shall give up the filentio causame that ghost. Or secondly, It may note, that Job was much afflicted mean prodere. and exceedingly troubled in his spirit at what his friends had Bez. spoken to him, and charged upon him. And so it is, as if he had Non possim me faid, you have so tormented me with your reasonings, that if I continere quin have not liberty to justifie mine own innocency, my heart will quin moriendum break it were better for me to die then to live he in which were here to me to die then to live here. break: it were better for me to die then to live stained with such mini est. Mesc. imputations, and I know not how to live unless I may wipe them off.

Hence Observe,

First, It is a pain not to speak when we are much engaged to

Ipeak.

Thus the Prophet complains (Jerem 20.9.) I was weary with forbearing, and I could not stay. As some are wearied with speaking, so some are wearied because they do not speak: they are tired with holding their tongues, as much as some are with using them. Words kept in are as great a burthen to some, as words spoken out are to others. When a man is under such a pressure he finds no rest till he hath delivered himself. When Josephs brethren came to him, he hid his affections a great while, but as soon as he saw his brother Benjamin he could not refrain, he must go into a private place to weep, and spend his passion, else it would have broke out before them all. 'Tis fo with us when we have much to fay to God in prayer, the heart hath a load

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upon it, and cannot be quiet, it is ready to break and give up the ghost untill we have broken or opened our minds to God.

From the fecond fence Observe,

That a man can easier die, then suffer blots to lie upon his in-

tegrity.

Our reputation should be nearer to us than our lives, therefore saith Job, if I keep silence I shall give up the ghost, I cannot bear this. He was not so sensible of any of his sufferings as of this. And as it is an ease, so it is a duty to repair our own credit, and to take off what we find unjustly charged upon us: especially when it reslects upon Religion, as it did in Jobs case. His friends suspected him of hypocrisie, Is this thy fear, thy considence, and the uprightness of thy waies? These jealousies stirred up the spirit of Job to call for his adversaries, and provoke them to appear and plead it out with him. I have from other passages toucht this point before, and shall therefore add no more here.

Jos Chap. 13. Vers. 20, 21, 22,23.

Onely do not two things unto me, then will I not hide my felf from thee.

withdraw thine hand far from me, and let not thy dread make

me afraid.

Then call thou, and I will answer; or let me speak, and answer thou me.

How many are mine iniquities and sins? make me to know my transgression and my sin.

In the three former verses, Job prefac'd to his friends, and bespake their attention; being so well assured of his cause, that
he sat down under the comfort of this conclusion, I know that I
shall be justified. Here, in the three first verses of this context
Job bespeaks God himself, and seems to indent with him upon
some conditions before he would speak further or proceed in this
dispute.

Verse 20. Ouely do not two things unto me, then will I not hide my felf from thee.

As if he had faid, I am willing to argue, but it must be upon these

pre-cautions.

e-cautions.

Some understand these words, Onely do not two things unto Cautionem vime: as if Job had defired God not to do two things unto him at tere ante difpuonce, that is, not to afflict him and confer with him, not to tationis congresfmite him and dispute with him together; it is too much to be at sum. Pined. two fuch works, or rather to be doing and fuffering at one time: Duo, ut scilicet therefore do not two things to me, any one of these is exercise mecun litiges, enough for one man at once. fligas & terres.

What the two things he would not have done unto him were, are fet down in the next verse, First, Withdraw thine hand far from me. &c. Secondly, Let not thy dread, &c. Then calithou, &c.

In that Job defires God would not do these two things unto

him, Observe,

First, That all sufferings are not equal, there is a gradual diffe-

rence among sufferings as well as specifical.

As all fins, fo all sufferings are not equal. Some fins are more grievous and burthensome to God than others are (Jer. 44. 4.) I did send unto you all my servants the Prophets, saying, O do nos

this abominable thing which I hate.

This abominable thing. There were many other abominable things which the Lord hated, and which he would not have that people do; but their idolatrous worship, their burning incense to strange gods, was a special abomination, O do not this abominable thing which I bate. Now, as some sins are more grievous unto God than others, and therefore he desires earnestly, that we would not burthen him with them: fo the Lord laies fome afflictions upon his people which are more grievous to them than any other could be, and therefore they cry out, O do not this unto us: This is fad.

Hence Note again,

That we are apt to think we can bear any affliction better then that

which we fear or feel.

O do not these two things anto me, were it any thing else, I might undergo it, but I am not able to endure thefe. Some speak thus of any affliction; and he that hath pain in any part of his body, is apt to judge, were this pain somewhere else, I could

Sung the sung TRYOLAND!

bearing atia

bear it better, we are very prone to dispute the dispensations of God, and to think that he might place his chastnings (if he must chastise us) some where else, as much to his own glory, and not fo much to our forrow. Only do not two things unto me.

What then?

Then will I not hide my self from thee.

The Hebrewis, Then will I not hide my Self from thy face. But suppose the Lord would not do those two things for Job, could he hide himself from his face? David saith (Pfal. 139.4.) Whither shall I go from thy presence? It should seem Job had some whither to go out of the presence of God: Elihu, in the 34th of this book, ver. 22. tels us, There is no darkness nor shadow of death where the workers of iniquity can bide themselves. How is it then that Job faith he would not hide himself, when as indeed he could not, upon what terms foever God should deal with him?

I answer, When Job saith, I will not hide my self, he intends not this, that he could hide himself, but that (if God would not do those two things to him) he should have no cause to hide himfelf. Hiding proceedeth from a double cause. First, from fear, (1sa. 2.19.) They shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth. Here is hiding for fear. So (I Kin. 22. 25.) the Prophet Micaiah having received fuch course usage from King Ahab, tels him to his face; Behold thou shalt see in that day when thou shalt go into an inner chamber to hide thy self. Secondly, Hiding proceeds from shame; a man that is ashamed dares not shew his head. That hiding of our first parents was the effect of both these (Gen. 3. 10.) In their innocency they were naked and were not ashamed: but after they had finned they ran among the thickets to hide themselves, being both ashamed and afraid: (verf. 10.) I heard thy voice in the garden and I was afraid, because I was naked, and I hid my self. Et si nibit mibi Fear and shame made him hide himself when once he had sinned. conscius sum, me When Job resolves, then I will not hide my self from thee, his meaning is, I will not be afraid to appear before thee, nor ashamed to

rem & latebras speak unto thee, so he explains himself at the 22 verse, Then quærerem nifi call thon and I will answer, or let me speak and answer thou me. benevolentia that is, I would come forth boldly, and stand with confidence the oftensione robotater.

blues I

at thy Tribunal. I shall give you a note from this, when I have

shewed the matter of Jobs deprecation, Do not two things unto me, what two things ?

Verse 21. Withdraw thine hand far from me, and let not thy drend terrifie me, or, let not thy dread make me afraid.

These are the two things which he earnestly deprecates, And for the removal of both these he prayed as earnestly once before almost in the same words, (chap. 9. ver. 34,35.) Let him take his rod away from megand let not his fear terrifie megthen would I speak and not fear him, but it is not so with. Having opened these two verses there at large, I shall refer the Reader thither: yet because (though the matter be the same) the expressions vary, I shall a little insist upon them.

Withdraw thine band far from me.

That's his first condition. By the hand of God, he means either proper the afflictions that were upon him, and so it is as much as this, and habetur his mitigate my sufferings, abate my pains, release me from my non 7 quod forrows. The word which he useth, Chap. 9.34. for the rod of cap. 9.34. vir-God, is the same in effect which he useth here for the hand of God. gam, his palman.

Only with this difference, this properly signifies the palms of the i. e. plagam sighand. Withdraw the palms from me. To strike with the palm of inficat. Merc. hand, Withdraw thy palms from me: To strike with the palm of the hand is to strike like a father; a blow with the palm of the hand may have more furart with it, but it hath not fo much force and wrath with it as a blow with the fift or hand closed. Yet I conceive Jobs intent is the same in both, and though he received stroaks of all forts, some with the palm, others with the fist, some greater, some less, yet all were with the hand of a father : nevertheless, Job desires God would withdraw his hand, though he knew it was a fathers hand, because while the smart and pain of that was so vehement upon him, he could not speak nor manage his cause before him freely, Withdraw thine hand away from me.

Further, There was another thing, which this request of Job may bear an illusion to, Remove thine hand away from me. It was a custome among the Ancients to lay the hand upon the head of an offender, as a token of his condemnation. And that's the reason why the hand was laid upon the head of the sacrifice, when all the fins of the people were confest over it; shewing that the facrifice was (as it were) condemned to die, typifying the death of Christ, who was condemned for us, God having

hand away from me: thou seemest to act towards me as if thou wert angry, or didst intend to pronounce a sentence of condemnation against me; O do not deal thus with me; how shall I treat with thee, whilst thou seemest to have such hard thoughts of me? Therefore Withdraw thine hand away from me.

But, what was it that lay upon Job as the hand of God? I shewed before, that it was his affliction, which though in it self it be no argument that God condemns, yet in the opinion of some men it is; and Jobs Friends did therefore think God condemned him, because they saw he afflicted him. So then, the removing of those afflictions, in reference to which his friends pronounced him condemned by God, would be as the withdrawing of the hand from the head of an offender, a sign of his acquitting and absolution.

Hence Note, First, Afflictions are grievous to the sensitive part of the best and

holiest men.

Even a Job prayeth, Withdraw thine hand away from me. There is no affliction for the present that is joyous but grievous; and as it is grievous to natural men, so it is grievous to the natural part of spiritual men. It is nothing else but grievous unto carnal men, they find no comfort, no sweet at all in it: the Saints do, their inward man hath joy and refreshing in their sorrows, but their outward man feels smart, therefore, Remove thine band away from me.

Secondly, Observe, while afflictions are sharp unto us, it is hard to compose the spirit

to think of, or speak aright to God.

This discovers their folly who put off the great businesses about which they are to treat with God to a sick bed. Fob saith to God, take away thine hand and then I will speak: these say I will speak to God when his hand is upon us; we will look to the health of our souls when our bodies are sick: But how rare is it to find a sick body and a quiet mind together! Fob could not argue with God about his innocency while he was greatly afflicted, how then shall others about the setling of their eternal peace and the pardon of their sins? We are more prone to impatience than to repentance in the day of our distress. Thirdly, Observe.

It is lawful to pray for the removing of afflictions.

Withdraw thine hand away from me, was a good petition; we may make such petitions unlawful if we put our wils as a law to God, and do not leave all to the will of God. We may pray for the thing, but we must submit the circumstances of it, the time of it, the manner of it, to the wisdom of God. While we desire him to withdraw his hand, we should get our hearts willing to bear his hand; that's a gracious frame of heart indeed. As it is the worst frame of heart to pray for the pardon and removing of our sins, while we find a willingness, much more a resolvedness in our hearts to continue in them; so it is the best frame of heart to pray for the removing of afflictions whilest we find a willingness to continue under them, if God shall so dispense and please. See more of this, Chap.9.34. Withdraw thine hand away from me.

And let not thy dread make me afraid.

Thy dread] Giants are called Emims, from this word (because they are terrible to beholders.) And so are Idols, because unde Emim though they are indeed but meer scar-crows and bug-bears, yet Gigantes, they are terrible to the ignorant and unbelieving, as was further

shewed, Chap. 9.34.

What was this dread? It may either be that terrour which accompanied his afflictions, there being as it were some sparklings of Gods anger mixed with them. When God gives us the bitterest cup of affliction to drink, if he do but drop in a little of his love we take it down as a pleasant draught; but if he drop the least of his anger into the cup of affliction, this is dreadful. Hence David prayeth (Psal.6.1.) O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. He doth not pray absolutely, let me not be rebuked, but rebuke me not in thine anger, let me see thy love in my rebukes. He knew God did love him, but he could not see it: God rebuked him, and he perceived nothing but anger; God chastened him, and he saw nothing but displeasure, yea, and hot displeasure; this made him cry out, O Lord, rebuke me not, &c.

Secondly, This dread may be taken for the majestical presence of God; though there be no lettings out of his anger or displeasure, yet the very appearance of God to poor dust and ashes hath
a dread in it, such a dread, as not only strikes the most eloquent man dumb, but the stoutest dead: The majesty of God is
Rrr infinitely

infinitely above the creature; therefore he faith to Mofes, No man can see my face and live; there is so much dread in the face of God, that man cannot behold it. We may conceive the Lord at this time letting out much of himfelf to Job, his terrour was upon him. God shews himself to man two waies.

First, In some external visible form, so he often appeared to the Fathers in the old Testament. 'Tis the opinion of some that the Lord shewed his dreadfulness to Job by an outward

apparition.

Secondly, God shews himself to the mind of man: and as the appearances of God to fense are very dreadful; so are those which he makes to faith. They who have no outward visions of God are yet often terrified at the mental apprehensions of his glory and Majesty. Faith makes things present, and doth evidence them to the foul as fully as sense can. God cannot be seen, yet faith can give us a light of God, a light of his power, and of his wrath, as well as of his goodness and mercy: and untill the Lord withdraw that, and put other evidences before the eye of the foul, there's no peace. That's the reason why many wicked men have been brought to utter despair, and dy'd in horrour of conscience; they apprehend the wrath of God revealed against them, and their consciences are affected with it; there is a kind of faith upon their consciences, such as the devils have, who believe and tremble, and so do wicked men: they are full of trembling and aftonishment at those representations of the greatness, power, and majesty of God, which their faith makes to them. Now, as it is with them, so it may be with true Believers much more: they have deep and terrible apprehensions of God; and according to the degree of this faith, is the degree of terrour which fals upon them (Pfal. 90. 11.) Who knoweth the power of thine anger? even according to thy fear so is thy wrath. Though the displeasure of God be as himself, alwaies alike, yet to those whose hearts are tender the displeasure of God is more grievous. Hard hearts have no fear in them, and to them the displeasure of God is nothing, they dread it not, they will venture upon the pikes, and rush upon the swords point. Job was a tender-hearted man, he feared God, therefore these appearances of God to his faith did exceedingly affect and trouble him: So he speaks, Chap. 31.23. For destruction from God was a terrour to me, and by reason of his highness I could not endure. Hence

Hence Observe,

First, The holy God is in himself very dreadful to the most holy and

upright among the children of men.

fob had said, Chap. 10.7. Lord thou knowest that I am not wicked: and at the 18th verse of this chapter, I know that I shall be instified. What a saith was here! Yet now he confesseth, Thy terrour makes me asraid. Where was there a holier man then Habakkuk? yet read the third chapter of that prophesie, and you shall sind how he shook and trembled, how his lips did quiver, and rottenness entred into his bones, and all at the apprehensions he had of the majesty and greatness of God. That holy Prophet Isaiah, how was he affected when God appeared to him! he crieth out, Wois me, for I am undone, for mine eyes have seen the King, the Lord of hosts. When the Lord appeared to publish that holy Law, how did the people tremble! O (say they) let Moses speak to us, but do not thou speak, lest me die, Exod. 19.

Secondly, Note,

That God doth sometimes appear to his people in majesty only, and

not in mercy.

He letteth out his glory and his greatness, but conceals his goodness, his loving kindness and compassion. They can see a holy God, a just God, a high God, a glorious God, but they do not see a merciful God. God acts not as a natural, but as a voluntary agent, and therefore he can suspend or dispense himself as he pleaseth. The sun hath light, but the sun (being a natural agent) cannot suspend its light; it alwaies shews its brightness and beauty, except some cloud interpose, or the moon eclipse it : but the Lord who is light, and all light, doth not alwaies manifest himself in light; he puts clouds and darkness round about him; he hideth his face and will not be feen. Sometimes he appears all mercy, and at other times all justice; sometimes all goodness, and at other times all wrath; sometimes he lets out nothing but love, and at other times nothing but difpleasure: Now, as he varies his dispensations to us, so we are apt to vary in our apprehensions of him: and as we cannot see God at all untill he manifest himself, so we see him no otherwife than he pleaseth to manifest himself : Hence the same soul fees him to day all mercy, and the next day, possibly, the next hour all justice: Now, his goodness refresheth, and anon his dread terrifies.

Thirdly, Observe,

That as some assistions are more grievous than others, so those are most grievous to a godly man which carry any appearance of the dif-

pleasure of God.

O let not thy dread terrifie me. All sufferings cannot terrifie where God shews his love; and any will, where he shews his dread. If a man were in hell affored of the love of God, he could rejoyce; and if he were in heaven under thoughts of his wrath, he could not but tremble. His love is better than heaven, and his wrath is worse than hell.

Lastly, Note, As a deduction from the whole,

That if a godly man may be thus terrified with the majesty of God,

how terrible will the wrath of God be to the wicked!

Job was not afraid of the wrath of God against his person, for he had said immediately before, I know I shall be justified. If the majestical dread of God swallow up the bett, the holiest men, how will the dreadful majesty of God swallow up wicked men ! how will he confume them, who is to his own as a confuming fire! We may argue here, as the Apostle Peter doth in language neer to this (1 Pet.4.18.) If the right eous scarecly be faved, where shall the ungodly and the sinner appear?

Fob having thus deprecated the terrour of the Lord, Withdraw thine hand far from me, and let not thy dread make me afraid : re-

folves (upon the supposition of this grant) what to do;

Verse 22. Then call those, and I will answer, or let me speak, and answer thou me.

This is as much, and in effect no more, then he faid before, Chap. 9.3. Then would I speak and not fear him: yet here he a little amplifies what he said there; for though Fob doth often speak the same thing for substance, yet his expressions are full of useful variety, new flowers of rhetorick, and new actings of his affections shew themselves. There it was, Then I will speak and not fear him: here, Let him call and I will answer sor let me speak and conflatur judi- answer thou me.

Actor vocas yeum, tens ye-Spondet, Ita cium cum vocum responsione defensio. Coc.

Job, in these words, gives God his choice to take which pare cationn intelli- he pleased. As in law suits, one sustains the part of the plaintiff, and another sustains the part of the defendant: or, as in disputes, one fultains the person of an opponent, and the other the person of a respondent. Unto these Job alludes, as it he had said, I am

entring upon a dispute, and commencing my suit in heaven before the tribunal of Jehovah: As for me, I know mine own integrity so well, that I care not which part I take, I will be opponent, or I will be respondent: I will be plaintiff, or I will be defendant, and therefore Lord I refer it wholly unto thee; take which part thou pleasest, I'le take up what thou leavest, and do what thou appointest. I hen call

thou, and I will answer.

This offer argues only abundance of courage and holy confidence, yet some have adjudged it scandalous and full of arrogan- Verba sunt a:cy : as if Fob had taken too much upon him, and had spoken more rogania & boldly to God then became him: as if he thought himself match scandalosa. Caj. enough for God at any weapon, or were ready to deal with him Deo dat optioupon any terms. Eliphaz is supposed to aim at this passage (cha. nem, interim sui 15.4. (yea, thou castest off fear) yet most excuse him, conceiving oblitus & imthat all this did flow from an holy familiarity which Fob had with modicus. Merc. God: and that because he had a gracious friendlines in his heart Audacius agit towards God, he would therefore speak to God as to a friend. Or peteret potius it imports only that Tob was very sure of his cause, and therefore, patientia, Merc. as when a man would shew the confidence he hath to foil his adversary in combat, he saith, choose what place you will, take what weapon you will, bring out two fwodrs, take you one, and I will take the other, I defire not to surprise you, or deal with you upon disadvantages. So Job being assured of a good end, was content to stand to the determination of God himself, in what way he should proceed to tryal.

Then call those, and I will answer.

Then] This particle Then, implies that he could not do It till then, and that then he could: as if he had said, I shall be in no case, either to answer or to oppose, unless these two conditions be granted, but then I shall.

Call thon.

The Lord calleth us to do our duty; And he calleth us to anfwer, and give account how we have done our duty, or what we have done. He calleth daily to the first in the preaching of the word. And he will call us all to the latter in that great day by the founding of the Archangels Trumpet. (Pfa. 50.4) He shall call to the heavens from above, and to the earth, that he may judge his people: and vers. I. He hath called the earth, that is, the people of the

the earth, he will call them all before his throne; Job offered himself to a personal day of judgement before that general day of judgement. Call then, is (verbum forense) a law-term, call me to the bar, or call me before thy judgement-feat.

And I will answer.

The word which we translate I will answer, signifies often in Scripture, to testifie or give witness; (Exo.20.16.) Thou shalt not bear false witness, the Hebrew is, Thou shalt not answer false witness, that is, when thou art required by a Judge to speak in any case, thou shalt not answer belides the truth. When Facob had put his part of the cattel on the one lide, and Labans on the other, he saith, so shall my righteousness answer for me in time to come (Gen. 30.33.) it shall teltifie or bear witness for me. The word is used in that sence (1sa.59.12.) Our sins testifie against us, the Hebrew is, Our sins answer against us, which imports that our actions whether good or bad shall be called out to speak what we have been and are. And then, good actions will give a good tefli nony, and evil actions will give an ill testimony; (Hof. 5. 5.) The pride of Israel doth testifie to his face; or doth answer to his face. thus here, Let him call, and I will answer: I will give in evidence and testimony according to the truth of my heart and life. I will not bear false witness, though it be in my own cause.

Or let me speak, and answer thou me.

DOW Verbum respondendi in bac secunda accipi debet. Pined.

There's the other part. Let me speak, I will be plaintiff, or opponent, and let the Lord answer or return; for the word which parte est ab alia we render to answer, in this latter clause is of a different root in radice & lenius the Hebrew from that in the former, and carries in it more respect. It intends not any summons or citation of God to answer, but is an humble supplication, befeeching him to return what his wisdom should think fit in answer.

Hence Observe.

That acquaintance with free grace gives us mighly confidence towards God.

Take away thy dread and then I am ready for a hearing. I acknowledge my weakness is such that I cannot bear thy majefty; and I know my own uprightness is such, that I am assured of thy mercy. When the Lord had called his people to repentance, (Isa. 1. 16.) Wash you, make you clean, put away the evil of

your doings, then he invites them to a free conference, Come, let us reason together. He speaks familiarly to them, I will argue it out with you, against all your unbelief : come, let us reason together. Now, as God speaks familiarly to man, when he hath put his sins away: fo when the Lord hath put his dread away, man speaks familiarly to God, Come Lord, let us reason together, now let me speak, and answer thou me; The place where God communed with his ancient people the Jews, was the Propitiatory or Mercyfeat. Exod. 25. 22. and the place where God communeth now with his people is called the Throne of grace (Heb. 4. 16.) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. We can have no boldness but at a throne of grace; when grace in our own hearts opposing sin meets with that grace which is in the hearc of God for the pardon of sin, we are carried, as upon Eagles wings, beyond the regions of fear. Job lived long before Christ came in the flesh, yet Christ was come into his heart; and when he defired God to remove his dread, he moved to be looked upon and heard in a Mediatour.

Job having thus prepared his way begins to plead.

Verse 23. How many are mine iniquities and my sins? make me to know my transgression and my sin.

His way of arguing is much like that of the 7th and 10th chapters, and his general scope is the same, at once to maintain his own former integrity, and to aggravate his present misery. That's the sum of his discourses, quæries, and expostulations, to the end of the sourceenth Chapter.

How many are mine iniquities?

He seems to take the hint of this first enquiry from Zophars wish, chap. 11. vers. 5. O that God would speak, and open his lips against three: and that he would shew thee the secrets of wisdom, that they are doubled to that which is; Know therefore that God exacteth of thee less then thine iniquity deserveth. Job answers, you desired that God would speak, you doubted not, but if he did, he would make it appear my sins were double to mine afflictions: With all mine heart (saith he) this is it I long for, I desire that God would speak, and that he would speak out what my sins are. How

many are mine iniquities and my sins? make me to know my transgression and my sin. As if he had said, I am willing to hear, and

know the worst of my self.

Some conceive that Fob having made that motion, let him speak, and I will answer, &c. stood waiting a while to see what God would do: But receiving no answer, he thus breaks out; How

many are mine iniquities?

And these put a very harsh construction upon this Interrogation, as if Job had said, What? am I so wicked and sinful, that I am not worthy unto whom thou shouldest shew my wickedness and my sin? if I am so vile, let it appear how vile I am, and shew me Adeone flagiti- those sins which have rendred me (it seems) not only unworthy of acceptation, but of an answer. I like not this gloss, neither doth it bear the image of a gracious spirit, such as Jobs alwaies was,

though it was fometimes a little muddy and tumultuous.

osus ego, ut ne dispus habear cui improbitate exprobes? Saltë Rather thus, Fob having a purpose to defend his cause, askes igitur scelera mea oftende mi- at once, from the grief of his heart, and from the clearness of his conscience, How many are mine iniquities? as if he had faid, I am suspected of great crimes, and I am in the eye of my friends as a person condemned already, but I would those crimes were brought

forth, and surely they ought, before I am either censured or condemned: therefore Lord, How many are mine iniquities and my fins? make

me to know my transgression and my sin.

So the words carry a strong delire, which this afflicted foul had discovered more then once before, to see the bottom of his condition, and to find out the reason why God did thus afflict him: and if it were for fin (about which he had no fear upon his conscience) O that God would but shew him his sin! His fin (under that notion) was a fecret to him, but he was willing to know it. There are two questions which would be resolved before I proceed further to the opening of this. How many are mine iniquities?

First, Seeing Job, at the 9th chapt. ver. 22. laid down this conclusion, He flayeth the wicked and the righteous; and upon that bottom grounded all his answers, that the dispensations of God are alike in outward things to good and bad; Hence the question rifeth, why he labours so much to clear himself of sin, as if his afflictions must needs argue him wicked, whereas he before had argued, that the Lord doth as much afflict the righteous as the

wicked.

I answer, Job speaks thus, as vindicating his person, not as doubting his state. He did not question whether God was his friend, because he was afflicted, but he desired to remove the Suspitions of his friends. Zophar (chap. 11. ver. 14.) gave Job occasion to call for this discovery, while he counselled him, If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy Tabernacles. His friends put these jealous suppositions, these ifs and and's often upon him, if iniquity be in thine hand, &c. The counsel was good, but their jealoutie was not. Fob faw what hung upon their spirits, and therefore begs of God to unsecret his sims and lay open his transgressions. As if he had said, Lord, my friends are unsatisfied with all the professions and protestations which I have made of my innocency: they suppose that I keep my sin close, and roll it like a sweet morsel under my tongue; they would rake into my life, and see the bottom of my heart, Lord, let them see all, shew them what I am, and let me know what I have done. If it be as these men (ay, let it appear to thy glory and to my shame. How many are mine iniquities and my sins? make me to know my transgression and my fin.

Secondly, It is questioned why fob makes request that God would shew him what and how many his sins were, was he curious to know their Arithmetical number? Did he think God had over-reckoned him, or that himself could know their reckoning? or did he think his sins were so few, or so small that they could not hurt him? One sin is enough to justifie God in our condemnation, we need not ask for a great many. The best of Saints, even they who have lived in no sin, and comparatively have committed but sew sins, yet have desired the Lord to cover their sins, and pronounced him blessed, whose transgression is forgiven, whose sin is covered (Psal. 32. 1.) as the Saints are not forward to proclaim their good works, so neither is it pleasant to them to have their sins proclaimed: why then is fob so busie about this point of know-

ledge?

I answer, Job did not ask this question either out of curiosity to know the number of his sins, or as if God had put more to his account then he had committed. He did not desire this, as if he thought his sins were either so few or so small that they could do him no hurt; nor doth he speak by way of extenuation, as if they vibil aliudes were not many. He knew his sins were many and great, yea, qua se shib bene that if he had but one, and that a little one, he could not boast consciumble fore God.

Siff

But First, He speaks thus, because he knew his sins were neither so many as his friends had reckoned them, nor so great as they had aggravated them, nor so black as they had painted them.

Secondly, When he desires to be shewed his sin, it is a proof that he was not guilty of any beloved sin. He speaks as Panl, I Cor.4 4. I know nothing by my self. Lord, if any filth lie unseen, make me know it, his heart did not condemn him, and therefore he had considence towards God. I Joh.3.21. as if he had said, Lord, My accusers have no proof, they do but guess that I am wicke, my own heart is not so much as my accuser at all; Lord, thou knowest exactly what I am, shew me, shew all, How many are my sins?

Thirdly, He desired to know his sins, first, that he might bemourn and repent for his yet unknown sins; secondly, that he might turn from them, and return to God more fully; thirdly,

That he might be more watchful against them.

Lastly, He was bold to ask this question, because he knew God would deal with him as a Father by a covenant of grace through Christ, not as a Judge by a covenant of works in himself: and therefore he was not afraid to know his sins, and to have them all set in order before him; He was assured God would not condemn him, and he did not contend to justifie himself before God, he only waited till God would justifie him against the contendings and uncharitable surmisings of men. These, or such as these were the grounds upon which Job makes his address to God, and puts both this question and request: How many are mine impairies and my sins? make me to know my transgression and my sin.

How many.

The word refers both to quantity and quality: The Vulgar pertinet, ad reads it, How great sins have 1? or how great are the sins which multitudinem I have? we read it quantitively for the number, how many are scilicet in my sins? How great, or how many? Make me to know both magnitudinem. Their number and their nature.

Hence Observe,

iniquitates?

Vulg.

First, God only can give us the number and nature of our

No man can tell how many his fins are, they are more then

the hairs upon our head, they are as the fands upon the fea-shore innumerable. The kinds or forts of fin, yea, the greater acts of fin may be numbred by man, but he only that numbers the stars can number all our fins. We commit many fins of ignorance, and we are ignorant of some of our sins of knowledge; we commit known fins which we do not know that we have committed.

And as God only knows the number, so the greatness and the aggravations of our fins. Who can understand his errours? (Pla.19.12.) He means practical, not doctrinal errours. As these errours or wandrings are beyond our numbring, fo also beyond our understanding. As there is a height and a depth in the love of God which passeth our knowledge: so there is an height and a depth of wickedness in our hearts which passeth our knowledge. The Lord only can shew us how sinful we are, as he only can shew

us how gracious himself is.

Further, The multiplication of terms in this passage is considetable, How many are mine iniquities and my fins? make me to know my transgression and my sin. Here are three Original words, by sant proprie which fob doth express the same thing. 1. iniquity. 2. trans- perversitates; gression. 3. sin. The Latines give us four, and they labour much you gravius to and out a material dictinction in this verbal distinction; or to shew how iniquity, transgression and sin, as also how sin in the

first clause, and fin in the second differ.

The first word which we translate iniquity, signifies a perverseness and crookedness of spirit: or those sins which have a peculiar crookedness and perverseness in them. The second signifies any the least aberration from the way or rule of holiness in our actings, though our hearts fland right: every step beside the line is fin. The word in the fecond clause, which we translate transgression, signifies rebellion and obstinacy of spirit, the risings of Latini utuntum

our thoughts against God.

The Latines make out the distinction thus, By iniquities, they understand those evils which are committed against our neigh- bac discrimen bour. By fins, those which a man commits against himself. By constituere nitransgressions, those which are immediately against God: And by tuntur. I iniquifin in the fourth place, Omifions; as if he had faid, Lord, shew me tas in preximit. mine iniquities, any evil I have committed against others: shew me 3. scelera in Den my fins, those which I have committed against my self; shew me my 4. delitta omissitransgressions, the rebellions of my life against thy Majesty; And ones: Lyran. shew me my sins, all my neglects to perform, or negligent performances Aquin, paulo

Per errorem admila mila est, defectionem & rebellionems significans.Mer.

quatuor distinctis verbis & curiofius inter of aliter.

of holy duties: Spread all before my face. This hath a truth in it: yet the holy Ghost doth not observe such a distinctness in these words, but useth much variety and liberty in their application.

Sometimes sin, which goes lowest in ordinary signification, is an aggravation: (Hof. 12.8.) In all my labours they shall find none iniquity in me, that were sin, as if sin here were more then iniquity, or great iniquity. Sometimes iniquity is put as an aggravation upon sin (Pfal, 32. 5.) Thou forgavest the iniquity of my sin: that is, the sinfulness of my sin, or those considerations which have rendred my fin out of measure sinful. Now, seeing there is fuch a promiscuous use of these words in Scripture, we cannot clearly establish or build upon such a difference.

Eft coacervatio ficut ejus dem vocis repetitio, ita etiam plurimarum eandem um acervatio

Therefore passing by those critical nicities, I shall take the quadam artifi- words as Synonyma's, signifying one and the same thing; yet cio plena: Nam being thus joyned, they signifie more than any one singly can. For as the repeating of the same words heightens the sence, so also doth the heaping up of divers words which have the same sence. So that this Rhetorical accervation intimates Jobs earrem significanti- nell desire that all his sins, by what name or title soever distinguished might be produced and made known unto him. Let my iniquities, vim folet adde- my transgressions, my fins, call them what you will, let them all re orationi. San. be presented to my face. When God proclaims his pardoning mercy, he heaps up these words in his own title, calling himself the Lord, the Lord gracious, &c. pardoning iniquity, transgression and sin: Lest any breach of the Law might be thought unpardonable, all the words which imply a breach are used in the proclamation of pardon. And while Job would here shew both his repentance and his innocency, that he was far from hiding any darling sin in his bosome, he begs the discovery of whatsoever bare the name, or had the nature of fin in his heart or life.

Hence Observe,

First, That the better any man is, the more willing he is to know

the worst of himself.

He who is light in the Lord, is willing to see his dark part as well as his light. Some are very desirous others should know the good they have done, but they cannot abide to be shewed the evil which themselves have done. The Pharisee (Luk. 18.) publisheth to all, how he paid tithes and gave alms, how he fasted and

prayd, &c. but he spake not a word, either of confessing his known fins, or begging a fight of what he did not know. Solomon perceived that this spirit of self-flattery possessed many in his time (Prov. 20.6.) Most men will proclaim every one his own goodness, but a faithful man who can find? Hypocrites labour much to thew others their goodness: The fincere labour more to see their own vileness. A godly man finds delight only in the knowledge of his graces, but he finds profit in the knowledge of his corruptions. We are pleased only with the fight of friends, or of wife and children in our houses, but if a thief be got in, we thank him that shews us who and where he is. There are two things which argue a gracious frame of spirit: First, when we desire to know how frail we are; fecondly, when we defire to know how finfull we are. A natural man loves not to take notice either of the infirmities of his body, or of the presumptions of his soul: And though some wicked men will say, from a spirit of impudence, they care not who knows their iniquities, transgressions and fins, yet no wicked man ever did or can fay, from a spirit of repentance, Lord, make me to know mine iniquities, my transgressions and my fins. A carnal heart is more willing that others should know his fins, then he is (under this notion of knowledge) to know them himself; he knows them in the history or matter of tact, with a kind of delight, it sometime pleases him to remember the evil which he hath done: but he cannot abide to know them in their nature, it never pleases him to repent of the evil which he hath done.

Secondly, Observe,

Whilest Christ is known to us, we need not be afraid to have our

sinsknown to us.

To know sin, and not to know Christ is sad. One sin seen without a sight of Christ swallows up the soul: but a sight of Christ swallows up all our sins. None can be truly willing that God should shew them their sins, but they to volom God hath shewed a Saviour. Job had said, He shall be my salvation, before he said, shew me my transgression. When we have seen heaps upon heaps of mercy in God, vve cannot despair (though we ought to grieve) when we see heaps upon heaps of sin in our selves. Heaps of mercy cast down or cover heaps of sin. All our mountains of sin become mole-hils, yea, plains before this Zerubbabel.

Again, It is remarkable, that Job having asked the question,

How

How many are mine iniquities? follows it presently with this petition, Make me to know my transgression and my sin: As if he had faid, I may fee my fins how many they are, or that they are very many, and yet not know what any one of them is, without thy special teaching. Hence Observe,

Our fins may be told us, or me may have the tale of our fins, and

yet not know our fins.

It is harder to know the nature, than the number, what, then how many our fins are. Every man (who knows any thing of the state of man) knows he is a finner, but few know their fins. Christ is preached to all, yet Christ is not known to all: There is much in this, Make me to know. To know sin, is to be sensible of the evil of fin, as to know Christ is to have a feeling of Christ, and to taile how sweet the Lord Christ is. We may hear of our fins all our daies, and yet not know our fins: It is possible for a man to write down catalogues of his fins, and to keep a record of them every day, and yet not to know them, not only not fo far as to mourn for them after a godly fort, but not so far as to be affected with them after a moral fort, or so far as an ingenuous man might be. It is one thing to know our transgressions, another thing to write our transgressions or to speak of them. For, as some have whole books written full of Sermon-notes by them, who have not one line of a Sermon written in their hearts, or upon their waies; so a man may have whole books written full of sin-notes, and yet not one sin making impression upon his heart. There are but few who know what they know.

There is a threefold knowledge of sin.

First, In the kind of it, that this or that is finful, this knowledge of fin comes not from our felves. There are may actings which we do not know to be sinnings, till God makes us know them. Some things wherein we thought we did God good fer-

vice, we may find our felves transgressors in them.

Secondly, There is a knowledge of fin in the nature of it, that it is a transgression of the law, and a departure from God: That it is a filthy and a polluted thing, a base and dishonourable thing; that it is nothing that is good, and all that's evil; that it is so evil that we cannot make it worse then it is, nor call it by any name so bad as its own, Sinful sin.

Thirdly, There is a knowledge of fin in the effects and iffues of it: That as it is filthy, fo it defiles; that as it is a pollution, fo it

pollutes

pollutes every thing that toucheth it: That, as it is base and dishonourable in it felf, so it doth embase and dishonour every soul that commits it, much more those that love it: That it is big with and brings forth death, that it is fruited with damnation, that it is armed with all the curses written in the Book of God against finners: That the wrath of God is revealed from heaven against it, and shall be poured out upon it for ever, unless we have part in the bloud of Christ, which was poured out to wash and fave us from it. We never know fin thus till God makes us know it. Sin is as a fire to confume, as a ferpent to sting and poylon us, yet finful man esteems it but as a fire or as a serpent painted upon a wall, or fet upon a fign-post, which though they have the colour, yet they have not the heat of fire, nor the poylon of a ferpent. Grace only gives us the true sense of our own sin: And he who hath received the largest measures of the grace of God, had need to be instant in prayer with the God of grace, to make him know his transgression and bis sin.

JOB Chap. 13. Verf. 24, 25.

wherefore hidest thou thy face, and holdest me for thine enemy?

wilt thou break a leaf driven to and fro 3 and wilt thou purfue the dry stubble 3

WE need not labour much for the connection of these tus (O surveme words, which are indeed a continued description of the sudex) ut si que forrows of a troubled spirit. Some joyn them with the request condita mea made in the former verse, thus, How many are mine iniquities and scelera proferre my sins? make me to know my transgression and my sin. Wherefore velis, taces onhidest thouthy face? As if he had said, Forasmuch as I proposing nino, sane vide that to thy Majesty, to discover the worst and darkest part of me, lentio testan, and yet thou dost not bring forth any accusation, or lay any crime to nibil tale in me my charge, seeing by thy silence thou seemest to acquit me of being reperise, cur guilty of any such transgression as my friends have suspected me of sigitur abscondis wherefore is it that thou hidest thy face, and holdest me for thine facien or mech enemy? If indeed thou couldest produce against me any studied wick—tanquam cum edness, or arraign me at thy bar for an hypocrite, then I should see Aquin.

reason enough, why thou, who art of purer eyes then to behold any unclean thing, shouldst hide thy face from me in such nucleanness, or were I such an one, I might see reason enough why thou shou'dst count me as an enemy, or never own me as a friend. But for a smuch as that not only appeareth not, but indeed is not, I now further desire to understand what is the cause why thou hidest thy face from me, and why thou holdest me as thine enemy.

Verse 24. Wherefore hidest thou thy face, and holdest me for thine enemy?

The words are not so much a question, as an expostulation, which is a very vehement opening of the heart to let out the grief that lieth there: Yet Job keeps within the bounds of duty and holy modesty: he did not invade the prerogative of God whilest he thus asked an account of him. We must here take in a double supposition, that we may clear Job. First, That he knew God had a reason why he hid his face from him. Secondly, We must suppose, that in case the Lord should still hide the cause from him why he did hide his face from him, yet Job was resolved to sit down and honour God even in that darkness about his own condition: for without these suppositions, to put questions, much more to put expostulations upon God, is unbecoming the state of the creature, which more of a Believer. We must say God hath just cause for whatsoever he doth, and he doth not wrong we, if he resuse to show us the cause, though we request him to show it us.

Wherefore hidest thou thy face?

Here are two things to be opened.

First, What is meant by the face of God.

Secondly, What hiding his face doth mean.

This phrase [The face of God] must be understood by that common figure, an Anthropopathy; God is often spoken of in Scripture after the manner of men; sometimes inward passions, sometimes (as here) outward parts are ascribed to him.

The face of God is put First, For the essential glory of God.

Quare Divini- (Exod.33.13.) When Moses desired to see the glory of God, the tatem tuam Lord telleth him, vers. 20. Thou canst not see my face, for there is no subducis? Targ. man can see my face and live. Thou canst not see my face, that is, my essential glory, thou maiest see my declarative or my manifestative glory, the glory of my attributes, as they are expressed in that procla-

proclamation of his great Name. The face of God, as taken for his effential glory, is alwaies hid, it is an object too pure and spiritual for the eye, and too high for the understanding of a creature.

Secondly, the face of God lignifies the general presence of God: and so when God hides his face, he denies us the comfor-

table enjoyment of his presence.

Thirdly, and more particularly, The face of God fignifies the anger and wrath of God (Lev. 20 6.) The foul that turneth after (uch as have familiar spirits, and after wizards, to go a whoring after them, I will even fet my face against that soul, and will cut hims off from among his people. And in the Pfalms often the Lord is faid to fet his face, that is, to manifest his displeasure against wicked men. The face of God, signifies also the favour of God, the good will of God. So in this place, and Pf. 18.19. 1 Sam. 13.12. Numb. 6. 25. Dan. 9. 17. both these, the anger and the favour of God are called the face of God, because the anger and the favour of men appear in their faces. Man can form his face into the lignification of either of these, into an angry look, or into a pleasing look: we may see wrath, or we may see love printed upon the countenance. Hence the favour and the anger of God are expressed by the face of God. Job complaineth that the favour of God, the light of his countenance was hidden from him.

Hideft.

The hiding of the face of God may be considered either as it is, or as we apprehend it to be. His face is never hid, but to our apprehensions. In his dispensations, there are the hidings, and there are the discoverings of his face, there are the shuttings, and traterum more there are the openings of his love. Further, the hiding of the face qui eos quibus implies two things.

First Displeasare, A man turneth away his face from those pieere dedigwith whom he is displeased.

Secondly, Disdain, We turn from those we sleight: and to rereindignantia turn the back upon a man is a real sleighting. Where we will not est of supplicitions, we do not love. As the Prophet said to a great King, uninferentia, (2 Kin. 3.14.) Were it not that I regard the presence of Jehoshaphat sicut saciement the King of Judah, I would not look toward thee nor see thee. So here, convertere be wherefore hidest thouthy face? is, why are thou so angry with me? heresaciemis why dost thou sleight me, as if I were not worth a look or a cast est, Pine.

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of thine eye: A man in mifery usually faith, Pray look upon me.

Antiqua erat confuetudo, ces capitis fententiam laturi erant intericto Bafil, Ep.79.

Again, This also, (as some interpreters conceive) hath reference to a judiciary proceeding: Speak thou, and I will answer, or, I will speak, and answer thou me, Wherefore hidest thou thy face? When a Magistrate finds a business foul against a man, he quod cum judi- turns away from him. Some of the Antients refer it to a known custome of the Judges in those times, who when they pronounced sentence of condemnation, caused a curtain to be drawn before velo fe contine_ them, or, hid their faces from the condemned party; for as the bant absconditi. covering of a mans face was a token that he was condemned, so Hujus meminit, they who condemned them covered their own faces; Of which custom see more upon those words, cap. 9. ver. 24. He covereth the faces of the Fudges thereof, &c. And whether the ulages of former times, in judiciary proceedings, give any light to this text or no, yet the general scope and intendment of it is plainly thus, Wherefore, O Lord, dost thou put thy self into an anory posture against me? why are all the appearances from Heaven to my soul black and lowring? why is it that I see not those former smiles in thy face? why am I not received into the embraces of thy arms? why dost thou act the wrathful Judge, who art indeed a loving Father? As my foul hath delighted in thy forepassed kindnesses, so it desires to know, with all humble submission to thy will, why thou grievest me now with this unkindness, the hiding of thy face? Tell me Lord, tell me, wherefore hidest thou thy face from me?

Hence Observe,

First, That holy men even in this life have a fight of the face of God.

Wherefore hidest thou thy face? It was not usual with God to hide his face, Job had feen it, else he would not have complained because he could not see it. We are not much troubled at the want of that whereof we never had any experience nor enjoyment. We are not at all troubled at the non-enjoyment of that of whose being, or whether there be such a thing or no, we are altogether ignorant. Feb faw God did not deal with him as he was wont, nor do to him after the manner of a friend. God had been familiar with him, and given him frequent visits, this made him so sensible of his present shieness and estrangements. Chapt. 10. ver. 12. Thy visitation hath preserved my spirit. When friends visit, they see one anothers faces. It is said of the two Kings Kings (2 Kin. 14. 8.) that the one sent to the other, saying, Come, let us look one another in the face; that is, Let us have an enterview. The soul of a Believer hath enterviews with God, God and he do often look one another in the face. Wheresoever the Saints are (except in cases of desertion) the place may be called, as facob called that where he wrastled with God, (Gen. 32. 30.) Peniel, that is, the face of God: yet not in that sense fully in which facob calls it so; He called it the face of God, because he had seen God face to face. We call it so only (ordinarily) because we see his face; It is one thing to see the face of God, and another thing to see God face to face. The former is the common priviledge of Saints in this life, the later is very rarely given the Saints here, or it is the priviledge of but some Saints, and those rare ones, to have it here.

There is a twofold fight or vision of God.

First, A vision of grace; Secondly, a vision of glory. Glory is nothing else, but the vision of God; (I fob. 3. 1.) We shall fee him as he is. Both these sights of God are expressed by one phrase of speech, in the Hebrew of the old Testament, and in the Greek of the new, and we translate both by seeing God face to face. So Jacob professed in the place now cited, that he had feen God; and the Apostle promiseth that we shall see him so, (1 Cor. 13. 12.) where he also compares the fight of God here to feeing in a glass darkly, and calls the fight of him in Heaven, a feeing of God face to face. Now the reason why some of the Saints (as Jacob and Moses) are faid to see God face to face in this life, which the Apostle appropriates to the next, is this, as I conceive, because those fights of God which Jacob and Moses had were immediate, God in an extraordinary manner coming down to wrattle with Jacob, and calling up Mofes in an extraordinary manner to speak with him in the mount : These dispenfations being (praludia gloria) the foreactings of a glorified estate, are fet forth by that act which is peculiar and proper unto the state of glory, The feeing of God face to face. But, as for the usual manifestations of God to believers in this life, they are only the feeings of his face.

So then we must distinguish of the visions of God in this life. Some are extraordinary, such was that of Jacob and Moses, such was that of the Prophet (Isa. 6.5.) and Job (chap. 42.5.) By all these God was seen (in this sense) face to face. There

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are also ordinary manifestations of God, in which only the face of God is seen; And those may be referred to three heads.

First, We see his face in the glass of the Word, there we have a vision of God: hence the preaching of the word is called vision, (Prov. 29.18.) Where there is no vision the people perish.

Secondly, We see the face of God in the glass of his works. What God is, appears in what God doth. God needs not subfcribe his name to his works (as men do) to shew that he is the Author of them, for his works are his name, and in what work foever his hand hath been, his face is feen. Especially in those three great works, first, in the work of creation (Rom. 1. 20.) The invisible things of him from the creation of the World, are clearly seen, being understood by the things that are made. Secondly, In the works of Providence. And this even in the common works of providence, our daily support and protection, the constant recourse of seasons and times, of nights and daies, Pf. 19. 1. The Heavens declare the glory of God, and the firmament heweth his handywork, day unto day uttereth speech, and night unto night sheweth knowledge, that is, the providences and turnings of every day, declare the glory of God, and shew his handy-work; but chiefly in wonderful providences, in his great deliverances and miraculous operations for his people, is God feen. Thirdly, In the work of Redemption, in which the face of God is more feen than in both the former, even his manifold wisdome; Ephesi-

Thirdly, We see the face of God in the Ordinances of his worfip, in them we have the most visible visions of God in this life.

For this sight holy David was athirst, Psal. 63.2.0 God thou art

more no water is, to see thy power and thy glory so as I have seen thee
the Ordinances and worship of the anctuary. The sight of God in the Sanctuary, is through
works; but he is seen more in his word, in that as in a glass with
the same image (2 Cor. 3.18.) The sight of God is a transformbeauty of God shines in his Ordinances, and that we are. The
doth not only reseet upon, but assimulate the beholder. Hence
the one and the only thing of all his desires, One thing have I de-

fired of the Lord, that will I feek after, that I may dwell in the house of the Lord all the daies of my life; what to do? To behold the beauty of the Lord. Where doth beauty sit? Beauty sits in the face, and therefore to behold the beauty of the Lord, is to behold the face of the Lord. These are the ordinary visions of God in this I se, or the seeing of his face: and when the Lord is pleased to give any of his special favourites extraordinary and immediate manifestations of himself (which as he did to some Saints before the coming of Christ, so he can renew it (when he pleaseth, and sees it sitting) to believers now) when, I say, God gives immediate manifestations of himself, they may be said to see God face to face, because such manifestations are the first-fruits of glory, or glympses of Heaven before we come to Heaven, where we shall as fully, and as clearly as a finite nature can take in an inst-

nite, fee God face to face.

Now, as unbelievers shall never see God face to face in glory: fo they know not what it means to fee his face in waies of grace. And therefore they entertain it with a kind of fcorn, when it is reported that any man hath feen the face of God; this is a strange language to the men of the world, who live without God in the world. They who live without God in the world, live without God in the Church: and we are as Barbarians to them, they understand not what we say, when we say we have seen God in prayer, or at the word, in private duties, or in publick affemblies. In these, believers see the face of God, they who do not, do nothing in any of these. Our business in such duties is to see God: we come not to see one another, or to see the walls and ornaments of the place we meet in, we come not (as the Disciples spake, wondring at the fabrick of the Temple) to see what manner of stones and buildings are there; but to see what a holy and gracious God is there; and when the worshippers in spirit miss this sight, though they know their labour is not loft, yet the comfort they expected is not gained, and therefore they mourn, yea, humbly, complain, Wherefore hide St thou thy face?

Secondly, Observe,

That God doth sometimes withdraw himself, and hide his f ce

from his choicest servants.

It is the fole priviledge of the Saints to see the face of God, but they live not alwaies in the enjoyment of that priviledge:
(Ifa. 8. 17: I will wait upon the Lord that hideth his face from the house:

house of Jacob, and I will look for him. The Saints are now the honse of Jacob, the eye, yea the heart of God is ever upon this house, yet he sometimes hideth his face from it. Then the Lord hideth his face, when he doth not enlighten as formerly, when he doth not enliven as formerly, when he doth not affift in doing as formerly, when he doth not support in suffering as formerly, when there is a withdrawing of these, or in any of these, then God is said to hide his face from the house of Jacob; David often bemoans himself under these hidings. And the Prophet puts the case in general, that such as fear the Lord, and obey the voice of his Servants, may yet walk in darkness & see no light (15a 50.10) we never want light in our spirits, till the face of God is hid from us, as we never want light in our eyes till the Sun is hidden from us: but why doth God hide his face from his choicest servants? Job a choice servant of his asks the reason, wherefore hidest thou thy face far from me? I shall (upon that occasion, and the clearing of this Scripture) answer it in some particulars.

First, The Lord hides his face sometimes, because he will hide his face. What if God should have answered Job when he enquired, Wherefore hidest than thy face? It is my pleasure. God may do it by prerogative, and neither ask us leave, nor give us the reason why. As he will have mercy on whom he will have mercy, and whom he will he hardneth (Rom. 9. 18.) so he may say, I shew

my face to whom I will, and from whom I will I hide it.

But, Secondly, He hideth his face at one time, because he intendeth to shew it more clearly at another. When he means shortly to give the soul a full sight of himself, he gives it at present no sight of himself: when he is about to pour out abundance of love into a bosome, he quite withdraws the sense of his love.

Thirdly, Undervaluings of former manifestations are often chastned with after hidings.

Fourthly, God denies his presence, that we may prize his pre-

fence, and pray more earnestly for it.

Fiftly, When we value the face of the World too much, God hides his face. When we are desirous to make a fair shew in the slesh, God will not shew himself to our spirits. Our dalliance with the creature causeth God to look off from us, or to look strangely upon us. The heart of a godly man may get a haunt to some vanity here below, and then God restrains vision from a-

bove. He shews us the wandrings & out-lyings of our affections, by the withdrawings and vailings of his own. We cannot love God till he shews us his face, and after we have seen it we cannot but love him; yet they who have seen him, and love him, may for a time be overtaken with the love of the World, and then God will not be seen. Every opening of our selves to the world is a hiding of our selves from God. When we hide our faces from

God, no wonder if God hide his face from us.

Sixthly, When we hide our faces from the waies, or from the people of God, God will hide his face from us. Some who have had communion with God, and have feen his face, may (under a temptation, or upon a gust of carnal fear) if not withdraw from, yet scarce own the people or the waies of God; yea possibly they may set their faces against some of the waies of God. When it is so with them, God will surely hide his face from them. Apostates draw back totally from profession, when they perceive they cannot bring forward their own prosit or other private interests by their profession, and of such the Lord hath said, My soul shall have no pleasure in them, (Heb. 10. 38.) True Believers may draw back partially, or in part, and when they do so, God will make them know that vyhile they are in such a base temper his soul hath no pleasure in them, and therefore hides his face from them.

As these or the like are causes in us vvhy God hides his face, so he hath gracious designs upon us, vvhich he effects by hiding

his face. Chiefly these tvvo,

First, To try us. There is no greater trial of grace than the with-drawing of comfort; and in that state vwhere vve shall have a conjunction of all comfort, vve shall never be put to the trial of any grace; yea, the graces vwhich act in trials shall have no existence there. Faith, and hope, and patience, have no place in Heaven, because they have no vvork in Heaven: And they have no vvork there, because God vvill never hide his face, and Satan shall never shevy his face there. For between the appearing of Satans face, and the hiding of Gods face, lieth the work of these graces. (Isa.8.17.) I will mait upon God who hideth his face: there's the trial of patience, to keep close to God, vvhen God seemeth to depart from us.

Secondly, God hides his face that we might be in love with that state where his face shall never be hid. 'Tis best of all to be dissolved

diffolved, and to be with Christ, because then we and our joyes shall never be divided. That joy which depends upon changeable things must needs be changeable. The joy of Heaven is a dependent joy, yet because God on whom it depends will never change a look towards us, therefore our joy shall be unchangeable. If the Sun did alwaies continue the same aspect upon the Moon which it doth at the full, the Moon (though hers be a dependent and a borrowed light) would ever continue at the full, and know no change. God will not vary his aspect towards the Saints in Heaven, for one moment to all eternity; and therefore the joy of Saints in Heaven will be for ever at the full. There is a double difference between the manifestation of God here upon earth, and in Heaven. First, A difference in the degree, the manifestations in Heaven are clearer; here in a glass, there face to face, as the Apostle speaks. Secondly, The manifestations of God to the Saints in Heaven are without intermission, there shall not come one cloud between the face of God and our fouls for ever. Hence, as the holiness, so the joy of the Saints in Heaven shall be the same for ever. Now God hides his face, and puts us to this question, Wherefore hidest thou thy face? that we may long for that estate where this question shall never be put, Wherefore hidest thou thy face?

Thirdly, Observe,

That it is a great affliction to the soul when the face of God is bid.

Wherefore hidest thou thy face? As if he had said, Lord, I could suffer any affliction, yea, all afflictions better than this one. Job was not a type of Christ (as I have touch'd before) but as in many things, so in this, his spirit and his condition were very parallel, or like to Christ. When Christ was upon the Cross, he cried out, and put this question, My God, my God, why hast thou for saken me? Such was Jobs cry, why hidest thou thy face from me? As Christ upon the Cross, so Job upon the dunghill had a body full of pains, but he passeth by these, and only complains of the sufferings of his soul in the hidings of his Fathers face. Here was the pinch, Why hidest thou thy face from me? The Lord threatens, Deut. 32.20. I will hide my face from them, I will see what their end shall be: Certainly no good end if God hide his face. He speaks in reference to temporal or outward things, I will hide my face from them, that is, I will withdraw my protecting presence, my

wonted

wonted influence and affiftance, or as he tels them (fer. 18.17.) I will shew them the back and not the face in the day of their calamity, when I have done this, then I will fee what their end shall be. Though God be not feen, yet he can fee; having hid himfelf, and left a linful people to shift for themselves, he then (as it were) watches, like Moses sister when he was put into his boat of bulrushes (Exod. 2. 4.) to see what will become of them. God knows the end from the beginning, and looks quite through all causes into their issues, yet thus he speaks after the manner of men, who cannot see an hour before them, I will see what their end shall be. God sees they must needs come to a miserable end, whose waies he will not vouchsafe to see. Much more is this true in regard of our inward and spiritual estate; if God hide his face, he feeth what the end will be, even anguish and forrow, trouble and vexation of spirit. What can that foul fee but visions of darkness, which hath no vision of God, who alone is light. After the people had faid (Hos. 6.2.) Let us return unto the Lord, for he hath torn, and he will heal us, he adds, After two daies he will revive us, in the third day he will raise us up, and we shall live in his fight. In his fight, which some interpret, when God brings us into his sight, or into a sight of him, we shall live, that is, our lives will be sweet unto us, we shall recover when God appears to us, and gives us evidence that we are accepted with him. A light of the face of God is the happiness and life of man. As no man can fee the effential face of God and live, fo no man can live comfortably, unless he see the providential face of God. It is observed, that the heathens exceedingly desired a sight of their gods, and that they might fee them, they invented images, Gentiles ob hoe and fet up statues to represent the gods; that so they might see simulacra sinxewhom they worshipped, and at once behold and adore their runt ut oculis dunghill-deities. They knew no way of feeing their gods but by cernerem quod their fense, and therefore they made fensible gods. They would colebant. rather have gods with eyes that could not fee, then not fee their argumentatur gods with their eyes. Yea, I find a learned Christian among incarnationis the ancients giving this as one reason why Christ took our nature causam, ut se upon him, and so became God manifested in the flesh, that, God invisibilis deus who in himself is altogether invisible, might be visible in his Son; faceret visibilem who in himself is altogether invinible, unght be vinible in this soil, satisfaceretq, a-God is more visible in Christ, then he is in all creatures: The A-mari, qui quod postle calleth him the brightness of his glory, and the express image amat videre of his person (Heb. 1.3.) Jesus Christ is the brightness, the sent-cupit. forthforth-light, the beams or splendour of his Fathers glory, and the imprinted image of his essence or person (for the words are a metaphor drawn from a lightfome body, which fends forth beams of light, and from a feal that leaves its own impression or image where it is stampt, I say) Christ Jesus is all this, not only in regard of his divine nature, and eternal generation, but also in respect of his incarnation, and sending in the similitude of sinfull flesh. For in Christ manifested in the flesh, the glory and excellency of God the Father shined forth; who as he is in himfelf altogether invilible, so he is in nothing so visible as in his Son our Lord Jesus Christ; and therefore all the former waies of manifesting God under the Law, have been laid by and disused, fince God manifested himself to us by his Son: the excellency of this being so great beyond the former, that to look for them would be but like calling for star-light after the Sun is rifen, as the A postles way of argumentation doth clearly evidence, in the first of the Hebrews, ver. 1,2,3. But to return to the point (from which I have upon the overture of this notion a little digressed.) It appears by all this, that the manifestation of God to the foul, is our highest both priviledge and comfort, and that the hidings of his face are our greatest both loss and forrow.

There are four particulars from which I shall briefly evidence

this yet further.

First, The need, or rather the absolute necessity we stand in of the presence and savour of God. It is needfull for us to have the creature, but there is a necessity that we should enjoy God. God is enough for us without any creature, but all creatures are nothing to us without God; God and all that he hath made, is not more than God without any thing that he hath made.

Secondly, All our profits come in at the door of divine favour and munificence. And having God we have all; He that hath the fountain hath the stream, he that hath the Mine hath the gold and silver. He that hath the Sun hath the light; Whil'st we enjoy communion with God, we enjoy the fountain, the Mine, the Sun of all enjoyments. We say there is no sishing to the sea, because the sea hath the vastest capacity, there's fish enough in the sea to fill all our nets, and to lade all our vessels: we may say infinitely more truly, there is no enjoyment to the enjoyment of God, God hath enough not only to supply all our needs, but to satisfie all our desires. The best of meer creatures is but a particular good.

All creatures are not an universal good. The One, the One-most God is all good. God will be hereafter, and he can be now, All in all unto us.

Thirdly, Nothing is so honourable to man as the enjoyment of God. It is an honour to a common man when he is admitted to the presence of a great man. If a Prince (who is but man in a great letter) speak kindly to us, and shew us any countenance, we think our felves honoured not a little: what is it then for the great God of heaven to shew us his face, and give us countenance?

Fourthly, It is joy and delight unspeakable to enjoy the face of God. One of the Roman Emperours was of so amiable a temper and composure that he was called The Delight of mankind: God is indeed the delight of Saints. The joy of glory is this, we shall ever be with the Lord ; the joy of grace is, When the Lord is with us. We may have grace, but we can have no joy, when God hides his face from us; and he that hath once feen the face of God, can never give over asking, knocking, praying, begging, till the Lord restore unto him the light of his countenance, and the joy of his salvation. Wherefore hidest thou thy face?

And holdest me for thine enemy,

We may expound this latter clause by the former: Surely those holdest me for an enemy, else why dost thou hide thy face from me?

Holdeft.

The word signifies the esteem or account which we have either of persons or of things (Gen. 31. 15.) Are we not connted of him strangers? say the wives of Facob, in reference to their mare, reputare, Father Laban; he deals with us as if we had not been born in etiam in pretio his family, or as if he had no relation to us. So here, Thou countest habere. me, or, thou holdest me for thine enemy, that is, thou carriest it as if thou hadst nothing at all to do with me upon terms of Non pluris facie friendship, as if thou hadit no acquaintance with me, or hadit nos quam se exnever seen me before; yea, thou dealest with me, not only grine essemus. as with a stranger, but as with an enemy; not only as if thou didst not know me, but as if thou didst hate me,

By nature we are all enemies to God, (Rom. 5. 10.) Whilest we were yet enemies Christ died for us. Yea, we are his hearty enemies or enemies with our hearts: we hate God naturally, as we should love him spiritually, with all our might, and all our

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mind.

mind. VVe were enemies in our minds, or, by our minds, by reason of wicked works. (Col. 1. 21.) Job was once such an enemy, but he knew he had been reconciled unto God by the death of his Son in the promise, and so was become his friend. Job knew he was justified and pardoned, that God was his God in covenant, and therefore it was strange to him to receive the usage of an enemy. Is this thy kindness to thy friend, to number him among thine enemies?

For thine enemy.

nynoalds he E TEVENTION contragium. Sept. Ita me percutis ut soles quos Merc.

An enemy is, first, one whom we hate; secondly, He is one who hath done or attempts to do us wrong; thirdly, an Enemy is one Putas me tibi whom we oppose, and seek to destroy. Job seems to have this thought, that God had all these thoughts of him. Thou holdest me for thine enemy, that is, as one whom thou hatest, as one that had done thee wrong, as one whom thou opposest and wouldest inimicos judi- destroy. Thus the flesh judges even inthose who are more then casti. Sic caro flesh. The rule of love given by Christis, Love your enemies, judicat in cruce. if thine enemy hunger, feed him, if he thirst, give him drink: Job speaks of himself as of an enemy in a vulgar notion for as of an enemy dealt with according to the laws of nature or of nations, not according to the law of Christ or of Gospel-grace, yet God did indeed feed and comfort Job, though he outwardly dealt with him as an enemy, pulling the bread from his mouth, and stripping him of all his comforts.

Hence Observe,

First, God acts towards some of his nearest friends as if they were

his greatest enemies.

He may not only hide his face from them, but shew his wrath against them. God wounds his with love, and he wounds those whom he loves. VV hom I love, I correct; there is wounding in correcting. So he acted toward facob (Gen. 32:) he wrestled with him. Is it the part of a friend when he meets his friend to wrestle with him? When friends meet, they embrace and falute one another, they rejoyce and confer one with another: God wrestled with Jacob, and wrestled with him not in sport, but very roughly, he put his thigh out of joynt and made him halt for it. And as God dealt with personal facob, so he dealt with national facob, or the people of the Jews, who were his friends above all the nations of the earth, Fer. 30. 10. Therefore fear not thou, O my servant Tacobo

Facob, Saith the Lord, neither be dismied, O Ifrael, for I will save thee from afar, and thy seed from the land of thy captivity. This was a gracious promise that the Jews should return from Babylon, But who fent them into Babylon? or was it the part of a friend to fend them into Babylon? It was God who fent them into Babyion, and himself interprets his own action (verf. 14.) I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity, because thy fins were increased. God, who wrestled with Facob till he lamed him, smites the feed of Facob till he wounded them, and that not with fome flight wound, but with the wound of an enemy; t hat is, with fuch wounds as an enemy is wounded with: God wo unds a beloved people with the wounds of an enemy, even with fuch a wound as an enemy gives, and with fuch a wound as an enemy God was not an enemy to Fob, but God wounded him as if he were an enemy. The wounds of God are the wounds of a father, whose end is to correct, not to kill, he smites us as Ab inimico ilchildren, and counte's us children whilest he is smiting us; yet lata dicitur illa he smites so hard, and wounds so deep, as if wrathful anger mo-plaga quia graved his arm to smite and wound. Great wounds are the wounds vis est, qualem of an enemy; for, as a man is faid to hate father and mother, yea, inferre folet iniand his own life, when he regards not what they fay to withhold him from the duty which he oweth to Chrift, in this cafe (though he truly reverence father and mother) he is faid to hate them? because we commonly hate those whose counsels and desires we reject, or they at least think we do fo: fo, a great wound is called by the Prophet the wound of an enemy, because none but enemies use to give such wounds. There is no outward condition fo fad, but God sometimes puts his own into it. As a wicked man can do any thing to God but love him, he praies to God, he hears the Word of God, he gives an outward conformity to the Law of God, but he cannot love God: fo God can do any thing against his own people, but hate them: He can impoverish them, weaken them, and wound them, he can correct and chasten them, he can speak curstly to them, and deal coursely with them, but he cannot hate them.

Secondly, Observe,

A godly man may doubt whether God love him or no.

Where God loves he loves to the end. All his friends are his fons. A fon is not taken for years as a servant is: once a son and ever a

ion; and because every friend of God is a son of God, therefore once a friend and ever a friend: yet, they who are for ever the friends of God, are not alwaies perswaded of the love of God. The relation cannot be loft, but the sweetness of it may. As many wicked men are high-flown in confidences that they are the friends of God, and that God useth them as friends, they are rich, and they are full, they have favour and honour in the world, above thousands of their brethren, upon these grounds they boaft, see how God loveth us, and yet at that time God hates them and counts them as his enemies. The Jews had an high esteem of Moses, they trusted in Moses, yet Christ saith unto them (Joh. 5.45.) I will not accuse you to the Father, there is one will accuse you, even Moses in whom ye trust. So will some glory that God is their friend, and they his favourites. But while they think they trust God, and God helps them, we may fay, God whom they trust will accuse, and not only accuse, but destroy them as professed enemies. Now, as some have false perswasions that God is their friend, so others are under false suspitions that God is their enemy. An upright heart is not alwaies fetled in this great truth, that God loves him, yea, he comes almost to a fettlement in this great errour, that God hates him. Nothing can separate us from the benefits of the love of God (Rom. 8.39.) but many things may separate us from the feelings of it.

Thirdly, Observe,

To be an enemy to God is the worst of all conditions.

God is the best friend, and the worst enemy; no love like his no wrath like his: Those mine enemies that would not have mereign over them, bring them forth and stay them here before me. His foes shall be his footstool. And as to be a real enemy to God, is to be in the worst condition; so to apprehend our selves enemies to God, or not in the favour of God, is a very sad condition. I have opened this point further at the 7th Chapter, vers. II. Where Job complains in language near this, why hast thouset me as a mark against three, so that I am a burden unto my self? An enemy is the mark against whom we direct all our shot, and brandish all our weapons. We are all by nature enemies to God, blessed are they who through grace are his reconciled friends. Job having asked the question, why God hid his face, and held him as an enemy, beseeches him not to contend with him, because he was (if he was) so weak and inconsiderable an enemy.

Verse 25. Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

There is a twofold consideration of this verse; First, as it stands in its own bounds. Secondly, As it relates to the words following. I shall here open it in its own compass, and onely explain

the meaning of this manner of speaking.

Both parts of the Verse are proverbial, and are nearly allied Folium propulsie in sence to that proverbial speech used by the Prophet (1fa. 42.3.) concutit, secunrepeated by Christ (Matth. 13.20.) He will not break the bruised dum vulgare reed, nor quench the smoaking flax. To break the bruised reed, and distum, qui to quench the smoaking flax, is as much as to break a leaf driven afflicto afflictionem addit. Drus. to and fro, and to purfue the dry stubble. So that both these fimilitudes express such as are weak and unable to resist, or the adding of affliction to those who are already overburdened with affliction. That for the general.

Wilt thou break?

The word which we translate, to break, signifies to break ter- y Eft conribly, or to beat a thing to powder: to break with power, or to terere, confrinthew much power in breaking. Sanctifie the Lord in your hearts, gere, aut robo-, and let him be your dread. He is to be dreaded who can break potentiam all power, and whose power none can break (Luk. 12.4.) Fear oftendere in him which after he hath killed, hath power to cast into hell; yea, I say aliquo confrinunto you, fear him. The mighty man is expressed by this word, gendo. because men of might are able to break opposers. But wilt thou potentes dicti mightily break that which hath no might? What's that? qui potentia sua alijs funt form --

A leaf driven to and fro?

dabiles. Merc. Wilt thou put out thy power against him that is but weakness? A leaf upon the tree is a weak thing, but a leaf shaken off the tree. driven to and fro upon the ground, is contemptible: Wilt thou break a leaf? and

Wilt thou pur sue the dry stubble?

To break a leaf, and to pursue the dry stubble are one thing. Fere cadem And as there he speaks not barely of a leaf, but of a leaf driven forte (tipula to and fro, so here he compares himself, not only to stubble, but aliquid ignobto dry stubble. Stubble will consume quickly, but dry stubble is lius & inutilius at once flame and ashes. Such a poor thing, such a nothing am I, significat.

and wilt thou frive with me?. While he faith, wilt thou do this? he intimates that 'tis not Gods manner to do this.

Hence Observe,

First, God useth not to afflict those that are afflicted, or to act his

strength upon those who have no strength.

The day of the Lord (faith the Prophet, Isa. 2.12.) shall be mpon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; upon the Cedars of Lebanon, and upon the Oaks of Bashan, and upon all the mountains, and upon the hils, that are lifted up. God doth not use to deal with the leaves of the Oak and Cedar, but with the body and roots of the Oak and Cedar: his quarrel is not with the stubble which grows upon the hils and mountains, but with the hils and mountains themselves. He loves not to humble the humbled, but the proud, nor to bring down those that are low, but the lofty. the meanest sinner shall not escape his judgment, but he chiefly defires to be doing with the mighty. Ufually the Lord gives strength to the weak, he rarely opposeth the weak with his strength. That's the report which the same Prophet makes (1sa. 25.4.) Thou Lord hast been astrength to the poor, a strength to the needy in their diffress (thou dost not put out thy strength against the poor and needy in their distress) Thou art a refuge from the storm, a shadow from the heat (therefore surely thou usest not to storm those that are in the storm, or kindle a fire Non eft coave- upon those that are in the heat.) 'Tis the Lords manner to bind

niens ut aliquis up the broken, not to break the broken, to heal the wounded, t) comfort the mourners, to raise up them that are cast down; forti (limus oftenderet suam he useth not to smite the wounded, to grieve the mourners, or potentiam in re to cast them lower who are already cast down. 'Tis the way of debiliffsma. God to weaken the strong, and to strengthen those that are weak. Aquin. -

Will be break a leaf? he will not. Itane velis te

Secondly, Job speaks it as a thing unbecoming, and below fortem peæbere conterendo folio the great, the mighty God, to contend with the weak.

quod vento ra-Hence Observe, pitur? Pin.

It is no honour to the ftrong to evercome the weak.

Contra folium Is it an honour to the Eagle to catch a fly, or for a Lyon to kill cui avellendo satis est tenu- a mouse? Thus David bespeaks Saul (1 Sam. 24. 14.) After whom issimus spiritus, is the King of Israel come out? after a dead dog, or after a flea? Am insurgere jubes I a match for thee? Go rather and lead thy army against the Philistines, engage with thy equals if thou wouldest get honour. ventum?

To see a strong man fight with a childe, or conquer a woman, is it any honour to the man? The Poet of old faid, Is it a glory to God to lay snares for man? God is so much above man, that he magna est, cannot honour himself in opposing man. The strongest men, infidias homini compared with God, are so weak, that when he would get him-suppofuisse self honour in opposing them, he usually gives them more Deum ? Tibul. strength, that so his strength may be somewhat glorified in overcoming them. God fers the creature on high, that his highness may appear in pulling them down. Strength fubduing the strong, and wisdom befooling the wife, get a name in the world. Thus he faith of Pharaoh, Even for this same cause have I raised thee up, that I might shew my power in thee, and that my Name may be de-Gods powerful acts (chap. 12.) fob gave us a particular of Gods powerful acts (chap. 12.) and he shews all along that God acted his power upon men of greatell power, He loofeth the bands of Kings, and girdeth their loins with a girdle; He leadeth Princes away spoiled, and overthroweth the mighty: he had not to do with underlings; Kings, Princes, and Counsellours, the combined strength of whole kingdoms and nations, are no match for God, but these carry the fairest appearances of a match, and therefore he delights to deal with them. He fuffers Babylon to arrive at a great height, to be founded upon seven hils, to be counselled by seven heads, to be defended by ten horns: Now when Babylon fits upon feven hils, and becomes a bealt having feven heads and ten horns, that is, abundance of wildom and policy, store of power and outward force, even the civil power of ten kingdoms to back her, here is wisdom and strength for the wife and strong God to glorifie himself upon; and therefore when Babylon fals, the Name of God is cried up (Rev. 19.1.) After these things (that is, after the tragical downfal of Babylon) I heard a great voice of much people in heaven, saying, Alleluia, satuation, and honour, and glony, and power unto the Lord our God. God needs not break a leaf, or pursue the stubble, to shew his power, for the tallest and best rotted tree is before him but as a leaf, and the hardest metals but as the dry stubble. The vision in Daniel tels us (chap. 2, 25.) that not only the clay, but the inou, the brass, the silver and the gold (that is, the mightiest Monarchs and Monarchies of the earth) were broken to pieces t doether, and became like the chaff of the summer threshing-floors, and the wind carried them away. And when at any time God Xxx breaks

breaks those who are (comparatively to other men) but as a leaf driven to and fro, or purfues those who are but as dry stubble; he doth it not to get himself honour in the acting of his breaking and pursuing power, but of his preserving and saving power: for he preferves his whom he thus breaks, and faves his whom he thus purfues. Yea, the very reason why he breaks them is, that he may preferve them, and he purfues them upon delign to lave them. I may add further, that God breaks the leaf, not to shew his power, as to shew what power the leaf hath received from him: The strength of a believer is never more seen then when he endures breaking. God punisheth the wicked to shew his pomer, but he afflicts the godly to shew their power. That power, I mean, which he hath given them, not only to do, but to suffer, whether for him or from him. It were indeed no honour for God to try his strength upon us, but it is a great honour for us when God at once gives and tries our flrength. To fee a leaf whole in the very breaking, and flourish in the withering, to see dry stubble endure the stame (and like the bush in the book of Exodus) to burn and not to comsume, this gives witness to all the world how strong a weak man is by the power of God, Being strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness, Col. I II. As God never indeed breaks the brused reed, nor quencheth the smoaking flax, so he would never assay to break the bruised reed, but to Thew that it will not break; nor would he affay to quench the smoaking flax, but to shew that it will not quench or go out, till he fend forth judgement unto victory : as if he had faid, the bruifed reed shall not break till it be made strong, and the smoaking flax shall not be quenched till it be a perfect flame, that is, it shall never be broken, it shall never be quenched. Judgment brought to victory, is holines, or the principle of grace within us, triumphing over all temptations without us, and all corruptions within us, by the power of Jesus Christ.

Again, A leaf or dry stubble are the emblems, not only of that fort of men who are accidentally weak, but of all men in regard of their natural weakness. Thus the strongest men are Aptissima simi-but stubble: And some conceive Job speaking here of himself, litudine utitur not only as he was a man in affliction, whom the tempest of Gods nis imbecissitate wrath had shaken as a leaf, and the heat of troubles had parched not and um, Pin, into dry stubble, but he speaks of himself as a man: and what he

Ipeaks

speaks of himself is applicable to mankind. Man at his best estate is altogether vanity, Pfal. 39. He is compared indeed sometimes to a flower in the field, which hath fap and moisture, greenness and verdure init, yethe is of so short a continuance, that even this green flower is but dry stabble: He hath a spring wherein he buddeth, and a fummer wherein he is green, but his Autumn and his winter, wherein he faderh, and his fruit falleth off, come so fast upon him, that he may call his whole life a winter, and all his daies the fall of the leaf. A godly man in reference to his spiritual ellate, is like unto a tree, whose leaf shall not wither, Plal. 1. 3.) but in reference to his temporal estate, he Dum fe Iobus is like a withered leaf: So the Prophet complains, Ifa. 64.6. We folium & ftiall do fade as a leaf, and our iniquities like the wind have taken us fibi accession amay.

Laftly, Note this,

The Lord is moved to pity, when we mind him of our frailty.

The intendment of Job was not to charge God with severity, but to move him to mercy. Our strongest argument to prevail with God, is to shew him our weakness: To confess our natu- videt miseriam. ral weakness moves him much; to confess our spiritual weak-Sanct. ness, moves him much more. If a Pharifee come and tell him a Won fuit hac long story of his righteousness, the Lord abhors it; but if a poor lobi mens ut publican look upon himself as unworthy to look up to heaven, this ftirs, not only compassion, but acceptation; He went home justi- via detrabere, fied rather than the other. If you would prevail with God, hold fed ut commeforth your foars, your sicknesses, your diseases, your distempers, morations tenuyour nothingness; say, you are but smoaking flax, and brused reeds, itatis sue & that you are but leaves driven to and fro, and as the dried stubble. Summe Dei po-There is yet a further sence to be given of these words as they misereccordian stand in connection with the following verse, to which I pass. flecteret. Merl.

præparat ad divinam miserecordiam quæ eo se facilius inflectit, ubi majorem este quicquam vo-luit de Dei glo-

JOB Chap. 13. Vers. 26, 27, 28.

For thou writest bitter things against me, and makest me to

possess the iniquities of my youth.

Thou puttest my feet also in the stocks, and lookest narrowly unto all my pathes; thou settest a print upon the heels of my feet.

And he as a rotten thing consumeth, as a garment that is

moth-eaten.

T the 24th verse, Job was fadly inquisitive, Wherefore hidest thou thy face? &c. here he makes as sad a narrative. David (Psal. 66.16.) invites all that fear God, Come, and I will declare what he hath done for my Soul. Job seems to invite attention from all, while he declares what God had done against his foul, Thou writest bitter things against me, &c. The whole relation is carried on in a continued metaphor, alluding to a judiciary proceeding; as if himself were a guilty malefactor, and God the supreme Judge; First, Aggravating his fault, and pronouncing sentence upon him, verse 26. Thou writest bitter things, &c. Secondly, Executing the sentence, verse 27. Thou puttest my feet also in the stocks. In the close of all, Job declares the effect which that sentence pronounced and executed wrought upon him, (verf. 28.) He as a rotten thing consumeth, as a garment that is moth-eaten.

Thou writest bitter things against me.

God hath a double book, and both in a figure. He hath a book of his resolved decrees, and a book of his acted providences. This later (the book of his providences) is but a transcript or a copy of the former. Those huge Original volumes of love and bleffings which God hath laid up in his heart for his own people, those also of wrath and judgement which he hath laid up there a sainst his enemies from all eternity, these volumes (I say) of love or wrath, are in writing out every day, by the hand and pen of providence in the ordering of all those affairs which concern both persons and nations. Job is to be understood of this later book, the book of providence, in which God writ bitter things against him, though those bitter things compared and laid together, with the comfortable issues in the book of Gods decrees, were indeed, if not sweet and pleasant, yet very wholesome and

profitable.

Further, This writing of bitter things is also conceived to be scribere forense an allusion to Judges, who command the fe trence against offen-videtur & perders to be written. That which is written, is not only recorded, tinet at firmum but established. What I have written, I have written, saith Pilate. & irrevocabile as if he had faid, I may sometime recall a transient word, but Translatio duwhat I have written, and is under my hand, shall stand. And wri- Eta elt a regiting hath a firmness in it, especially laws, which tell men what bus sementian they must do, and judgements which tell them what they must scripto mandarreceive or suffer: So the people of God are said to execute the libus. Chrys. judgement that is written upon the Kings and Princes who oppose the kingdom of Christ (Pfal. 149. 8, 9.) To bind their Kings with chains, and their nobles with fetters of iron, to execute upon them the judgement written. That is, written in the decrees of God, and written by the decrees of men. Thus they spake in the book of Daniel, Now, O King, establish the decree, and sign the writing that it may not be changed, Dan. 6.8. And when the Lord would shew Belshazzar the certainty of his approaching ruine (Dan. 5.24.) he presented unto him the plaister of the wall of his palace, the fingers of a mans hand, which wrote over against the candlestick, and this writing was written, Mene, Mene, Tekel, &c. A bitter thing was written against that Prince in the midst of his delicious banquettings. Thowart weighed and found toollight: Thy kingdom is divided, &c. And as in all civil nations, the sentence of judgement is written, so among the Graci dicunt Grecians, to write was as much as to accuse and impeach: why unu, quam judex not also among the Jews? Fobs wish seems to imply it (chap. reo latam fen-31.35.) Othat mine adversary had written a book against me, that tentiam peris, a book of accusation, which in the civil law is called a Libell fcribit & and the act of bringing in an accusation, Libelling. It is the way reacusare. Merc. of our law to bring in writings of inditement, or of charge against offenders, as well as to write the sentence or judgement given upon it. Thus (Fer. 32.30.) Write this man childeless (saith the Lord) a munthat shall not prosper in his daies. As if the had faid, the decree is gone out against him, he shall not escape.

Thou writest bitter things. The laws of Draco are said to be written in bloud: and this decree of God against fob was (as

ter things against me. I find some variety of opinion about these bitter things. And

there are divers ingredients to make up these pils.

First, Some expound these bitter things, of sin. Thou writest or settest down my sins. Thou keepest an account of all my weaknesses and transgressions. There are two who write our fins. First, God books our sins, that is, he knows the sins we commit as exactly, as if they were written down before him in a book. . The formality of writing is infinitely below God, but the effect of writing, which is the evidencing of what is done or spoken, is alwaies before him. Secondly, Conscience books our sins, Fob intends the writing of God, Thou writest bitter things, which some aggravate, as if Job did secretly tax God with severity, and had said thus: I know thou keepest a book, thou writest diaries and annals, the whole history of my life: but thou settest down

Notas, observas, little of my good works, or of what is praise-worthy, thou takest evolvis ea que little notice of any thing that might render me acceptable to thy self, te amaricent & or commend me to the acceptation of others: only my sins and failings, which are a bitterness to me, those thou settest down and keepexacerbent. est a perfect account of. But Job was far from such reflexions upon Benè facta omittis, si quid God, yet we may give a safe sence upon the whole, though we interpret these bitter things by sin; there be two reasons why sins unquam male

egi, diligenter are called bitter things. anaotas. Merc.

First, Because they provoke God to anger, even to bitter anger, they imbitter the Spirit of God against us (Hof. 12. 14.)

Ephraim provoked him to anger most bitterly.

Secondly, Because sin procures us evil and bitter things. Sin is bitter in the effects of it, as well as base in the nature of it.

Hence Observe,

How sweet soever sin is in the acting, it will be bitterness in the end.

There is a bitterness in the best of sin. One of these two things doth alwaies follow fin, Repentance or punishment. Repentance is the best we can expect when we have sinned; and they who do not repent shall find punishment whether they expect it or no. Now, there is a bitterness in Repentance, Repentance is no pleasant potion. Though the Saints have a holy delight in repentance, yet (take it in it self) repentance is no delightful

work, and therefore it is often exprest by breaking the heart, and afflicting the foul; The repentance of the Jews is fo deferibed; (Zac. 12. 10.) They shall look upon him whom they have pierced, and they shall mourn for him as one that mourneth for h sonely fon, and shall be in bitterness for him. In bitterness and in repenrance at the same time. So that let the best come of sin which can come, that we repent and are humbled for it, and repent favingly, yet bitter forrows, bitter tears, and bitter mournings are the islues of it. I believe Peter did not fin very sweetly when he denied his mafter, but I am fure after he had done it, he wept bitterly, (Mat. 26.75.) But if the lin be not repented of, then comes the bitterness of punishment. Possibly a sin we repent of may receive bitter chastenings: God may correct us medicinally, for the fins over which we have mourned penitently: but if the fin be not repented of, then he punisheth for the fatisfaction of his own righteous justice, as well as for the correction of our unrighteousness, and that's a bitter thing indeed. Thus fin is a bitter thing as the effects of it are bitter : it is a bitter thing also as the root of it is bitter. So much that caution of Moses to Israel imports (Deut. 29. 18.) Lest there should be among you a root that beareth gall and worm-wood. In the foil of mans heart there is such a root. Our natures bear nothing but gall and worm-wood, finful actions sprout and shoot forth from our finful corruptions. Yet this place of Moses is to be understood, not so much of that general corruption which is in our hearts: for it so, then he needed not to say, lest there should be among you a root which beareth gall and worm-wood. For every man in the world, regenerate or unregenerate, hath fuch a root in him: but he means it (as the text hath it) of some apostatizing or backfliding person that should sollicite others to sin, saying, Come, let us go and serve other gods; he meant it of those whose hearts were hardned and heightned in fin, whose original corruption was drawn out not only to do wickedly themselves, but to provoke their brethren unto wickedness, these he calleth emphatically arout which beareth gall and worm-wood. For look what a mans own corruption or original fin is to him, the same is another corrupt and finful person to him, namely, an enticer unto fin. So the Author to the Hebrews expounds Moses (Heb. 12.15.) while he useth the same phrase, or rather borrows it of Moses, lest any root of bitterness springing up trouble you, and thereby

thereby may be defiled; that is, left fome scandalous persons not only trouble the peace of the whole Church, but also vitiate the purity of some particular members of the Church, by the contagion of their evil example: now, though these Scriptures do rather call finful persons, then the sin in a person, a root of bitterness, yet those persons are therefore called so, because of their fin, and their fin is a root which as it defiles others, foit destroies themselves. When the Apostle Peter saw he was deceived in Simon Magus, he faith, Now I perceive that thou art in the gall of bitterness, and in the bond of iniquity. In the gall of bitterness (AEL. 8.23.) that is, in a state of sin and impenitency, which will at last bring forth the bitterness of punishment. In that sence also the Prophet threatens, Isa. 24.9. They shall not drink wine with a song, strong drink shall be bitter to them that drink it; that is, it shall be turned into bitterness: we have a common saying amongst us, sweet meat hath somr sauce; so here, strong drink, which goes down merrily, shall be turned into bitterness, they shall not drink it with a fong. Voluptuous men mingle their drink with finging, but these forrowful men should mingle their drink with weeping, this would make it bitter to those that drank it. Solomon describing the harlot (Pro. 5.4.) with the contentments which The offers, concludes, her end is bitter as worm-wood, that is, the end which she brings others to. That's her end in which she causeth others to end, as well as that wherein she ends her self: her end both waies is the same, bitter as worm-wood. The Prophet Feremy shuts up his admonition (chap. 2. 19.) with Know therefore and see, that it is an evil thing and a bitter, that thou hast for saken the Lord thy. God, &c. Sin is like that book (Rev. 10.9.) sweet in the mouth, but bitter in the belly. Or, as Abner said to Joab, (2 Sam. 2. 26.) Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? Yea, we may call every Non mirum of fin a bitter thing, not only in reference to the future effects of it, but in reference to the present taste of it. Sin is often bitter, primit dulcia not only in the belly, but in the mouth: it is bitterness not only

Non mirum est sin a bitter thing, not only in reference to the future essents of it, primum dulcia not only in the belly, but in the mouth: it is bitterness not only ritudines vocation in the end, but in the beginning, yea, the very sweetness which ri, cum dulcia is in sin promotes the bitterness of it. For as, in nature, sweet meats omnia in ama. liberally fed upon, beget choler, and beget bitterness in the sould commute feeds, cause bitter tastes and sowr humours, disassecting both soul and body, and troubling the whole man.

Secondly,

Secondly, Bitter things are the displeasure of God, take it abstractedly from the punishments which usually are fent out after scribere amait. Thou writest bitter things against me; that is, thou art angry vitudines est with me. A man of a bitter spirit, and an angry man are the same. cum ira & in-(Dan. 8.7.) In the vision of the hee-goat and the ram, it is said, dignatione dethat the hee goat came close unto the ram, and he was moved with supplicit sencholer against him, so we translate: it is the same word in the tentiam. Chaldee, which we have here in the Hebrew: he was moved Amaritudo with bitterness, that is, he was very angry. So (Hab. 1.6.) sape ponitur pro the Chaldeans are described to be a bitter and an hasty nation, that is, an angry nation. Anger is bitter both to those who are angry, and to those with whom we are angry. Again (Pro. 17.11.) An evil man seeketh only rebellion, it is this word, he seekethonly bitterness, which we translate rebellion, because they who indeed rebell are full of wrath, rage, and bitterness. The word is used in the same sence upon the surprise of Davids carriages by the Amalekites at Ziklag, 'tis faid, the fonl of all the Amaritudo perpeople was grieved, or bitter (I Sam. 30. 6.) that grief was pro-tinet ad concepperly anger, as we may collect by the effect of it, for they spake tam iram, biliofamis inof stoning him, stoning is an high act of angry revenge. The dignantis animi learned Physitians tell us that bitter things are naturally very hot; commetionem. anger and displeasure are the heat of a mans spirit; anger is the Amara pro boyling of the bloud about the heart, as Philosophers teach. So that biliofis accipibitterness being caused by heat, we may well express bitterness unt medici; by anger, which hath fo much from heat. Hence curfing (which de Morbis is an act of anger) and bitterness are put together (Rom. 3.14.) Amarum efficias also bitterness with wrath. Eph. 4.31. Thus here, Thou writter a caloris test bitter things, or bitterness against me, is, thou writest thy excessu. Galen. self angry and displeased with me. And so the words [against genus biliosorie me] have an accent, a weight in them: as if he had said, Thou qui cum diffiseemest to vary the course of thy dealings towards me, both in refe-cultate placanrence to former times, and in reference to other persons: thou wast tur. Aristot. 4b. not wont to be thus bitter against me, and towards others thou art 4. Ethic. sweet and gentle (Isa. 54. 7.) In a little wrath I hid my face from thee, for a moment, but with everlasting kindness I will have mercy on thee; that is, the experience which thy people have had of thee, and such have been my experiences: but now thou seemest to run another course, Thou writest bitter things against

Taking bitterness for anger, I might Observe,

That God sometimes appears very angry with those whom he en-

tirely loverb.

He feems to be all gall when he is nothing but honey, to burn with wrath when an everlasting flame of love is kin led in. his brest. I have lately intifted on this point, therefore I forbear.

Again Ooserue,

The anger of God is very terrible, it is a bitter thing.

There is no dallying with divine displeasure.

Vox amariludinis accipitur pro mortis ser. tentia lata. Bold. Analogia sumi videtur ex lethalibus quibusdam veneres que cum ignea & calidifima etiam funt. Fel terra. Pin.

Thirdly, Others restrain these bitter things to death. Thou writest bitter things against me, that is, a decree of death. Death is a bitter thing: bitterness and death are joyned in Scripture, (2 King. 4 40.) the Prophets Said, Deathwas in the pot, when they had put wilde gourds, or bitter herbs into the pot: wife gourds are very bitter, fo bitter, that the Perfians called them, The gall of the earth; death was in the pot when such bitter herbs were there: So Moses speaks (Deut. 32.32.) their grapes are grapes of gall, their clusters are bitter, their wine is the poylon of Dragons, that is, their grapes, their clusters, their wine, all their funt, amarissima deligns and actions are all deadly; deadly to themselves chiefly, but deadly also unto others (Prov. 31. 6.) Give wine unto those that be of heavy hearts, so we read it, give wine unto those that be of bitter hearts, so saith the Original; And it is plain from the context, that he means it of persons ready to dye, or to be put to a violent death. The borders of death are bitter, much more death it felf; yea, to some the borders or approaches of death are more bitter than death it felf. When Agag was spared by Saul, he doubted not of quarter at the hands of Samuel, and therefore comes out delicately (both in his gate and garbe, I Sam. 15.32.) and faith, Surely the bitterness of death is past, that is, the fear of death is past; furely, if Saul a Souldier faved me alive in the heat of the battel, Samuel a Prophet will not kill me in cold blood. In this sense Hezekiah complains (1sa.38.17.) For peace I had (or on my peace came) great bitterness, that is, the fear of death, as the next words explain, while he faith, but thou hast in love to my soul delivered it from the pit of corrustion. Job had the sentence of death in himself, and he thought God had written that sentence too. Thou writest bitter things against me.

But I conceive [bitter things] are hereintended in a larger fense, enbg

being put not only for the evil of death, but for all the evils of this life, for whatfoever renders the life of man bitter and grie-Amaritudo est vous. For as bitterness among all tastes is most unpleasant to the quicquid potest palate, so also are afflictions both to the minde and outward man. molestam. The seventy agree in this sense so fully, that instead of bitter Inter sapores things they translate, Thou writest evil things against me. It is fre-amaritudo est quent in Scripture to call any afflicting evil a bitter thing. (Ruth inimicissima 1.20.) Naomi changeth her name to Marah, when she was full lato. Hinc amaof trouble: Call me not Naomi, that is beautiful, but call me Ma- ritudo dicitur rab, that is bitter; for the Almighty bath dealt very bitterly with de re quacung; me, I went out full, and the Lord hath brought me home again emp_tristi, sc. amaty. She had lost all, and was in great affliction, therefore she ra anima, amatakes a name suitable to her estate, Call me Marah. We read of re lachryme. the waters of Marah, that is, bitterness (Ex. 16.23.) All the Pined. waters of affliction may be called Marah, only the Lord shews Kariyealas his people a tree (as there he did Moses) which being cast into nal' suc nand. them, makes them sweet. Afflictions in themselves are not joyous, Sept. but grievous, Heb. 12. 11. How grievous or bitter afflictions are intelligi supto the flesh, hath been heretofore insisted on, therefore I pass it plicia. Merc. here. Thou writest bitter things against me.

And makest me to possess the sins of my youth.

The Hebrew word which we translate to posses, signifies also to disposses or disinherit, and by consequent to consume and de-Ex iis est que stroy: so some translate it: whereas we say, thou makest me to contraria signiposses the iniquities of my youth, they say, Thou disposses seem by sicaut, denotat ihe iniquities of my youth, or as the Vulgar, Thou dost consume me enim hereditate by the sins of my youth, thou makest me poor and naked, thou aliquem expelstrippest me of all my comforts, by reason of the transgressions consequens conform youth. And so, thou disposses me, is the same with our sumere, perdere, rendring, Thou makest me to posses

The sins of my youth.

What are those?

First, Some expound these words [of my youth] not of Jobs mavit sue adoyouth personally taken, but of his youth relationally taken, that lescentie peccais, of his children. So, Thou makest me to possess the sins of my tavocare ea que
youth, is, thou makest me to possess the sins of my youths, or of a filis suis
my young ones who sinned against thee; I seem now to be punish. perpetrata suised for them, and to inherit my childrens transgressions. So did sent. Pined.

Y y y 2

Eli, God reckoned with him for his childrens fins : Eli possest the fins of his youth, of his relational youth, of his fons whom he did not restrain (as he had power to do) when they were not only vicious but scandalous. Sin is an inheritance which ascends as well as descends: as many children possess or are punished for the sins of their old age, that is, of their fathers (they imitating their fathers fins) so many fathers possess, or are punished for the sins of their youth, that is, of their children, they having not sufficiently reproved their childrens sins: while parents neglect their duty to their children, they feel smart for their children; and the father of spirits laies those rods upon their backs, which their foolish indulgence would not suffer them to lay upon the backs of the children of their flesh. But I pass this interpretation as over-reaching the scope of this text, though it contain a general truth.

Quidam ex hoc loco colligunt eximiam viri fanctissimi confirmata & matura nibil fibi conscivit. Sanct.

Secondly, Others interpret these words as a proof of Jobs eminent and exemplary piety and holiness, all the time of his elder and more confirmed years: as if God could find little or nothing to charge him with as finful, after he came to be a man and was master of himself. 'Tis faid by the reporter of Cardinal fantitatem qui Bellarmine in his life and death, that when the Priest (according to the Romish custom) came to absolve him, he could not remember any particular sin to confess, till he went back in his thoughts as far as his youth. If it were fo, I must fay, that how great a scholar soever this Cardinal was in books, he was but a mean scholar in his own heart and life, in which the best Christians fee fin enough to confess and bewail in the best times, yea, the better any one is, the more he fees his own finfulness. The oldest and fincerest of Saints in this life, needs not go a day back, much less back to the beginning of his knowing daies, his youth, to find matter of confession, seeing he sins every day, yea, every hour. Yet thus they report of Bellarmine to advance his piery, that, if he had not confest the sins of his youth, he could not tell what to confess. In this sence, the present exposition makes Fob speak to God, Thou makest me to possess the fins of my youth, as if all the sections and parts of his life had been unblamable. But this savours not the spirit of Job, who, as he was very confident of the fincerity of his heart, so he was well acquainted with the finfulness of his nature, and saw himself not only a sinner, but much sin, all his life over.

Thirdly, Thou make st me to possess the fins of my youth, is, Thou makeit me to possess or remember all my sins : Fob had the whole course and tenour of his life in view. Old age and youth are the two extremes of mans knowing time upon the earth: We can hardly remember what we were, or what we did before the daies of our youth, though before that we are evil, and do evil. Man is born in fin, and he fins almost as soon as he is born, but those fins fall not under our own observation. Austin said of himself, I know not the fins I committed in my infancy, yet I know that then I finned; which he proves, because he had observed anger and envie in fucking children. Job goes not back to the fins of his infancy and childhood, which others might remember, but he goes as far as himself could remember, even to the sins of his youth: These he possessed, or the thought of these possessed him. That possesses a man which his mind runs much upon. God is therefore said to make him possess the sins of his youth, because the dealings of God with him caused him to recollect and read over all his fins, especially the fins of youth.

Fourthly, To possess the sins of youth, is, To feel forrow or pain Pana est quasifor the sins of our youth. We may be said to possess the sins of culpa prognata our youth two waies; sirst, when we feel the smart of them; se- & silia, atq; condly, when we are affected with the filthiness of them in our grandavus & riper years. Some old men possess the sins of their youth another senex succedit way, namely, by delight: For, as most delight in the act of sin, sibiliff puero and not a few are delighted in the hopes of sin, a sin to be com- & adolescenti. mitted pleases them with a promise of suture pleasure, To mor- Pined.

row shall be as this day (said those Epicures, Isa. 5.6.) and much more abundant. They tasted the sweet of sin before they came at it. So, there are some that take delight in the sins that are

past: They that are old in sin, can talk merrily of, and contemplate sweetly upon the sins and vanities of their youth; and in this they do not only possess the sins of their youth, but re-act the sins of their youth: For, so often as a man remembers a sin which he hath committed with content, he commits it again. Holy fob did not possess the sins of his youth thus; he restected upon them to mourn over them, and repent afresh for them, not to make merry with them, he chewed them over again in his thoughts, not as sweet morsels, but as gall and wormwood. Thus he mas made to possess the sins of his youth.

Fifthly, The sins of youth are possessed, When the guilt of them

flies in our faces, and our fears that they are not pardoned, return upon our spirits: In this sense also (possibly) God made fob possels the sins of his youth. He was as much (or more) exercised with inward terrour, as with outward trouble; and when God hid his face from him, he faw his fins with open face.

Hence observe, First, Youth is easily overtaken with fin.

Young men are least able to foresee the issues, to resist the temptations, or keep out of the waies of fin. The Prophet describes the childhood of Christ, our Emanuel, under the notion of childehood in general, which knows not how to refuse the evil and chuse the good (Isa. 7. 15.) Paul saith of himself (I Cor. 13.11.) When I was a childe, I spake as a child, I under stood as a childe, I thought as a childe: all in him, or done by him, was childish, when he was a childe. 'Tis but a little better (ordinarily) and sometimes it is much worse in the next step of mans life, which is youth. He that is a youth, thinks as a youth, speaks as a youth, acts as a youth; all in him and done by him is youthful, that is, imperfect and immature, subject to miscarriages and mistakes. David puts, and answers the question (Pfal. 119.9.) Wherewithall shall a young man cleanse his way? Young men are apt to go foul waies, or to defile their waies, and therefore need instruction how to cleanse them. And David praies in special, that God would pardon the errors which he found in that paragraph of his life, Pfal. 25.7. Remember not the fins of my youth. And besides, the obnoxiousness of youth to sin in general, Youth hath its proper sins. The Apostle writing to Timothy, an holy man, yet a young man, exhorts him (2 Tim. 2. 22.) Fly youthnibus animi ha-ful lusts, look to that, there are lusts which hang upon youth, and dog that feafon of life more than any other, there are certain fins to which we are peculiarly endangered in each division of our lives: As every calling, every place, every relation hath its special sins and temptations, so hath every age of life. Old men are passionate and covetous, men of middle age are revengeful and malicious, young men are precipitate and voluptuous. The Hebrews call a young man Nagnar, which springs from a root, signifying to shake off, or to be tossed to and fro, implying that fuch are unconstant to their own resolutions, and apt to shake off the gravest counsels. Hence the Apostle cautions not only Timothy but Titus, Let no man despise thy youth : as if he had

Said.

Furiofus juvebitus. Plat.lib. 2. de Leg.

mercz &

faid, thy youth lies open to contempt, because it lies so open to fin: keep to the rule, and thou wilt keep up thy reputation. Be thou watchful over thy felf, left thou be despised : For, I conceive, the charge is not so much given unto others (though that be a good fense) as unto Timothy himself. Paul puts it close upon him, Let no man despise thy youth, do thou so behave thy felf, that none may have so much as a colour or pretence to despife thee. How he might do so, his next advice directs: Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, (I Tim. 4.12.) Make it appear that thy wildome and unde standing have out-stript thy years; make it appear that all gravity doth not wait upon the hoary head; make it appear that force, even in the bud and bloffome of nature, are ripe in grace, and mature in holiness; write after this copy, and all will either imitate thee, or not contem thee : Thus aged Paul lesions and causions his young scholar Timothy, as knowing the disadvantages of youth, and the temptations it subjects us to.

Secondly, Observe,

That fins of youth may prove the sufferings of old age.

As young men who are very active and venturous receive bodily bruises and blows in the heat of youth, which they feel and groan under when they are old: fo likewife the fins which young men venture upon and make light of, may press their fouls, and lye heavy upon their spirits in old age. Fab speaks of some wicked old men (chap. 20. 11.) whose bones are full of the sins of their youth, which shall lye down with them in the dust. The sins of some old men are young: while their bodies grow weak, their lufts grow strong: fuch shall feel more smart of them in old age, than ever they found pleasure or delight in them in youth: Their bones. shall be full of them, though their bellies are never full of them. It is a fad meeting when young fins and old bones meet together: And it is possible that even they who have truly repented of the fins of youth, may yet feel the grief of them in old age: For though such shall not be punished for the sins of youth, yet they are often chaftened for them; and though God will not remember their fins against them, yet he may give them fuch mindings. of them as will make their hearts to ake, and themselves cry out, What fruit have we of those youthful vanities whereof we are now ashamed, and wherewith we are now pained? If our youth be not given as first-fruits unto God, he usually gives us (yet in

mercy to his) bitter after-fruits: Give God the possession, yea, the dominion of thy youth, lest thou say (as Fob) he makes me

possess the sins of my youth.

Seek first the Kingdom of God, seek it first in intention, in the first place, and with the best of thy desires and endeavours: Seek it also first in time, let him have the flower of thy youthful services, lest thou taste the truit of youthful sins.

Thirdly, Observe,

That a godly man looks often upon present sufferings as the

chastenings of his former sins.

God did not afflict Job for his former sins, for he told Satan (Chap. 2.) Thou movest me against him without cause, that is, without any such cause as thou hast pretended and suggested, I find no affected unrighteousness in him: yet Job saith to God, Thou makest me to possess the sins of my youth. He look'd back upon his life, and saw such failings and corruptions as might call for the rod of this sharp and severe correction. Whatsoever Gods aim is in afflicting, it well becomes the best of Saints to have an eye upon their sins when God hath them under his afflictions. They who are freest from the fear of Gods revenging hand for sin, are readiest to remember their sin when they feel his correcting hand.

Fourthly, Observe,

Sins formerly repented of, and pardoned, may be presented to the

soul as unpardoned.

Some conceive Job under that temptation, while he was under this affliction. The tenour of the covenant of grace is, I will forgive their iniquities, and remember their sins no more: and when their sins come to be searched for, they shall not be found, because I have pardoned them. God never revoked any of his gracious pardons, nor doth he ever re-charge pardoned sins: yet a godly man may remember his old sins with new fears that they are not pardoned. As it is one of Satans devices to fill them with assurance of pardon who are under guilt, so to fill those with doubtings that they are not pardoned who are acquitted from guilt: while it is an easie thing with a soul to sin, it is also very easy for that soul to believe the pardon of sin: But when once Christ helps us to disposses our souls of the power of sin, how doth Satan labour to possess our souls with the guilt of it! yea, God himself may, for a time, or for our tryal, make us possess

the guilt of it; and leave us to the questionings of passed pardon. In such a case the sins which have been pardoned are pardoned again, not that the sirst pardon is recalled, but cleared, and faith strengthned that we are pardoned. For though there are no degrees in pardoning grace it self (in sanctifying grace there are, that doth or should grow every day in us, and we encrease in it with the encrease of God) yet pardoning grace may have an encrease as to the person pardoned. All the sins of a believers youth are pardoned, yet he often wants evidence of his pardon: The grace of God knows no decay, but there are decays in our spirits and upon our faith about it; and those sins whose commanding strength is broken, may stand up in much condemning strength. I how makest me to possess the sins of my youth.

Laitly, Observe,

That in times of affliction believers are apt to have misgiving

thoughts about the pardon of sin.

Affliction carries with it a renovation of guilt, though it be no argument of guilt; As punishment is the daughter of guilt, so affliction is somewhat akin to punishment. Now, because he who is but afflicted often thinks himself punished, and he that is punished ought to acknowledge himself guilty, hence it comes to pass that he who is but afflicted thinks himself under guilt, he is full of fears that his sins stand still upon his own score, and that God is reckoning with him upon that account. When the womans son was dead, she said to the Prophet, Art thou come unto me to call my sins to remembrance, and to slay my son? (I King. 17. 18.) Her sorrows brought her sins to remembrance, and then she feared that God contended with her for her sins. God maketh us to possess the sins of our youth, when in old age (as it follows) he puts our feet in the stocks.

Verse 27. For those puttest my feet also in the stocks, and lookest narrowly into all my paths, and settest a print upon the beels of my feet.

I shall add only a word of this and of the next verse, because both are but an aggravation of Jobs sufferings, about which he hath spoken so much before.

months of For thou puttest my feet.

As if he had said, Thon proceedest with all severity against me. Me coerces istis as against a grand malefactor, thou layest me fast by the heels. It malis quasi son- is usual to put offenders into puson or into the itocks. Some tem compedibus translate this word by shackles, some by stocks, some by prison; Job amplifies his misery under all these notions. His afflictions were to him as a prison, as stocks, as shackles. The Church expresseth her sufferings in this metaphorical language (Lam. 3. 5, 6, 7.) He hath builded against me, and compassed me with gall and travel; he hath fet me in dark places, as they that be dead of old: he hath hedged me about that I cannot get out, he hath made my chain heavy. Ferusalem was as a prisoner loaded with irons, bound in chains, and enclosed round about with thick and mighty walls. Such was Jobs conditions. Thou puttest my feet in the stocks,

And lookest narrowly into all my paths.

Amplificatio elt arctissima custodia, Pin. Singulis his malis circumcustodibus. Jun.

This good man was not only a prisoner, but a close prisoner: His paths were looked narrowly unto, his troubles like armed keepers went with him whitherfoever he went: if at any time he was let out of the stocks, a watch was set upon him lest he should escape; or rather it was with him as with those prisoners who are narrowly watcht while they are in closest prisons. eludens me tan- When Peter was in prison, the keepers watched at the door, and more then that, he flept between two fouldiers, bound with two chains, (Act. 12.6.) Thus narrowly was Peter looked unto; and thus in allusion was Job looked unto: Am I a sea or a Whale, that thou settest a watch over me? was Jobs question, in the 7th chapt. His affertion here, Thou lookest narrowly into all my paths, feems to carry the same intendment; thither I refer the Reader for the further clearing of this.

Yet others give the meaning thus, Thou observeft all my actiεφαλαζας de ons, and then paths are taken metaphorically; fo the seventy tranμέπανία τα flate, Thou takest notice of all my works: Which reading bears teyor. Sept. a proportion to the proceedings of a Magistrate, who having attached an offender, and laid him falt, looks and enquires into his life, and examines his particular offence, that so a charge or an inditement may be drawn up and brought in against him

at his tryal. The next clauseruns in the same strain.

And

And settest a print upon the heels of my feet.

Mr. Broughton translates from the letter of the Original, And thou leavest thy prints upon the roots of my feet. The roots of the Radices pedum feet are, say some, the soles, say others, the steps of the feet. And sunt vel vestime whereas we translate the heel, which is the hinder part of the gia vel planta. foot, the word is translated also by the sorepart of the foot, Goc. which is divided into toes, as the root of a tree divides it self; Radices pedum but though there be some variety about the particular signification mores vel extion of the word, yet the general sence is, That Foot prosecutes tremos pedes the allegory of a prisoner.

First thus, Thou settest a print upon the heats of my feet, that quasi radicis

is, Thou followest me as it were at the heals, Thou dost for partes dividumently watch my paths, but even tellest my steps. If I do but see simplicissimum down my feet, thou printest upon the very same place, and so it puto, signum falls in with the sence of the former classe.

Or Secondly, He, in these words, complaineth of his soreness by amotas omnia reason of this imprisonment, Thou settest a print upon the heels of vestigia mea, my feet; the shackles and the chains which are upon me leave Itame quacuntheir marks behind them in my sless, my feet, the very soles que incedam and to the fine afflicted Jews in the Prophet (Isa. 1.5) vas ut ubicunthe what of the afflicted Jews in the Prophet (Isa. 1.5) vas ut ubicunthe whole head was sick, and the whole heart was faint, from the que pedem possisole of the foot even unto the head, there was no soundness in him, vestigium but wounds and bruises. There was a wound in the very soles of signs, Bez. his feet, that is, he was all over wounded, or afflicted quite Vel ut sensus through. As Paul said, I bear in my body the marks of the Lord sit, senervo & Jesus, so might Job; Paul had marks or prints of his suffered conings for God, Job of his sufferings under the hand of mi ut vibices apparean. Lay.

I will not draw out any particular observations from these Vestigia ine words, seeing they all tend (which hath been more than once the usquad excobserved already) to shew

First, That God casts his outward dispensations towards his choi- articules percest servants into forms of greatest rigour and sevenity. quum per sontis Secondly, That great afflictions often draw out great complaints totus uritur

from the choicest servants of God.

Thirdly. That the most patient may man service to supedum. Jun

Thirdly, That the most patient man may sometimes let fall pedum. Jun. words of impatience under the hand of God.

Where faith is highest it is not always at the same height; and Z z z 2 where

where patience hath a perfect work, some of its works may be full of imperfection. But I pass these, and shall only note two

things.

First, The several stairs or steps by which Jobs spirit ascended to the highest sence of his afflictions. Here is a sevenfold gradation, in this and the precedent verses. 1. God hid his sace.

2. He counted him as his enemy. 3. He broke him like a leaf.

4. He writ bitter things against him. 5. He made him possess the sins of his youth. 6. He puts him into prison. 7. He watched him lest he should escape, and followed him step by step. What could be added to these sorrows? might not Job say with the Church in the Lament ations, Was there ever sorrow like unto my sorrow? They that are greatest in holiness, may be greatest in sufferings.

Secondly, Note, viavento

Job still keeps his eye and heart upon God in all his afflicti-

THOU hidest thy face. THOU countest me thine enemy. THOU pursuest me. THOU writest bitter things against me. THOU makest me possess the sins of my youth. THOU puttest me in the stocks. THOU settest a print upon the heels of my feet. He sees God in all, and tears not to make him the Author of all these evils: We honour God as much in acknowledging bim to be the fountain of all the evils we suffer, as of the good things we enjoy.

The 28th verse is joyned by some to the next chapter, as if that whole chapter were but an explication of this verse, or at

least this verse the preface to that whole chapter.

Verse 28. And he as a rotten thing consumeth, as a garment that is moth eaten.

And hear

Who is that? He changeth the person from the first to the third, he doth not say, I, but He, though he meaneth himself: such speaking is frequent in Scripture, and hath been noted before in this book.

He as a rotten thing, &c.

As if he had said, I am not able to continue under these affications,

Etions, or bear these pressures any longer. I faint, I fail, I decay, I die. He asked the question what he was (chap.6.12.) Is my strength the strength of stones? or is my stess brass? Here he tells us what he and his strength, what he and his stesh are, even as a rotten thing, as a garment that is moth-eaten.

We have here a double similitude, both implying his insufficiency to stand in the hands of God. 1. Of a rotten thing. 2. Of a garment eaten with moths. I consume, and how? as a rotten thing. The Hebrew is concrete, I consume as rottenness; rottenness it self is consuming, and rottenness consumeth any thing it toucheth. Time will consume that which is sound, but that which is already rotten, how quickly doth it consume? how can that hold out against decay which is a decay? I consume as a rotten thing.

And as a garment that is moth-eaten.

David compares man under affliction to a moth, as here Job to a moth-eaten garment; Pfal. 39. 11.. When thou with rebukes dost chasten man for iniquity, thou makest his beauty to consume away like a moth. Moths have so little substance in them, that they have scarce any sublistence. The least touch crusherh and moulders them into nothing: A moth is as weak as weakness it felf, yet it eats out the strength of the strongest garment. A motheaten garment is scarce a garment; The beauty of it is defaced, and the usefulness of it is departed. Mans best garments of honor and riches, are little better then a moth-eaten garment, (Fam. 5. 1, 2.) Go to now ye rich men, weep and how I far the mi-Series that shall come upon you, your riches are corrupted, and your garments are more eaten. Where the Apostle is conceived to invite rich men (from which they think themselves at greatest distance) to mourn over their miseries. First, because they treafure up riches of which they make no use, but let them corrupt: and because they provide wardrobs of apparel which they wear not, but the moths ear them up. Secondly, because they lay our their strength and time in gathering a perishing portion, riches which are corruptible, and garments which are meat for moths. As if he had faid, how vain are you who labour for that which is more then corruptible? your riches are actually corrupted, and your garments, how careful foever you are to perfume and preferve the are more then subject to moths, the moth actually eats them.

them. Now (I fay) if mans best garments are little better then a moth-eaten garment, what is a moth-eaten garment? and then what is that man (fuch a one Job counteth himself) who consumeth as a garment that is moth-eaten? Surely the spirit of this holy man could not go lower for a comparison then the effects of moths and rottenness.

By which self-abasement he seems to argue with God for compassion and sparing mercies: as if he had said, Could I bear these forrows any longer, I would not so earnestly beg an end of them: but alas! if they do not end speedily, I must: My strength is gone, and I am but rottenness; Thou who tearest me as a Lion by open and violent afflictions, dost also eat me, as a moth, by secret and si-

lent consumptions.

I might here also draw out divers Observations about the frailty of man. As first, That man is but weakness and rottenness. Secondly, That man cannot hold out against the hand of God. Thirdly, That even some of Gods chastenings are destroyings and consumings to all the strength and lust re of the outward. Fourthly, That a believer in affliction is apt to mis-judge the issues of his own condition. But because these points have occurred upon other texts of like sence with this, therefore I only hint them, and shall shut up this whole Chapter, with this brief admonition from the conclusion of it. How should we labour to please God in walking uprightly with him, before whom we cannot stand when he is angry with us? how should we labour to live in his favour, by whose displeasure we are suddenly consumed? And if the chastenings of God consume those whom he loves, how will his judgments confume those whom he hates? When thou Lord with rebukes dost chasten man for iniquity, thou makest his beanty to consume, Psal. 39. 11. How then will his beauty consume when God with severest revenges chastens man for iniquity? Our God is a consuming fire, he can consume us as a rotten thing, and as a garment that is moth-eaten, therefore let #s (ask and) have grate that we may serve him acceptably with reverence and godly fear.

more then consupremed consulcines and after

Jов Chap. 14. Verse 1, 2.

Manthat is born of a woman, is of few days, and full of trouble.

He cometh forth as a flower and is cut down: he fleeth also as a shadow and continueth not.

N the last verse of the former chapter (which some connect with this) Job shewed how poor and pitiful, how weak and miserable a thing man is under the afflicting hand of God; and he did it under the shadow of a twofold similitude. First, Of a rotten thing. Secondly, Of a garment which is moth-eaten.

He profecutes the same argument, in the first and second verfes of this chapter. From all drawing down this exposulatory conclusion, vers. 3. And dost then open thine eyes upon such an

one? &c.

Verse 1. Manthat is born of a woman, is of few days, and full of

Fob doth not say, I that am born of a moman, am of few days; but, Man that is born, &c. He speaks in the third person, rather then in the first, for two reasons, as I conceive.

First, To shew that those miseries which were fallen upon him might fall upon others; No temptation had taken hold of

him, but such as was common to man.

Secondly, He speaks thus, the more to abase himself; The third person put for the first implies contempt. He thinks him. Tertia persone self scarce worth the naming, who doth not speak of himself in pro prima usurables own name. Manthat is born of a moman, &c.

Man is here described two ways first in his original or process.

Man is here described two ways, first, in his original or procre-Bold. ating cause, Woman. Secondly, in his state or condition, and that from a double adjunct: first, of time, He is of few day :: secondly, of affliction, Full of troubles: Both further illustrated

by two limilitudes, first, of a flower, secondly, of a shadow: Of all which this is the fum or the refult, He continueth not, verf. 2.

Man that is born of a Woman.

That is, Every man, or (as we fay) every mothers child. Mr. Broughton adds an Epithete borrowed from the fignification of the Hebrew word Adam, Earthly man born of a Woman. The first woman was (in a sence) born of a man; but since all men are born of a woman: And as the first man received his proper name Adam (which is now become an Appellative, or common to all men) from the matter out of which he was formvirago quia de ed, earth, or red earth, Gen. 2.7. So the first woman received her proper name (which is now become an Appellative, or common to all women) from the matter out of which she was formed, the flesh and bone of man, Gen. 2,23. And Adam faid, This is now bone of my bone, and flesh of my flesh, she shall be called woman, because she was taken out of man. And as in our language Continutur nothe woman hath but a syllable more in her name then the man, Duod est sym- so also in the Hebrew, there it is, Ish, Ishah, with us, Man, bolum gratiofa Woman. The Rabbins have an Observation, That in the words Ish and Ishah, the letters of the name of God, Fah, are contained, uxor juxta Dei which is (fay they) an argument or token of the gracious prefence of God with husband and wife, while they walk in that want, si ab eis relation according to the Will of God; but if they depart from that, God departs from them, and taking the letters of his own

ab ipsis, ut u- the words denuded of Gods Name signifie) between them both. maneat UN

Mulier dicitur

viro sumpta.

אוש מו שטות יש

men Dei

Dei præsentiæ si maritus &

præcepta vi-

recedant, co

excluso 377

But to the Text; Man is here spoken of as born of a woman, ignis. Buxtorf. rather then as begotten by man, and that (polfibly) for these three Reasons.

Deum recedere Name from their names, there remains nothing but fire (fo

First, Because the formation and production of man is from the woman, in her the body of man is framed by the mighty power of God, and all the pieces of it put together; and in her man receives his life and quickening. Hence it was that Adam who at first called his wife woman, because she was taken out of man, calls her afterwards Eve', because she mas the mother of all living, (Gen. 3.20.) And upon this ground some Nations have made a Law, that all descents should be reckoned by the mother, because Chap. 14.

the mother gives the greatest contribution towards the birth and Apud Lycibringing forth of man.

Secondly, He speaks of man as born of a Woman, thereby contetur qua leading us to the Original of mans fin. The woman was Satans familia ortus instrument to ensnare the man: Sin began at the woman, though &c. A mait was finished by the man. Adam charged his sin upon the tribus genus Woman finfully, to excuse his sin, The woman whom thou gavest suum repeteto be with me, she gave me of the Tree and I did eat. Gen. 3.12. Paul re solebant, charged the fin of man upon the Woman holily, to humble Wo- quod pluriman for that fin, I Tim. 2. 14. Adam was not deceived (that is, he ma substanwas not first deceived) but the woman being deceived, was in tia qua conthe transgression. While we remember, that we were born of a stamus ma-Woman, by whom fin came into the World, we cannot but re-terna sit. member and be convinced, that we came finners into the Plut. de Clar. World.

Thirdly, He speaks of a man born of Woman, to minde man cap. 9. of his weaknesse. Sin and weaknesse enter'd Man at the same

time; and the Woman is not onely a weak Veffel, because of her transgression; but the weaker vessel, because of her constitution. (1 Pet. 3.7.) Man being born of a Woman, the weaker Veffel, must needs be a Vessel of weaknesse. The Apostle saith, God fent forth his Son made of a woman (Gal. 4.4.) Which imports, not only the Mystery of Christs birth, that he was made of a Woman (a pure Virgin) without the help of man; but also, the frailty of Christ in his birth, that he was born into the World passible, mortal and infirm, because born of a Woman. Hence when men act weakly or below men, they are in Scripture called or compared to Women (fer. 51. 30.) The mighty men of Babylon have forborn to fight, they became as women, that is, weak and pufillanimous. So the Prophet Isaiah describes the degenerate Govenours of Judah (Chap. 3. 12.) As for my people (faith the Lord) women rule over them, that is, men rule over them, whose spirits are Eseminate, and whose courages rises no higher then that of Women. Some of the Superstitious Heathen, to ad- Hanc de pavance the strength and abilities of their Goddess wisdom, fancied tre ferunt si that he was born of a Father without a Mother. And here I ne matris conceive the Principal intendment of Job in leaving out the men-fredere nation of Man, and afcribing the whole Production of man to the tam. Maat Woman, was to imply, or rather to prove how weak and frail hus in Pa ia a piece of fleth man is by nature. I and I am a said

Hym. 1la.

Hence Observe,

The Original or birth of man speaks the frailty of man.

As that which is impure cannot fend out that which is clean, fo neither can that which is weak produce that which is strong. As man breeds that in him which will confume him, fo he is bred of that which shews he must consume. If it be asked how a garment frets when it is not worn, or how Tember wasts when it is not used: we answer, the garment breeds a moth which frets it, and the Timber a worm which eats it out. If it be also asked, how man decaies when no outward violence appears against him, we may answer, he breeds his own decay, himself gives life to a worm in his root which smites his flourishing gourd to death: thus man breeds his own consumption. But besides this, he is bred of that which doth confume, Man is born of a woman. And as God decreed, for the punishment of her sin, that the woman should bring forth in sorrow (Gen 3. 16.) so the woman brings forth a forrowful man. Can we expect any thing but forrowful from forrowful? from frail but frail? or from her who is of few dayes and full of trouble, any thing but him who is such himself? So it follows in Jobs description of man, where having given us the cause, he proceeds to the effects. Man that is born of a woman. Woman is the procreating cause of man, and from her man derives a double effect. r. He is of fem dayes, 2. He is full of troubles.

Is of few dayes.

brevis curtusve die-

The Letter of the Hebrew is, short, or cut-short of daies. Mr. Broughton renders, short of life. So the Psalmist (Pfal. 89.45.) The daies of his youth thou hast shortned, or cut off. 'Tis said of Abraham (Gen. 25.8.) that he died in a good old age, an old Man and full. the Hebrew goes no further, He died full, full of what? Our Translators to fill up the sense, add by way of explication, Full of years. Abraham had his belly full of living before he died, he had not an hungry desireaster a day more in this life: he was both hungry and athirst for eternal life. He died full of years: but though Abraham was full of years, yet his life came also into Jobs reckoning, Few of daies.

The daies of man are few or short, First, considered in themfelves (Pfal. 39.5,) Behold thou hast made my daies as an handbreadth. That is not long, which is no longer then the breadth of an hand. The breadth of the hand is taken two waies, 1. In the largest extent, for a span or the whole space between the top of the thumb and the little finger stretched out. 2. In the leffer extent, for the breadth only of four fingers, which is the meafures 'as interpreters conceive) which David takes of the daies of man, ils as whath as so

Secondly, The fewness or shortness of mans daies, may be confidered comparatively, and that two waies. First, As man may be compared with man. Secondly, As man is compared as als dates carnot b

We may collect the fewness of mans daies, now by comparing him with man under a twofold confideration. First, Of what number the daies of man once were. Secondly, of what number

they shall be.

First, The daies of man are few now compared, first, with what his daies were before the floud, then many men lived, fix, feven, eight, nine hundred, and some almost a thousand years, as Mofer hath reported the genealogy, age, and death of the Patriarchs, from Adam unto Noah (Gen. 5.) Now, if any man attain fourscore or a hundred years, he is wondrous old, and if any reach one hundred and forty or fifty (as lately one of our countrey men did) he is fuch a rarity, that he draws more eyes to behold his wrinckled withered face, then any can with their most youthful beauty. I read of one who had been an Esquire for the body to fohannes de Charles the great Emperour of Germany, who is called in History Tempore John of Time; because he lived three hundred fixty and one years. Galoli M. Yet three hundred fixty one, is but a few to eight or nine hundred Armiger years: and besides the life of that age is not to be cast up by obiit annos, what years one man lived, but by what was the ordinary number 361 natus. of mans years in that age.

But as mans daies are few, compared with what he lived before Memp. the floud; so they are fewer compared secondly, with the daies which man might have lived if he had not fallen. The state of innocency had in it a kind of immortality; it was not impossible for Adam to die before he fell, but it was possible for him not to die; this is now changed into a certainty, that we shall die, according to that law of heaven (Heb. 9.27.) It is appointed unto all men once to die. Now the daies of man are truly called few or cut short, because it is determined they shall end, and that shortly: and though the determed end of these daies is

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uncer-

uncertain to us, yet their end is certainty determined.

Now if the daies of man are few, compared with what they once were, or might have been upon the Earth; how few are they in comparison of what they shall be when he shall be raised out of the Earth? Then the daies of mans life, whether in heaven or hell, in happiness or in misery, shall be as many as the daies,

or rather as long as the day of eternity.

Again, As the daies of Man are few, compared with what he once had and shall have, so they are fewest of all, compared with the daies of God, so few, that as his daies cannot be counted because they are so many, so ours can hardly be counted because they are so few. David who found out a dimention (a hand-breadth) for the daies of man, confidered absolutely or in themselves, could find out no dimention little enough for the daies of man compared with God (Pfal, 39.5.) Mine age (and his Age may be the measure of every mans Age, Mine age, (saith he) is as nothing before him. All time is as nothing, compared with eternity, what a nothing then is the Age of one man to eternity, which is scarce any thing to all time? Some things created and finite are so great above others, that they are nothing to them : What is the Ant to the Elephant, or the Shrimp to the Whale? What is the whole body of the earth, to the Body of the Heavens? Naturalists say 'tis but a Point, Now if one creature be so far exceeded by another creature, that it is scarce discernable, how indiscernable are all creatures to the Creator, finite to Infinite? As one part of the earth is but a Point to the whole, and the whole earth but a Point to the Heavens, so one part of time is but a moment to all time, and all time is but a moment to eternity, especially to the eternity of God: which is not only as some creatures (by his dispensation) shall have, an Eternity forwards, but also as no Creature is in a capability or possibility to have, an Eternity backwards; and yet in strict sense, there is neither formards nor backwards, neither past nor to come in Gods eternity: His being consists in one eternal Now, or I am, and hath nothing to do with, I was, or I shall be: and therefore the Age of man is nothing before him; for mans Age though it be as nothing, undivided, is yet divided, into past, present, and to come. Three nothings, which being added together amount in the total summe to this nothing of the age and daies of man (as David speaks) before God. Morely : and though the determed end

Fourthir.

Verf. I.

Hence Observe,

Scondly, Be perfuaded that your dail Sin is the shortner of mans daies.

70b leads us to this Observation, while he faith, Man that is born of a moman is of few daies. Man born of a woman is finful man. This truth is so general, that it never received an exception in any one man born, after the ordinary way of a Woman. Christ was born of a Woman, but he was conceived miraculously by the holy Ghoft. Man might have been born of a Woman, and yet have been of many daies, if he had not been born in fin. 'Tis the birth of fin in man which is the feed of death: And as fin makes the daies of all men few in Nature, fo the fins of fome men makes theirs fewer then the daies of Nature. For as though the daies of a good man at the most are but few, yet because of some special goodness they are often prolonged: so, though the daies of a wicked man at the most are but few, yet, because of some special wickedness they are often shortned. Solomon gives us . both parts of this Affertion in one yerse (Prov. 10.27.) The fear of the Lord prolongeth (or addeth to) daies, but the years of the micked shall be shortned. And as Solomon tells us possitively, they shall be Thortned, so David tells us negatively, how much they shall be Thortned (Pfal. 55.23.) Bloudy and deceitful men shall not live out half their dayes : Possibly they shall not live out a quarter of their daies, but he is peremptory that they shall not live out half their daies. Thus, as every man because he is a finner shall live but a few daies, so some shall not live half those few daies, because they are notorious finners, All men are of few daies, some men are of fewer then a few. The fin of nature shortens all mens lives into a fewer daies, and fins of practice shortens some mens lives into fewer then a few.

From Fobs folemn doctrine of mans short life or few daies, we

may draw out many leffons of very ferious Admonition.

First, Seeing our daies are few, let us live all our daies: some loofe many out of a few, and live not one of their few daies. 'Tis possible to have a being (according to the account of man) many daies, and to have lived none of them, or not to have lived at all. We live no more of our time then we spend well. A Heathen said, he lived no day without a line, that is, he did somewhat remarkable every day. What a shame it is that a Christian mould live a day without a line, doe nothing in it worth the doing!

Secondly

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Secondly, Be perswaded that your daies are sew, It is easie to say our daies are sew, but it is hard to believe it: Every age hopes to see the next age. The child hopes to be a Youth, and the Youth to be a Man, the man hopes to be an old man, and he that is an old man hath hopes to be very old, he that is very old, hopes to live more then a sew daies yet, or that yet he shall not die these many daies. And because every age hath hopes to live that which is to come, it doth not live that which is present. We should do more work, but that we hope for more daies.

Ab hoc momento pendet eternitas.

Thirdly, Seeing the time of this life is short and haftens out of our hands, let us make hafte to lay hold upon eternal life. Our daies here are few, such as a child may count; but daies innumerable, fuch as no man can count or depend upon them. All our daies are but few, and every man living hath lived a few daies already, possibly thy few daies past are all · that thou shalt passe. Say not of Repentance, I will repent to morrow, Say not to Christ when he is tendered thee to day, come again to morrow. Boast not thy self of to morrow (faith Solomon, Prov. 27.1.) for thou knowest not what a day (even the day thou now hast) may bring forth. Possible this day may bring forth thy death (for the daies of man are few) and then how shall to morrow bring forth thy Repentance, or make thee another offer of a This-daies refused Christ, Wilt thou boast of the births of to morrow, when as thou knowest not whether a morrow shall be brought forth to thee; Man (whosoever thou art) was not thou born of a woman? if so, thy daies are few, thy businesses are many, and there is one thing necessary. We say of some men, that they do much in a little time: and truly how much soever any man hath to do, he hath but a little time to do it in. Few daies fure are but a little time, and all the time we have is but a few daies. Besides, These sew daies are all the workingdaies that ever we shall have; Let this be a spurre to dillgence and to duty? Hear and obey the counsel of the Preacher (Ecc. 9.10. What soever thy hand findeth to doe, doe it with thy might, for there is no work, nor device, nor knowledge, nor wisdome in the grave whither thou goeft. In Heaven there is nothing but rest, and in Hell though there be no rest, yet there is no labour. In Hell there is nothing but wages, and in Heaven there is nothing but reward, our whole work lies in the few daies which are on this fide both. SCEEDING Aaaaa

Fourthly, See in this truth, what false conclusions worldly men make unto themselves, when with him in the 12 th of Luke. ver. 19,20, they fay to their Souls, Souls, ye have goods laid up for many years, take your ease, eat, drink, and be merry. How vainly doe men reckon upon many years yet to come, when as their whole time Past, present, and to come can make up but a few daies! The Apostle fames rebukes those upon this ground, who forelaid their business but one year, how much more are they rebukeable who forelay their pleasures for many years? chap. 4. 13, 14. Go to now, ye that say to day, or to morrow we will go into such a City, and continue there a year, and buy, and sell, and get gain, whereas ye know not what shall be on the morrow: for what is your life? Is it not even a vapour that appeareth for a little time, (that's at most but a few daies) and then vanisheth away? So Paul Pleads down a worldly Spirit, (I Cor. 7. 29, 30. I say brethren, the time is short, it remaineth, that they who have wives be as if they had none, and they that weep, as though they wept not, and they that rejoyce, as though they rejoyced not, and they that buy as though they possessed not, and they that use this world, as not abufing it. We should shorten our joys and our forrows, we should take up; or draw in our affections about worldly things, because our time in the world is short, and our daies are continually drawing off from the World.

Fifthly, This should check our envy at the prosperity of wicked men. Their day (of account) is coming, and their daies (of receit) are going (Psal.73. 18, 19.) how are they brought to desolation in a moment, and as a dream when one awaketh, so O Lord,

when thou awakest, thou shalt despise their image.

Sixthly, Let the righteons be patient in afflictions, all their daies are but few, and therefore their daies of Sorrow cannot be many. Yet alittle while, and he that shall come will come, and

will not tarry.

Lastly, Trust not in man, yea, cease from man whose breath is in his nostrils, and whose daies (because they are few) must thortly cease. Place not the hopes of your life in him, who cannot (with warrant) hope for a long life, much less affure you of any comfort of your life: feeing as his own life is empty of daies, fo it is as it follows in this Text. fame word, reeing moffee our troubles proceed from the Anger

God, and are all enceased by our own ord

or the clearing of fels Prepolition

Full of trouble.

Few daies and many troubles make up the character of man. We use to say, short and sweet, but here it is, short and sower, yea, short and bitter, As some speak much in a little, much matter in a little discourse, many matters in a sew words. And as some do much with a little, much good with a little talent. So all men suffer much in a little, much trouble in a little time, many sorrows in a sew daies.

Full of trouble.

y sweepletus
fatur, ad
ventriculum
& appetentiiam refertur.
117 est conturbari, inquietari aliquo vehementi doloris
esfectu.
Satur Tremore Regia.
Plenus ira-

The word which we translate Full, alludes to the filling of the stomack, and the satisfying of the appetite with meat. Trouble is hard fare, but there is plenty of it. Man usually hath his fill, and never knows the want of trouble. Ever since man brought forth sin, the earth brought forth trouble. Sin is the seed of trouble, and trouble is all the Harvest we reap by sin.

The word which we render, trouble, contains in it more forts of trouble then one. It notes not only all kind of outward trouble, but inward trouble, vexing trouble, fuch as diffurbs and unquiets the whole man. Some render it by trembling, fo the word is used, Hab. 3.16. My belly trembled (or my Bomels were moved) rottenness entered into my bones. Holy men are full of trembling at the holiness of God, and sinful men have reason to be full of trembling at their own finfulness. The body tremeundia. Pag. bles when the visions of impendent evil pass before, or are represented to the mind. Others render it by anger, wrathfulnesse, rage. Man is full of anger: and that in a two fold construction, first, passively, he feels the anger both of God and man, the sad effects of mans rage, and of Gods displeasure. Secondly, actively, man is full of his own anger, full of Anger. 1. Against his fellow-brethren. 2. Against God. 3. At the dispensations of God, when God sends him trouble he is angry, when God fends others Prosperity, if it like not him, he is angry. Anger makes the Prosperity of others our trouble, and our own troubles would be little trouble to us if we were not angry with our troubles. Troubles and Anger are well expressed by the fame word, feeing most of our troubles proceed from the Anger of God, and are all encreased by our own anger.

For the clearing of Jobs Proposition or Observation, That

man

man is full of troubles, I shall present the Reader with a particular of the troubles of man. The man and the reader with a particular of the troubles of man.

The troubles of man are either inward of outward toban 2 of

Chap. 14.

Inward troubles proceed from a threefold canse. First, From the terrours wherewith God first exerciseth the spirits of his own people. Job was full of these troubles as we have opened before, and so was Heman, Psal. 88. 15. Secondly, There are Terrours wherewith God vexeth the spirits of wicked men, Cain, Saul, and Judas were full of these troubles, and the Prophet pronounceth of wicked men in general, that they are like the troubled Sea when it cannot rest, Isa, 57. 20.

Secondly, Inward troubles arise from the temptations of Satan, we hear many poor souls complaining of these. As that wicked spirit goes about seeking rest and finding none, so he would not suffer any man to rest. Satan is a troubled spirit, and

Thirdly, Inward troubles arise from the lusts and corruptions of our own hearts. Paul who triumphed and rejoyced over all outward troubles, cries out, O wretched man that I am, who shall deliver me from the body of this death? Rom. 7. 24. Who is there that hath any spiritual life, who groans not under the body of this death? One bemoans and weeps over unbelief, another over pride; a third over passions and base fears; a fourth over deadness of spirit and hardness of Heart. These sill the Saints with trouble while they keep them in, much more when they prevail and break out. And as believers are full of trouble because of their own corruption, so also by reason of the corruptions of others. Their hearts bleed at the prophaneness, and their eyes weep at the pride of other men.

These inward troubles are enough to fill us, but as Ezechiels roll was full of woes, so our lives are full of troubles both within and without.

Outward troubles are of two forts.

First, Ordinary, or those which come daily upon us, the labours and businesses of our Callings. The Apostle speaking of and to those that marry, faith, Such shall have trouble in the sless, I Cor. 7. 28. Flesh and troubles are married together, whether we marry or no, but they that are married marry with and match into new troubles. All our relations have their burdens as well as their comforts.

Выбы

Second-

Secondly, Extraordinary troubles, and these are of three forrs. 1. Publike in the common calamities which fall, 1. upon the Kingdomes. 2. Upon the Churches wherein we live. 2. Private troubles which are those which befall our Dwellings and Families. 3. Personal troubles which fall upon our own selves. To these three kinds all our outward troubles are reducible, but the particulars of them are almost innumerable. faith of his perils (2 Cor. 11.26.) we may fay of our troubles, we are in troubles by Waters, in troubles by Robbers, in troubles by our own Countrymen, in troubles by the Heathen, in troubles in the City, in troubles in the Wilderness, in troubles in the Sea, in troubles among false Brethren. We are in Weariness and Painfulness, in Hunger and Thirst, in Cold and Nakednels, of all these troubles we may fay as he (v. 28.) They are without polduous as a said of the control of

Again we have troubles in getting, troubles in keeping, and troubles in looking the things of this life. We have trouble in doing our duties, troubles for doing our duties, and troubles worlt of all for not doing our daries, or for doing that which is not our duties: As fome have troubles of conscience, so not

2 few have troubles for conscience.

Laftly, Befides all thefe troubles, whether of action or pation, we are also or ought to be (we seldom want occasion to be) full of the troubles of compassion at the troubles of others, though we our selves be free from trouble. Thus Paul speaks of himfelf (2 Cor. 17:29.) Who is weak and I am not weak? who is offended and I burn not? And thus Paul charges us, Weep with them that weep, (Rom. 12:15.) Remember those that be in bonds as bound with them, and them which suffer adversity as being your selves also in the body, (Heb. 13.3.) Simpathy is a Christian duty. Christ himself (our Head) is affricted in all our afflictions, we also should be afflicted in the afflictions of one another as fellow members. He that hath no cross of his own, must take up and bear his brothers : And he that hath many of his own must hear a part of all his Brethrens croffes. Now, what between the troubles which we feel, and the troubles whereof we have a fellowfeeling, we must needs be full of troubles, few of daies and full of troubles. The report which old faceb made before Pharach of this life (Gen. 47.9.) may be a report of all our lives, when we have lived most, and lived best, Few and evil have the dayes of the years of our lives been: Yea, though we should have attained (which facob said he had not) to the dayes of the years of the life of our Fathers in the dayes of their Pilgrimage. What hath man (as Solomon concludes by way of question concerning man in a natural consideration) of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? What hath man of all his labours (much more of all his sufferings) but trouble? For all his dayes are sorrows and his travel grief, Eccles, 2, 22, 23.

From all observe two things.

Chap. 14.

First, Observe the difference of the life of Saints on earth, and their life in Heaven: Here it is few of dayes, and full of troubles, there it will be full of dayes, and full of comforts: In thy pre-sence is fulness of foy, and at thy right hand there are pleasures for evermore.

Secondly, Observe in this conjunction of few dayes and full of troubles in the life of man, the goodness of God to man. Few dayes are (in themselves) an affliction, fulness of trouble is (to us) a great affliction, but many dayes and full of trouble had been a great affliction. How fad would our condition be if perpetuity and misery, a multitude of dayes and a multitude of troubles had met together in our lives. The curse of Hell is eternity and mifery, a life without end, and troubles without end. Tis a mercy, when that which is sharp is but short, when that whose very beginning grieves us, ends quickly. Christ having foretold the destruction of the Temple at ferusalem, and the great tribulation which should accompany it, even such as was not fince the beginning of the world, no, nor ever shall be concludes, (Mat. 24.22.) And except those dayes should be shortned there should no flesh be faved, but for the Elects sake those dayes shall be shortned. God did not make the dayes of those troubles shorter then himfelf had decreed, but shorter then the enemy had determined, or then any wife man, who judgeth onely by the rules of humane policy, could have expected. The troubles of those days seemed to be very long vifag'd, but God shortned the dayes that the trouble of his people might be shortned, and that some flesh, that is, some men, and those men some of the fews (for there is a double Synecdoche in the word flesh) might be (aved: That is, with a temporal falvation, from the Roman sword and devouring calamitses which attended that terrible War. Now as it is a mercy when God fhortens the dayes of special trouble, Bbbb 2

into which any fort or nation of men fall; so it is a mercy that God hath shortned and lessened the daies of mankind, considering the general tronble into which we are fallen. Let it not be a trouble to us that our dayes are few, seeing if our dayes were more our troubles would be more, and our forrows would encrease as the number of our years encreased. He that is displeased because his dayes are few, is also displeased because his troubles are so few. We have little reason to be in love with this life because our dayes are few, and lesse because our troubles are many. But we have much reason to love God, who when we had procured to our selves many troubles while we live, have contracted and epitomiz'd our lives into a few dayes.

Tob having afferted the shortnesse and troublesomenesse of mans life in a direct proposition, proceeds to illustrate both by a double similitude. 1. Of a Flower. 2. Of a Shadow, in the second Verse.

Verse 2. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Man is like a flower and a shadow, he is but the shadow of a flower, or the flower of a shadow.

Tis a mercy when that which forth like a flower when when that whole very bedunit a flower that having

Some restrain this similitude to those who die in Childhood or in youth: Such i deed are blasted in their blossome, and cropt in their slower. But as one part of mans life compared with another, may be called the flower of his life, so his whole life laid together may be called a flower, and that is the meaning of this place. As man in his best estate, and in all estates is altogether vanity, so man in his best dayes, and in all his dayes is but a flower.

And whereas there are many Rarities and Excellencies in a flower, three specially. First, Odour or sweetness affecting the smell. Secondly, Beauty and variety of colour affecting the eye. Thirdly, Sostness and smoothnesse affecting the Touch: whereas (I say) there are these three rarities in a flower, fob passeth them all by, and speaks of it not as flourishing but withering, not in its springing up but in its cutting down, or of its springing only in relation to cutting down. He cometh forth like a flower.

Verf. 2.

And is cut down.

Death is the fithe which cuts down these flowers, either first, Natural death, 1. By sickness. 2. By age : Or secondly, Violent death, which is, I, Casual, when a man is stain by accident. 2. Cruel, when a man is flain by murderers. 3. Legal, when a man is slain by the Magistrate. Hence observe,

Man in his flourishing, is near to withering.

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He cometh forth and is cut down, his standing is so small that it is not so much as mentioned. We are born to die, and we die as foon as we are born. Christ speaks to the Church, Canticles 2. 11, 12. Rife my love, for loe the winter is past, the flowers appear on the earth, the time of singing of birds is come, so we translate, but others thus, The time of cutting is come. The same word in Tempus prthe Hebrew signifies both to fing and to cut, we taking the for-tationis admer, add the word Birds (which is not at all in the Original) venit. Pagn. to fill up the fense, or to hew what singing is there meant, namely that, which is most proper in the spring when slowers first appear, the singing of Birds. The other reading, as it is clear in the letter of the Hebrew, so it elegantly sutes the point in hand. The Flowers appear, the time of cutting is come; implying that flowers are cut even as foon as they appear : Such a flower is man. He cometh forth and is cut down. Thus David describes him, Pfal. 103.15,16. As for man, his dayes are as Grasse; as a flower of the field, so he flourisheth, for the Wind passeth over it, and it is gone. and the place thereof shall know it no more. Though the flower be not cut down with any instrument of Iron, nor cropt by the Plin Nat. hand, yet a breath of wind blafts it, yea the gentle motion of the hift. lib. 29. Air quickly blows off its beauty. The naturalist tells us of a plant cap. 13. lib. called Ephemeron, because it lasts but one day, as he doth also of 11. chap. 36. a worm called Hemerobion, because it lives but one day. Such a Mirabar ceworm is man, or (as the Pfalmist speaks) a worm and no man. lerem fugiti-Such a flower is man, or (as we may speak) a flower and no man. va etate rap-The heathen Poet gives his wonder and observation of the Rose, tuam. that it grows old in the very budding. The Septuagint read the Et dum nofwords of fob in the same tenour, He decayes like a budding flower, cuntur conthat is, he decayes in his very budding. As if Death did rife senuisse rosas early and watch for the flourishing flower, to crop or cut it Virg. Tandown. And though some of these flowers stand till they wither, quam flos efor as Solomon allegorizeth (Ecclef. 12.5.) Till the Almond tree florescens de-Bbbb 3 Shall gidit. Sept.

shall flourish, that is, till gray Hairs; yet all the time of their standing they have been falling, and every hour which increaseth or swells their stalks, hat been also cutting of them down. And it would have been better for some, if they had been actually cut down in that state, which we distinctively call their Flower, while they were well-sented and beautiful, whereas standing long, they have not only decaied, but fmelt ill upon their stalks. Man in his best estate is vain, and many who have stood beyond that, have proved far worse then vain.

Now lest this first similitude of a flower coming forth and cut down, should not reach the transitoriness of this dying thing called Man; therefore fob puts him upon his fullest speed, or rather upon the wing in his motion thorow the world, by a fecond fimilitude, which carrieth in it the hastiest swiftness, and the most un-

fetled chageableness.

He fleethalfo as a shadow and continueth not.

Shadows are caused by the interposition of any gross body between us and the Sun. Every shadow is dark, and darkness is but a great shadow. Hence there are two forts of natural shadows. 1. The shadows of the Night, to which the Church alludes, (Cant. 2.17.) Until the day break, and the shadows flee away. 2. The shadows of the day; these are according to the motions of the Sun in continual motion or variation, sometimes on our right Hand, sometimes on our left, sometimes shorter, fometimes longer, and are longest in the evening as the Prophet speaks. (Jer.4.6.) The shadows of the evening are stretched out. When the Sun rifeth, the shadows of the night are not, and while the shadows of the day are, they continue not, but receive some change every moment. Such is man, he fleeth as the shadow of the night before the day, and as the shadow of the day till night return again.

He continueth not.

709 Stetit, The Hebrew is, He flandeth not. A Pillar is expressed by a Tubsistit, perword of this Root, because of its standing and firmness. Man Stitit, prois not a Pillar but a Shadow, or if he be a Pillar, he is but a Pillar mansit. of Smoak, which is carried and scattered with the Wind, as a Unde TIDY shadow is altered or changed with the Sun. We read often of columna erecta, a stan- the shadow of Death, and our life is but a shadow, because it do dicta. continueth

continueth not. Death is a perfect shadow, and a shadow is the fimilitude of our imperfect life: To have no shadow of turning notes the perfection of God, (fam. 1.17.) To turn like a shadow Et nunquam notes the imperfection of man. The Vulgar translates, He con- in eodem statinueth not in the same state. son dieb ed ebide elet it bas 30a tu permanet. There is a threefold state of man. 1. A natural state. 2. A Vulg.

civil state. 3. Aspiritual state. The two former of these, are of little or no continuance, the third doth not alwayes continue thirdly, Confider man in his spiritual effort staff smal adt ni

The natural state of man may be considered. flom at someonis

First, In reference to his body, this suffers an alteration every day, either a perfect alteration, as in those that are young, or a corruptive alteration, as in those who are of full age : Yea, the perfective alteration of the Body tends to a corruptive alteration, and while we are growing ffronger, we are halfning not

only to weakness, but to dissolution. (15,02: 81, dans), had

Secondly, The natural state of man may be considered in reference to his mind: This continues not in one state. Tis the fole priviledg of God to be one within. He (faith 906, Chap. 23. 13.) is in one mind, who can turn bim? Men are in twenty mindes, they cannot but turn. We use to fav of feveral men, So many men, so many minds : But we may observe in the same man, How many mindes . The minde of man is more mutable then the Wind or Weather. Now he is pleased, anon he is angry, now he likes, anon he diflikes , now he loves, anon he hates, now he wills, by and by he wills not . The Wills the Affections, the Understanding of man, are so often in new habits and changes of Dreffe, are shaped in such various forms of Opinion and Judgment, that 'tis hard to fay what any mans minde is, and there are not many who know their own mindes.

And as man continues not in his natural flate, whether of body or mind; so his civil state is of as little continuance; whether we look upon him, I. In his Honour. or 2. In his Power.or 3. In his Riches. or 4. In his Relations. I leave the Reader to enlarge upon these common places of mans mutability. Day unto day makes report, and every daies experience is a Sermon of thefe things: Yea, how many have we feen in one day, honourable and diffionourable, in fulness of power, and emptied of all their power; abounding in riches, and brought to beggery, compaffed about with friends and kindred, with wife and children, and yet

forfaken

forsaken of all before the evening. Their inward thought (saith David, Psal.49.11.) is, that their houses shall continue for ever, and their dwelling places to all generations: Nevertheies man being in honour (power or riches) abideth not. If he abides, these do not, and if these abide, he doth not; and the longest that both these have abode in any example since the soundation of the world, is not long enough to warrant this conclusion; that, They did abide.

Thirdly, Consider man in his spiritual estate, where his continuance is most steddy, yet there he continues not in the same state. Some have a spiritual estate, which is of as little continuance as mans natural or civil state is. The Hypocrite appears to others, and is often conceited of himself full of the slowers of Grace; but he quickly disappears, he is cut down like a flower, and seeth away like a shadow. The parable saith of such a man, (Matth. 13.20,21.) He heareth the word, and anon with joy receiveth it, yet hath he not root in himself, but dureth for a while: that is, he continueth not: His leas of outside profession salls, and his goodly form of godlinesse without power, breaks to pieces upon the least blast or touch of persecution. And if persecution do not kill his profession, it will die alone, or rather, it will decay

alone, for indeed it never had any life.

Now, as temporary believers have total decayes, and continue not at all in their spiritual estate; so true believers may have temporary decayes. The way of a man in Christ doth not flee like a shadow, but increaseth more and more unto the perfect day (Prov. 4.16.) And that Scripture which takes up 706s similitude, comparing all flesh to grasse, and the goodlinesse thereof to the flower of the field, the grasse withereth, the flower fadeth, doth yet by way of opposition, affure us, that the Word of God abideth for ever, Isa.40.8.) Now, as the Word of God, so that Grace which is revealed to us and wrought in us by the Word and Spirit of God abideth for ever. And yet, though a state of Grace, wherefoever it is doth continue for ever, yet it doth not continue alwayes in the same state: And that not only because it is gradually changed by way of improvement here (till it take its highest degree in glory, where it shall know no change at all, either by way of abatement or of improvement) but also because it is often changed by way of gradual abatement. Peter did not alwayes continue in the same state of faith, nor the Church

of Ephesus in the same state of love, though their faith and love did continue. What soul can say it continues ever in the same degree of spiritual strength, health, life and enlargements? Though the whole time of a Christian in this world be a growing time, yet consider it in parts, and we shall find many declining times. Thus as man continues not at all in his natural and civil state, so his spiritual Estate doth not alwaies continue the same: and so of all it may be said, He continueth not.

JOB Chap. 14. Vers. 3, 4.

And dost thou open thine eyes upon such an one, and bringest him into judgment with thee.

Who can bring a clean thing out of an unclean? not one.

Ho B having shawdowed the frailty of man under divers similitudes, in the close of the 13th chapter, and in the beginning of this, draws down from all this passionate question, at the 3d verse, And dost thou open thy eye upon such an one? Upon such an one as I, who am as a rotten thing, or, as a garment that is moth eaten: Upon such a one as I, who am of few daies and full of trouble: Upon such a one as I, who am like a flower coming forth, and presently cut down: Upon such a one as I, who am like a shadow sleeing away and continuing not; Dost thou open Etiam super thine eyes upon such an one, and bringest me into judgment with hunc. thee?

Such an one, is a term of diminution; 70b debaseth and lowns Terminus himself, Such an one, is such a poor one, a man so inconsiderable, diminuens. a man who besides the common condition of men, which is low

enough, is yet brought lower by these afflictions?

Such an one, sometimes increaseth the sense and heightens it. (Neh. 6.11.) When Sanballat and the Enemies of the Jews by secret practices, and cunning plots would have discouraged Nehemiah, telling him what designes were against him, and perswading him timely to avoid his own fall, that so the work might fall: he answers, Should such a man as I slee? such a man, A man in such a place, and having such a power, a man so trusted, and ander such ingagements, a man upon whose care and conduct

the welfare of a Nation, and the advancement of publick good fo much depends? Should such a man as I slee? there the sense is raised: But here it falls, Such an one, is a poor one, a mean one; Dost thou open thy mouth to speak against, or thine eye to look upon such an object?

Fob having considered his own estate in common with that of Mankind, concludes, And dost thou set thy eye upon such an

one?

Whence Observe,

That the due confideration and knowledg of what we are, leads us to

low thoughts of our (elves,

There is no man proud of himself, but he that is ignorant of himself: We are lifted up with high thoughts above what we are, because we have not true thoughts of what we are; if once we saw what moth-eaten garments, what rotten things, what fading slowers, what sleeing shadows, what decaying, dying creatures we are, every one would say to God in holy wonder. Dost thou take notice of such an one? of so mean an one as I. We should not aspire to be counted some bodies, some great ones in the world, but we should look upon our selves as no bodies, as unaccountable in the world, such as deserve not, that the great, the high God should vouchsafe us as a cast of his eye. This is fobs sense of himself,

Dost thou open thy eye upon such an one as I?

The opening of the eye is taken two waies.

First, In a way of Fatherly care and Providence: Thus David speaks (Psal. 144, 3. Lord, what is man that thou takest knowledge of him, or the Son of man that thou makest account of him.) So Job (chap. 7.17.) What is man that thou shouldest magnisse him, and that thou shouldest set thy heart upon him, that is, that thou shouldest take care of him, and make such provision for him. When Hezekiah was in a day of rebuke and blasphemy, he spread Rabshakehs railing letter before the Lord, and prayed, Lord bow down thine ear and hear, open Lord thy eye and see, 2 King. 19. 16. that is, take care of me and of the people under me; the mouth of Rabshakeh is open to threaten and revile, let thy eye be open to see and prevent all the evils which he threatneth.

Further, Opening the eye is an act of little or no difficulty; it is as easie to open the eye as to turn the hand: to give a look

Oculi Dei providentiam denotat.

Vers. 3.

is a small gift. Thus we may understand 70b, as if he thought himself unworthy of the least motion of Providence. Dost thou vouchsafe to open thine eye upon such a one? I am not worthy thou shouldest take notice of me, or of my condition. A glance of thy eye is more then I can look for.

I will not profecute this sense, both because I handled it, chap. 7,17. as also, because though it be a truth, yet, I conceive, it is

not the proper truth of this place.

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Secondly, As opening of the eye fignifies providence and care Aperire ocuto do us good, fo watchfulnesse to discover and find out what los in aliwe are, or what evil we have done: for as in Scripture to open quem est inthe hand is to be liberal, bountiful, and munificent (Pfal. 145.16.) tentis oculia Thou openest thy hand and satisfiest the desire of every living thing. eum valde So to open the eye upon a man, notes diligent inspection over observare, him, or an accurate observation of his wayes, goings, actings, to quid rerum bring him to a strict account for all: he that passeth a man by, agar, Drus. and will not bring him to judgment for what he hath done, is faid (in our common speech) to connive or wink at him. He that winks at another, will not fee though he doth fee. It is faid (Act. 17,30.) That God minked at the former times of their ignorance, but now he commands all men every where to repent, because he hath appointed a day wherein he will judg the world. There is another meaning of winking which I have opened (chap. 8.4.) but this is a truth, God winked, that is, he did not take much notice, or follow men up and down, to see what they did in those times, because they were in the darkness of ignorance; they had but little light to do good by, therefore he was not fo firict to observe what evil they did; fo that the opening of the Eye, implyeth a critical, or judiciary inspection, as well as a paternal, fatherly, careful inspection; and so we are to Expound this place, as is evident from the fixth verse of this chapter, where fob Contextus defires that which is contrary to opening the eye, the turning exposcit ut from him, that he might rest till he shall accomplish as a hireling his deseveritate daies. He that openeth his Eye to a man, turneth his face to him; divini judicie now seeing man is weak, and his daies determined, turn from loquatur. him with thine Eye, or why dost thou set thine Eye upon him? Sanct. As if he had said, Doth it become thy greatness and Majesty, to take such strict notice of all the motions of so poor a creature as I am? or doth it become thy goodness and mercy to be so severe to match me so narrowly, to look after me so exactly, that I eannot stir

but thou observest it, and numbrest my very steps?

Cum Itoma-Mer.

fob speaks in a kind of passion, and the gloss which some intersho & indig- preters put upon his words, renders them, not only very unbecoming, but very finful; as if he thought it altogether unfit for God gendum est : to eye what he did, or to bring him into judgment for it. Hea-Itane super thens said of their Jupiter, he was not at leasure to look at small hoe folium & matters; but it is a great dishonour to God, to say he cannot figu'am,&c. look after the smallest matters and motions of the creature : We cannot dishonour God more, then by counting this a dishonour to him. The lowest persons and actions are not beneath the observation of the most high God. Jobs intendment was to move God to compassion, not to put himself beneath his consideration.

Hence observe.

That our frailty is a good pleadable argument to move God to deal

mildly and gently with us.

I am a weak poor creature, therefore pitty me, therefore spare me; we must never plead our fulness before God, but we may plead our emptiness; we must never plead our goodness, nor our worthiness, but we may our finfulness and unworthinesse. The later clause of the verse shews us what 70b desires, when he deprecates the opening of Gods eye upon him.

Verbum est futuri temperis, quod debitum connotat & decorum, ut

And bringest me into judgment with thee.

Huc pertinent omnia que hoc loco copiose disserit Job de miseria humane vite, misereatur, necitam duris experimentis probet.Merl.

Observe here the change of the person: He spake before in the third person, Dost thou open thine eye upon such an one? here Gen. 18.25. he speaks in the first person, Dost they bring me to judgment with thee? He relates to his personal condition and makes application to himself. Dost thou bring me into judgment with thee? I shall not stay upon these words, having often (from like pasfages) shewed how unable man is to stand before God in judgment. Fob infifteth much upon it, being provoked by his friends charging him with a conceit of felf-righteoufness, which he difclaimed as often as they charge him with it; Dost thou bring me to judgment with thee? Men of eminency will not contend with ut Deus tam those who are much inferiour to them, they cannot honour themselves by such contests, as was lately shewed at large (cap-13.25.) upon that expostulation, Wilt thou break a leaf driven to and fro? &c. Thus fob pleads here, Dost thou bring me to judgement with thee? I am no match for thee, there is no equality between us, thou canst not raise thy Name by casting me down: thou

thou mayest honour thy mercy and compassion, by pardoning me, but not thy power by overthrowing me. The worst and weakest of sinful men, are the best foil to set off the beauty and

strength of mercy.

Yet men are not therefore free from the judgments of God because they are low and mean, for God will judg the lowest, even such as lie on dunghils, or grind in the Mill; the great God of Heaven and Earth will bring the least to judgment, as well as the greatest. The Rabbins have a conceit that some shall be exempt or priviledg'd from the judgment of God hereaster, because they endure much pain and poverty here; but these are vain conceits: All must come to judgment, though but sew shall stand in judgment. God will glorisie his Justice in casting the lowest of wicked men to the lowest hell, as well as high and losty ones.

Take one Observation from both parts of the verse laid together, Doest thou open thy eye upon such an one as I am, and bringest

me to judgment.

There must be a discerning of the person and cause, before either can

be brought to judgment.

You must open the eye to see what the man is, and what he hath done, before sentence be given upon him. The Law forbad the Judg to receive gifts, because gifts blind the Eye of the Judg; a Judg had need to have his Eyes open, to discern the cause and very circumstance of it. If a gift put on the receivers Eye, how shall the Judg discern him that gives it. We cannot judg what we do not know, nor can we judg aright without a right knowledg.

Fob having pleaded his weaknesse, pleads his sinfulnesse.

Verse 4. Who can bring a clean thing out of an unclean? Not one.

As if he had said, Lord, if thou openest thine eye upon me, thou must needs find me unclean, sull of sin and desiled with sin: Nor earst thou expect any other of me, for, who can bring a clean thing out of an unclean? Surely not one; therefore do not open thine eye severely apon me, do not bring me into judgment with thee, thou art of purer Eyes then to behold iniquity.

I shall first open the words and give the sense as they contain an entire proposition, A clean thing cannot be brought out of

Cccc 3

an unclean, and then I shall consider Jobs scope in using this plea,

Who can bring a clean thing out of an unclean?

770 manditiem nitentem denotat.

The word which we render clean, fignifies thining, beautiful, a substance so pure and transparent that we may see through it. so pure that it is free from all spot or defilement, from all blackness and darkness: Who can bring such a clean thing out of an unclean? The Hebrew word (Tama) comes near the word (Contaminatum) which is used by the Latines for unclean; and it speaks the greatest pollution, the fordidnesse and filthinesse of habit, the Goar of Blood, the muddiness of Water, whatfoever is loathfome or unlovely, noisome or unlightly: All these meet in and make up the meaning of this word, Who can bring a clean thing out of this uncleanness?

Clean and unclean may be taken two wayes, either first corporally and externally. Or fecondly, morally and internally, 7 ob speaks not of the former, the uncleanness here meant is mo-

ral or internal.

Which is also twofold, First, the uncleanness of our natures. Secondly, Of our actions, the uncleanness which lies in the inward man, puts it felf forth in the outward man, and fo we are unclean both within and without.

Who can bring a clean thing out of an unclean? This question may undergo a threefold exposition. First thus, who can bring a morally clean person out of a person originally unclean? The word which we render bring is give in the Hebrew, who can give a clean thing out of an unclean? Which may well referre to the birth of man; So the word is used (Gen. 17. 16.) God promiseth Abraham to bless Sarah and give him a son of her: So here, Who can give a clean thing? That is, cause it to be born of an unclean? 70b layes his hand upon his birth-fin; as if he had faid, all men are naturally unclean, therefore the Children born of them are unclean too.

Secondly, Who can bring a clean thing out of an unclean? May refer to the action of the same man, take fob or any other perfon who is morally unclean by nature, this man being unclean cannot bring forth a clean thing, that is, a clean action; As the root is, fuch is the fruit; we are fuch fruit as ourparents are, unclean both, and our fruit is such as we the parents are, unclean both.

Third-

NDWimmundas, pulchra est illius turpitudinis & fordium appellatio in quam (qualor quidam moerentis animi & Sorditatus babitus, cruoris & fanouinis macu-Le, nubila, crasa omnia turbida immundaque cadunt. Pined.

Thirdly, Who can bring a clean thing out of an unclean? May note the change of the same person from his moral uncleanness into moral cleanness, who can make a person clean who was born unclean? The Hebrew particle (Min) rendred, out of, 10 originis hath a double use, sometimes it notes the Original of a thing, of mutatio-That which is Originated is like its Original. Again it notes also nis nota. change and mutation, Who can bring a clean out of unclean? That is, Who can change unclean into clean? Besides the word which we render bring, fignifies to make a change, Ifa. 5 1.12. Who and dare proart thou that art afraid of the Son of man, who shall be made as the efficere usurgrass? The Hebrewis, who shall be given, that is, changed as patur. the grafs.

Thus we have a threefold interpretation of the words. The first respecting the extraction of one person from another. All persons are unclean, because they come from an unclean

root.

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A fecond referring to the actions of the same person. That which is done by man cannot but be unclean, because man him-

felf is unclean who doth it.

A third respecting the change of the person himself from what he was. Who can make an unclean person clean? this is a work too hard for any Creature, Man or Angel. Man cannot by his own power make a natural man, much leffe a spiritual man, he cannot give any man a beeing, much leffe a holy beeing.

First, Observe from the connection, 70b having described mans life, Few of dayes and full of troubles, like a shadow, and like a flower cut down and withered: He now descends to mans uncleannesse, as if he would lead us to the Spring-head, and cause of all our forrows: This is the method and dependance of fobs discourse.

which teacheth us,

That the length of our troubles, and shortness of our lives, are

caused by the corruption and uncleanness of our Natures.

Are our lives troublesome? Is the scean of our actions intangled? Sin hath done it. Is the thread of life cut off? Have we but a few dayes? Sin hath procured this. We are unclean, therefore we are dying, fading, withering. In all, whether perfonal or publike troubles, we may answer our selves with this, we have that we deserve, the root of our miseries is within us, we may thank our own evil dispositions that our condition is

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so full of evil. God made man upright and happy, he gave him a life wherein he might have continued long and long, even for ever. Though man might have died as created, yet there was no necessity he should die till he had sinned. Both the troubles of this life and death it felf, are debts of penalty for our uncleanness; and when we are once perfectly cleansed, we shall never be under any arrest for these debts.

Secondly, Observe, Sin is an unclean thing.

They who see the face of sin in the Glass of the Law, see it the most ugly and deformed Object in the World. If Vertue could be feen, the would attract all Eyes and Hearts to her: Vertue is an invisible beauty. So if sin could be seen, all Eyes would turn away from it: Sin is an invisible deformity. The Spirit of God doth as it were strive for comparisons to set out the ugliness of sin: It is compared to the blood and pollution of an Infant, (Ezek. 16.6.) to the corruption of a rotten Sepulchre, (Rom. 3.13.) to the four of a feething Pot, (Ezek. 24.11,12) All these comparisons shew us somewhat of the ugliness of sin. but it is ugly beyond compare. How fad is their mistake who think to adorn themselves with sin? Who put on pride as a cloak upon their backs, and Unrighteousness as a Crown or a Diadem upon their Heads: Who boast as if they had then Holy-day cloathes on, when they are cloathed with Unholiness, and make to themselves Beauty-spots of the blackest spots of sin! The Apo-

Caroin (cri-ftle, (Col.3.12.) calleth us to put on another kind of Drefs, ptura male To be cleathed with Humility, Meekness, Humbleness of Mind, andit. Mi- Charity; these are shining, pure, white Raiment indeed: Our rum non eft si righteousness is a filthy ragg, if we boast in it, or would be justiarundinis ra-fied in it: Then how filthy a ragg is our Unrighteousness, espe-

mus ant cien-cially if we boaft of it, or justifie our selves in it!

te vacuus sit Thirdly, Observe,

Man being naturally unclean, his Children and Posterity are a medulla aut

noxium ali- unclean too.

John 3.6. That which is born of the flesh, is flesh. The Copy canquod habeat; Aut fi Æ- no be better then the Original, nor the effect nobler then the thiopisse fili- cause; This flesh bath an ill name all the Scripture over: 'Tis no us Ethiopi-wonder if that which is poylonous bring forth a poylonous feed, cum ab ea co- or that a stinging Serpent procreats a stinging Serpent; a Toad lorem trahat, a Toad; or that a wolf brings forth a wolf: The fon of an Ethi-Sanct. opian

opian is also an Ethiopian: Our Father was an Amorite and so are we. The natural constitution of every thing is transmitted by natural generation, man is himself unclean, and all his issue is like himself, God created man pure in his own likenesse after his image, and man begets man impure in his own likenesse after his image.

There are two things in this uncleannesse.

First, There is a privation of that comelinesse and beauty which was stampt upon man in his creation: Some define Original uncleannesse to be only a privation of original righteousness, and that it is one part of it, all agree, but there is something positive in it too; for it is as if a man who is richly cloathed, excellently adorned, should not only have all his goodly Garments pulled off) which were an abasement to him) but should be thrown into the dirt, or have dirt cast upon him; fosephs brethen took off his party-coloured garment, and then threw him into a pit; so doth sin: That strips us first of our godly array our original righteousnesse; and then drenches or daubs us rather all over, or over head and ears in mire and filth.

There are seven considerable properties in this natural unclean-

nesse.

First, It is an Internal uncleannesse, a spot upon the garment is bad enough, a spot upon the face is far worse, but an infection in the sless is yet worse, and that is worst of all which is seated in the bowels, or hath seized on the vitals: the uncleannesse here spoken of is not as a spot upon the garment, or dirt upon the face, but a sore in the sless, (a soar is nothing but the uncleannesse of the sless gathered to a head) yea, it is like a soar in the bowels or intrals, in the heart or liver: for even the minde

and conscience is defiled, Tit. 1.15.

Secondly, It is an abiding uncleannesse, all the water in the Ocean cannot wash it out, all the fire in Hell cannot burn it out, Hell fire shall never consume this drosse; Though wicked men in this life be cast into the fire of Gods judgments, and he kindle it with the bellows of his wrath, yet their drosse remains, reprobate silver shall men call them, (Jer. 6.30.) they will not be purged in this life, and in the next life they shall not be purged. They shall be for ever in punitive slames, but they shall not finde (as Papists dream) any purgative slames. The corruption of nature will depart from them. The uncleannesse of the Mettal is the Dddd

Janson.

dross of the Mettal, the dross of Mans Nature is harder to separate then the droffe of Mettal; the lead in that infernal furnace will not confirme, nor will the Billows break, yet the droffe of Lust will not out of Reprobates. And as fire and brimstone Mall not fetch this uncleannesse out of Reprobates in the next life, so Grace and Mercy do not fetch it fully out of the Elect in this life; they who are renewed and regenerate, are yet in part Carnal and corrupt. Grace is in a contitual conflict with corrup-

tion, but Glory only makes a rotal conquest.

Thirdly, It is an abounding uncleannesse, it is not in the hand or face only, but in and upon the whole Man, it goes quite through. There is not the least part free: Man from Head to Heel, from top to toe is described unclean, (Psalm. 14. Rom. 3.) The Lord looked down from Heaven, to see if there were any that did understand and seek after God: they are all gone out of the way, and become vile, vile all over. There is a double universality of this uncleanness. First, it doth defile all men. Secondly, all of man, Not one man in the world but is unclean, and not one part in any Man but is unclean; furvey him in his Understanding, Will, Memory, Affections, Conscience, Eye, Hand, Tongue, Feet, all the parts of the Body, and powers of the Soul are unclean. As Grace santtifies, so sin desiles all where it is, even Body, Soul, and Spirit, I Tim. 5.23.

Concupifcen- Fourthly, It is an active or a powerful uncleannesse, stirring tia est appe- up an unholy war in man, against the holy will of God: an insitus inordi- ordinate appetite accompanies it, or it is an inordinary appetite causing the inferiour parts of the Soul stubbornly to resist the fuguem superi- periour, or the superiour basely to submit unto, and serve the inora inferori- feriour. This makes Lust a King and Reason a Slave, yea, this bus turpiter would make Grace a Slave. As Pauls experience teacheth us, serviunt, aut (Rom.7.23.) But I see another law in my members warring against inferiora su- the law of the mind, and bringing me into captivity to the law of sin, which is in my members. That is, it doth captivate me in part, and

contumaciter hath a design to captivate me altogether.

reluctantur. Fifthly, it is a diffusive, or an infectious uncleannesse, like a Leprosie or a Plague. Now, as good is by so much the better, by how much it is the more diffusive, so evil is so much the worse by how much it is the more diffusive. This evil is diffusive two wayes. First, by way of Propagation, from Adam to all his posterity. Secondly, by way of Imitation, and so one man doing evil,

evil, another feeth and catcheth it, he is infected, and defiled with it: That's the reason why David (as some conceive) was fo exceeding strict in this point (Pfal. 101.7.) He that worketh deceit shall not dwell within my house, he that telleth lies shall not tarry in my fight, his wickedness may spread, it may poison the heart of a King, I will not put my felf upon the temptation. The Apostle (Heb. 12.15.) warns the Church of this danger, lest any root of bitterness spinging up trouble you, and therereby many be defiled. Though this uncleannesse doth not infect by imitation only (which was the errour of Pelagius) yet it infects strongly and commonly by imitation; Hence Moses chargeth the people of Israel to have nothing to do with the Canaanites, lest they should be missed by their example. And when they acted against this rule, they quickly broke all rules, (Pfalm 106. 36.) They were mingled with the Heathen (then immediately follows) and learned their works. He means not works of Art, or Agriculture, of peace, or war, but of false worship and idolatry; they served their idols which was a snare unto them. Evil men endanger the good, as bad humours do the blood, or an infected house the whole neighbourhood.

Sixthly, It is a bewitching and enfnaring uncleanness, All the bodily beauty in the world did never entice fo many as the deformity and foul face of fin hath. It was Prophecied of Christ (in reference to his outward appearance) He hath no form nor comelines, there is no beauty that we should desire bim. Hence the Prophet foresees what entertainment he was like to finde in the world: He is despised and rejected of men, we, as it were, hid our faces from him and we esteemed him not, Ifa. 53. 2,3. Beauty and comelinesse are the attractives, the Loadstone of Love. Christ was not loved because he did not appear beautiful: Lust is loved though it be unbeautiful: There is no form or comelinesse in fin, nothing why it should be desired, yet it is admired and highly esteemed by all forts of men. They dote upon it, and run mad with Love for it, as the Choicest Beauty in the

world.

Seventhly, it is a murderous and a mortal uncleannesse, there is no escaping death if we live in it. This uncleannesse doth not only spoil our inward beauty, and put the soul out of fashion, but it destroyes the life of the Soul, it is the ruine as well as the dishonour of man. NOW

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Now as all men because unclean, bring forth an unclean perfonal iffue; (which rifeth from the second Exposition .) So because every person is unclean, the actions which he brings forth are unclean too. What soever sinful man doth, is sinful: Consider mankind under two ranks, Regenerate and Unregenerate; The Unregenerate are so unclean, that whatsoever they do is altogether unclean. Do men gather Grapes of thorns, and figs of thiftles? Make the tree good and the fruit good, while the tree is evil the fruit cannot be good. 'Tis because the heart is evil, that as (God complains Gen. 6. 5.) All the imaginations of the thought's of the heart are onely evil continually. The imagination gives shape to every thing which the mind works upon, all that man frames and fashions, all the Creatures he makes within him are unclean. The works of a natural man are uuclean for the most part in the very matter, but all that he doth is unclean for the manner; his Hands are unclean, and (by his handling) he. makes all unclean. The mind and confcience of a wicked man being defiled, he is abominable, disobedient, and to every good mork reprobate, (Tit. 1.15.) that is, he knows not how to do a good work, he is not handsome-handed, or rather not handfome-hearted at any good work: He knows neither how to contrive, nor act, much leffe to delight in any thing that is good; that's the meaning of being Reprobate to every good work: though he may fet about many good works, yet at best they do but bungle at them all. Some good works are so good that no man can do them all, they cannot be done finfully, though they may be done imperfeetly. Such are, to love God, to fear, to believe, to trust, to rejoice in him, and to hope for his mercy. These works are fo good, that, as no wicked man can do them at all, fo, no good man can fin in doing them. These works are so good, that the least degree of them is good, and therefore though they are acted often weakly yet they are never acted wickedly. But there are good works which a carnal man will be dealing in, as to pray, to hear the Word, &c. These he will be doing, but he is reprobate to the doing of them, he defiles and spoils them in the doing. The case is put, Hag. 2.14. If a man that is unclean cary holy flesh; shall it not be unclean? The Prophets states it affirmatively, ceremonially holy flesh is defiled with our spiritually unholy flesh, The uncleannesse of the giver renders his gift unclean, The sacrifice of the wicked is an abomination to the Lord: their prayers

are fometimes called howlings (Hof. 7.) fometimes bablings, (Mat. 6.) Their Proyers at best are but wouldings and wishings, or meer prefumings, such were Balaams (Numb. 33. 10.) they defire mercy more then grace, they will have the end, but care not to walk in the way.

Now if the prayers of carnal men be unclean, how unclean are their Oaths? if their mercies be cruel, how merciless are their cruelties? if their praises of God be filthy, how filthy are their Prophanations, if the best they can do be bad, how bad is their

worlt?

Secondly, The works of the regenerate are unclean also. Fob speaks his own case, he was a holy man by Gods own testimony, yet he saith, Who can bring a clean thing out of an unclean? All our righteousnesses are as filthy rags, (Isa. 64.6.) A regenerate man fins in all he doth: we do not fay, all he doth is fin, as the Papists charge us; The work of Gods Spirit upon us, and Mala mea the motions of grace in us are pure, yet, as clean water passing pure mala through an unclean Pipe, receives a tincture of that uncleannesse, sunt, & mea so sinfulnesse cleaves to our holiest actions, we the instruments sunt : bona being finful.

If it be objected, That which is finful is a transgression of the nec pure bona Law, but good works are not a transgression of the Law, there-sunt nec mea Sunt. Hugo.

fore they are not linful.

I answeer.

First, Sin is a transgression of the Law, but every thing which hath fin accompanying it, is not a transgression of the Law: We

cannot argue from the abstract to the concrete.

Secondly, There is a twofold transgression of the Law, First, against the matter of any duty required. Secondly, Against the manner in which the Law requires that duty should be performed; In this latter fense there is a transgression in the best works of Believers : Where is the Soul that is carried out in Prayer, &c. with that love and delight, with that purity and fervency of Spirit, which the Spiritualnesse of the Law doth call for ?

If it be again Objected, that good works in the regenerate are the work of the Spirit of God in them, and therefore are not fin-

ful. I answer.

> That which proceeds from the Spirit as the immediate and Ddd3 iole

fole cause, is not sinful: But good works are not wrought solely by the Spirit of God, the Spirit and mind of man are subservient and instrumental in that work: Now an effect which proceeds from divers subordinate causes, takes it qualification from the lowest as well as from the highest. Though a Writer have exact skill, yet if his Pen be naught, the Writing cannot be exactly.

Lastly, (say some) good works are pleasing to God, but

that which is finful doth not please God.

To which I Answer.

That our good works do not please God as done by us, but as done in Christ: He is the Altar which sanctifies all our gifts, he is our High Priest who takes away the iniquity of our holy things, that we may be accepted in all our offerings. 'Tis through a Mediatour that God is pleased with what we do, and pardons our defects.

Thirdly, The words may import a change of the same person.

Who can bring a clean thing out of an unclean ?

Hence Observe,

Man cannot convert or make himself clean, nor can any man make man clean.

Man can no more sanctisse himself or another, then he can redeem himself or another. But you will say: man is often exhorted to cleanse himself (Isa. 1.15.18.) Wash you, make you clean, (2 Cor.7.1.) Having these promises, let us cleanse our selves from all silthiness of sless and Spirit.

I Answer.

First, If these Texts be understood of persons Regenerate, as that of the Apostle clearly is, then it is true, they who are already cleansed may further cleanse themselves, for though we do not co-operate in the sirst conversion (there we are meerly passive) yet we do in the second: We cannot begin holiness, but we may and ought to persect holiness in the sear of the Lord. We cannot work our own Salvation,, but we may work out our own salvation. They who have received the Spirit, are sitted to carry on Spiritual work.

And though the Text in Isaiah speak of persons unregenerate, yet it is not in vain to say even to such, Wash you, make you clean. An unclean person may apply himself to the means of cleansing: They who have no grace, yet have reason, and God deals with

Chap. 14.

ns, as with rational creatures; They who are dead in fins and TIN N7 trespasses, may hear the word of life and live. The dead and Non unus, unclean are invited to the means of life and cleanfing, and God in nonne unus the use of means hath promised to cleanse and enliven them, but Quis dabit man of himself cannot clease himself, nor make himself differ from mundum ex what he is, or others are. As our fanctification is the will of God, homine confo it is the work of God too. 'Tis neither our own power nor the taminato pecpower of any creature, which gives us the new creation: fo the catis, nifi Delast words of the verse resolve, Who can bring a clean thing out of us qui unus Not one. an unclean?

elt, qui re-That is, No man can do it. Some read this interrogatively, mittat ipsi? or by way of question, who can bring a clean thing out of an un- Chald. Nonclean? cannot one? or is there not one that can? we negatively, There tu qui solus is not one that can : no man can do it. es. Vulg.

If we take (as we safely may) the former reading ; the que- Solus Deus stion affirms; Is there not one? yea, there is one, and but one patest ex emwho can bring a clean thing out of unclean: As the Scribes said. mundo facere (Mar. 2.7.) Who can forgive fins but God only ? So, who can mundum cleanse a soul but God only? God only of unclean, can make us clean. condonande He who can raise up children to Abraham out of stones, and alter peccata, nam the course of nature, he can make the Leper change his spot, and cujus peccathe Blackamore his skin; to God nothing is impossible, but to tum condonaman many things are impossible, and there is nothing more im-tum est pupossile then this, the cleansing of the spiritually unclean. As that rus est. Dru. only can make and continue a cold body hot, which is it self and Sicut de friof its self is hot, so he only can make an unclean thing clean, gido facere who is himself and of himself is clean; God is clean, and calidum est there is no spot in him, therefore he can make us clean, and take ejus, quod per out all our spots. The Chaldee Paraphrast takes the word, One, for fe calidum the description of God, or for the name of God. And so this est itade implace is paralleld by that (Mar. 2. 7,) which according to the mundo facere letter of the Greek is to be read thus. Who can forgive fins but one, mundum est or the one God? ejus qui per

se mundus est. Unde quicquid mundum est a Deo munditem habet. Aquin. To Onus accipitur a Chaldeo pro Dei descriptone & quasi nomine. Clarum satis est respici mediatorem, qui unus purisicationem faciat.

Some expound this One, strictly of fesus Christ, who was defigned to that work when he came into the world, who is the great cleanser: In whom a Fountain is opened to wash for sinne and for uncleanness, and whose blood cleanseth from all sin: who purifieth those he saveth, and purgeth all he pardoneth. Christ is that clean, that holy thing: and he being so, make us so, yea, He is made to us of God, Wisdome, Righteonsness and Sanstification or cleanness. Christ bringeth clean out of unclean, by removing a twofold uncleannesse. First, the guilt of sin when he pardons. Secondly, the filth of sin when he sanctifies.

From this whole Doctrine of mans uncleannesse we learn.

First, Man cannot oblige God.

What hath man to boast of ?will any one be proud of his filthy garments, or of a spot in his face?much less can we boast who have a spot upon our hearts, and are all over spotted in our lives.

Secondly learn,
That in our confession of sin, we should lay our hand upon our birth-

The fense of our natural uncleanness humbles most, and we should often reflect upon it, that we may be more humbled. We cannot shift off our sin upon the temptation of Satan, or the solicitation of men, we have the root of the matter in our selves. 706 was most sensible of the sinfulnesse of his nature: he had many fins, but he faw this at the bottome of them all. 'Tis our duty to mourn for Actual fins, but chiefly for Original fin. We must weep over the streams, but most over the Fountain; The heart of man hath not laboured more to corrupt any truth, then this about mans natural corruption. The old Pelagians dressed up Nature very fine, and would at least perswade us it is not so bad, or so opposite to good as some would make it. They told us it hath some disposition to good, and that if helped a little it would come on to do good. Papists at this day follow them, if not in the same steps, yet in the same path: both have darkned Counsel by words without knowledge.

Thirdly, If all men be unclean, then every man had need of washing. Thou shalt not wash my feet, said Peter to Christ. Joh. 13.8. If I wash thee not (saith Christ) thou hast no part in me. Then he praies, Lord (wash) not only my feet but my head, &c. Christ speaks thus to every soul, If I wash thee not, thou hast no part in me: Christ is a clean Head, and he cleanseth all his members.

Fourthly, The thoughts of our general uncleanness, should provoke us to bless God that there is a Fountain open for sin and uncleannesse. Fountains should be as welcome to those who are fidy,

non Lacifable

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ser officent.

derc.

as to those who are thirsty. When Hagar was thirsty, God shewed her a fountain of water: When Sampson was very thirfty, God opened a fountain in the jaw, and he drank and was revived. We are filthy, and God opens a fountain, he fends our leprous fouls to the fordan of his fons bloud, and bids us wash and be clean. When our hands are unclean, is not a bason of water welcome? Our fouls are unclean, O how welcome should the bloud of Christ be unto us? Blesse God, who, as he hath discovered our uncleannesse, so a fountain, that we may wash away our uncleannesse. How wonderful are the workings of divine love, that we who were all spots and unclean, shall at last be presented unto God perfectly clean, not having spot or wrinkte, or any such thing, Eph, 5. 27.

Having opened the fense of these words, as they contain this doctrinal proposition of mans naturall uncleanness: there is ver somewhat confiderable in their scope; why doth fob speak of

this uncleannesse?

Some give this for his scope, as if fob from his original un- Quasi innuat cleannesse would extenuate his actual uncleannesse, or that he fob non debeought to be pardoned by grace, because he was polluted by na- re Deum hoture: As if he had faid, Lord I was born unclean, and therefore minempunire cannot but be unclean, no wonder ill fruits grow on me who have a ob peccatum root of evil in me. But this was (in proportion) as far from ad quod est the minde of fob, as it is from the truth of God. Besides, that prones ex sewe are born finful and cannot chuse but find is no extenuation, fe, fed fui but an aggravation of our fin. That, fin is not only our act, but oblitus hoc our nature, leaves us without defert of pity, or matter of apolo-dicit. Merc. gy. We pity a man who by accident hath taken poison and is fick of it, but who pities a ferpent, whose nature is poisnous, or fuch creatures to whom poison is as food. When David confesseth (Pfal. 51.) In iniquity was I conceived, &c. Was he sowing a fig leaf over his uncleanness? or covering it with carnal reafonings? no marvel though I bring forth fin, who was conceived in fin. No marvel if I conceive iniquity, who was brought forth in iniquity. No, David doth not excuse, but humble himself; he doth not challenge mercy, but see his need of mercy because he was conceived in fin, and brought forth in iniquity. Such also (I conceive) was the frame of Jobs spirit in making this confesfion, and powring out this complaint upon his birth-fin.

His design was, First to abase himself, to make his heart mor Eeee pliablee pliable and ready to submit unto saddest dispensations. I am unclean, and is it any wonder that the holy God, who cannot behold any unclean thing, should throw an unclean person over head and ears into the Waters of affliction?

Ex nature
fux corruptine sperat Deum facilius
pertrahere,
adveniam sibi dandum ne
se ita graviter offligat.
Merc.

Secondly, He speaks this as a motive to compassion, desiring the Lord to mittigate his forrows while he aggravated his fin, yea to cease from afflicting, because he knew (by reason of this natural uncleannesse) he could not cease to sin, till he should cease to be in this world. Thus God himself argues for his own compassions and sparing mercies to the renewed world after the floud: for whereas he had faid (Gen. 6.5.) The imagination of the thought of mans heart is onely evil continually, and therefore I will destroy man whom I have created, from the face of the earth. Yet at the 8th chap. vers. 21. the Lord resolves thus, I will not again smite the earth any more, and every living thing as I have done, Why? For the imagination of mans heart is evil from his youth: As if he had said, Though I drown'd the world with mater, yet they are not washed from their uncleanness, I see water will not fetch out sin, nor my judgments make man holy: I must always destroy if I should destroy as often as men do wickedly, therefore I will not smite the earth in this fort any more. Thus 706 might move the Lord to forbear afflicting him, because he could not (being born in sin) forbear to sin, though in this he aggravates his own sinfulnesse. We may beseech the Lord to spareous when we act sin, because our natures are finful: but wo unto those that go about, either to palliate or extenuate their acts of fin, by the finfulnesse of their natures.

JOB Chap. 14. Vers. 5, 6.

Seeing his days are determined, the number of his months are with thee, thou hast appointed him his bounds that he cannot passe.

Turn from him that he may rest, till he shall accomplish as an hireling his day.

FOB having pleaded for pity upon consideration of the weaknesse and frailty of man, upon the consideration of the shortnesse of his life, and sinfulnesse of his nature, proceeds here to another argument from a double consideration about death.

First, Because death hath a set and a fixed time at which it will

come, and will not tarry, in the 5th and 6th verses.

Secondly, Because there is no returning from death: when death hath got us into its hand, it holdeth us fast and keepeth us

fure enough. This he illustrates two ways,

1. By a diffimilitude, in the 7,8,9,10. verses, There is hope of a tree if it be cut down, that it will sprout again, &c. but it is not so with man: Man dieth and wasteth away, Man givet up the Ghost, and where is he? This is a diffimilitude.

2. He illustrateth it by a similitude, vers. 11, 12. As the waters fail from the sea, and the floud decayeth and dryeth up, so man lieth down and riseth not. By these two are set forth the prevailing strength of death. When once we are under the power of the grave, there is no release nor fetching us back by any created strength.

In these two verses, the 5th and 6th fob openeth his first argument; that there is a set time, and not onely a set time, but a time irrevocable, a time so set that there can be no unsettling of it, The number of his months are with thee, thou hastifet him his

bounds , which he cannet passe.

His days are determined.

The Argument stands thus,

He should be mereifully and gently dealt with in this life, whose life is set out by certain bounds and limits, beyond which he Eeee 2 cannot

cannot passe, and from which he cannot return.

But thus it is with poor man, there is a fet period of his life,

and as be cannot get beyond it, so he cannot come back from it.

Therefore turn amay and let me have some rest. As if he had said, Besides, that this life is full of evil (as muss shewed before) death the greatest of natural evils is at hand, which suddenly takes us away, throweth us into the grave, hides us there without possibility of returning to such a life as we here enjoy. Too hath used this argument before: neither should it seem strange that he now repeats and modesty objects it unto God to move pity, and stir the bowels of his compassion towards him. The Psalmist, whether David or some other pen-man, argues thus (Psal. 89.48) Remember Lord how short my time is, wherefore hast thou made all men in vain? What man is he that liveth and shall not see death, and shall he deliver his soul from the power of the grave? He urgeth the Lord to grant some ease, some breathing, some respit and relaxation in this life, because death cannot be far off, from which there is no rescue, no returning,

The word which we translate determined, fignifies properly to gitavit qua- dig, and by a Metaphor to make an exact and curious fearch, dam alacri- or by fearthing thoughts to dig down into the depth of a busitate, etiam nesse, and then to settle it. Hence it is translated diligent, (Prov. sedulo & so- 10. 4.) The hand of the diligent maketh rich; properly the hand lieite minu- of the digger makes rich. And the word imports not only digtissima queq; ging in the ground for ordinary commodities, as for stones, or curavit ordi-coals, but digging for gold and filver, for the most pretious navit, statuit mettals or minerals; how diligent are men, when they digg for decrevit. fuch treasure and for riches? such is the diligent hand which ma-וד דורצים keth rich. Now because when we make any serious determina-Consumet po-tion upon any matter before us, we first search or dig into the pulum, & bottome of it: Therefore the word is translated here to deterprecisis am-mine. 'Tis so also Isa. 10.23. The Lord God of hosts bath made a putatifg; in-consumption, even determined in the midst of all the land. God. utilibus im- makes many confumptions, he lays whole countries and kingpiis, abbrevi- domes waste; but his are not consumptions at a venture, or by abit populum hap hazard, accidental confumptions, but consumptions determi-& adminu- ned, that is, the Lord fets down directly who and how many, tissimas ju- where and when, what persons, what places, what estates and forum reli- things shall be consumed; God makes a determined consumpquias, redi-tion in the greatest confusions and hurry of the nations. When get. Pined.

we think nothing is done wifely, all is done wifely. And that which croffeth the revealed, fulfills the secret will of God. The most disorderly confumptions (to us) are determined and ordered by God.

As this word [determined] is applyed to the days of man, it

hath a twofold fignification.

First, It notes that the days of man are reduced by God to a

certain number.

Secondly, That they are reduced to so short a number, so some translate, Are not the days of man short or few? and the Septuagint finitial menyet closer: Is not the life of man upon the earth one day? as if all our life were contracted into one fingle day, or determined into the narrowest compasse.

Yet I conceive (though the Orginal may bear it) this latter sense is not so sutable to this place; Job told us at the beginning of the chapter, that the days of man are few upon the earth; And 'tis not probable that he would touch upon the same string twife in

so narrow a compasse.

So then, This determination of our days refers to a certain number or measure of our dayes. Which exposition as it keeps a difference in the words, fo it doth much illustrate the minde of 70b. who in this discourse endeavours by various arguments to set forth the Day. misery and weaknesse of man, and to plead with God upon that account for pity and sparing mercy. This interpretation falls in joint also with the next clause of the verse, about which I shall adde a word before I give the point.

Dies homines dicuntur detam & angustam. Dies breves hominis sunt Ear zi uia na piepa à Bios CUTE OHI THE 2115yan ide quod

The number of his moneths are with thee.

That is, In thy power, under thy establishment, or in thy Apud nos knowledge, so we render this phrase (chap. 10.7.) Thou know- numerum ilest that I am not wicked, the Hebrew is, It is with thee that I am lorum ese not wicked, so, thee number of his moneths are with thee, that dicimus quois, they are plain before thine eye, and established in thy coun- rum numefel.

Observe first, into what small portions he distributes the life stabilitur. of man, dayes and moneths, His dayes are determined, and the Aquin. number of his moneths are with thee. God hath a distinct knowledge of every particular time of mans life, and digesteth it into the smallest divisions: he knoweth not only those more remarkeable sta-Eeee 3 ges

ges of infancy, of childhood, of youth, of full age, and old Non de annis age, but the months and dayes of our lives: yea, his knowfed de mensi- ledge reacheth unto (which to us are almost indiscernable) hours,
bus & diebus minutes and moments, even these are measured. numbred, cast up
folum six by the infinite foreknowledge of the eternal God.

mentio ad di- Secondly observe,

Stinctam de The days and months of manslife are set and fixed.

fingularibus There is a refolve passed upon every man, our times are not Dei notitiam now to be disposed of : God hath past the account of time from exprimen-, all eternity. As to every thing there is a feafon (Eccl. 3. 1.) fo to every person: and this is true not onely of single persons, but dam. Bold. even of whole generations, yea of all the generations of mankinde (Act. 17. 26.) He hath made of one bloud, all nations of men to dwell on all the face of the earth, and bath determined the times before appointed. God hath determined not only how long man shall live, but how long the world shall live; he said of mankinde before the flood, his days shall be an 120 years, Gen! 6. 3. He told Abraham, his feed should be a stranger four hundred years. He told the Jews their captivity should continue feventy years in literal Babylon. And he hath told us (if we could read the figures) how many years the Church of the Gospel should groan under mystical Babylon. All things and persons on earth are dated in heaven. What seever man is Lord of, I am sure he is not Lord of time; he cannot dispose of one minute for himself or others. We live not at our own pleasure, nor at the pleasure of any creature, God keeps reckoning for us. The very hairs of our head are numbred, then furely the days of our lives are numbred. The hairs of the head are the meanest parts, indeed but an excrement of man, and there are such multitudes, fuch numbers of hair upon the head, that it is a wonder they should be numbred, or any account kept of them: yet to

Now if God hath determined the dayes of mans life, then enquire not of the stars or of star-gazers for the number of them. When David would know the number of his days, he doth not resort to Astrologers, but to God; Lord teach me to number my days, he puts that request to God; nor did he put it to God as enquiring for the precise number of his days, (about this we must not be curious, as to know whether we shall live 20. or 30.

shew the providence of God extending to the least things, it

whether

whether 70: or 80. years, fach numbers are not to be fearched after. It is not for us to know these times and seasons, God keeps them in his own hand: David I fay, did not trouble himfelf (or God about this) but he prayed that God would teach him that holy skill to number his days, that he might apply his heart unto wisdome; considering he had but little time, he would be instructed how to improve and use it well.

I shall open the last branch of the verse, and then adde some-

what further by way of Observation.

As 70b acknowledgeth that our dayes are determined, and that the number of our months is with God, fo he concludes that this. determination is unalterable and indispensable.

Thou hast appointed him his bounds which he cannot passe.

It is usual with men to doe and undoe, to resolve and re- cisti Statutas scind their resolutions: but the determination of God shall enim & destand. He saith and may say it, What I have written I have writ- creta Dei de. ten. There are no rasures in the records of heaven: Thou hast ap-hominis vita pointed him his bounds which he cannot passe; The Hebrew is, Thou sunt velut hast made him a statute, thou hast made him a Law: we rightly cancelli intra. translate law by bounds, for laws are the bounds of mens acti- quos homoons, men would be boundless and keep within no compasse, if continetur there were no laws to rule and order them; God gave a law to & funt certi bound all men, & men make laws to bound fuch as are under them, fines quos u-And as God gives us a law to bound our lives in morality, fo he tracitraque gives a bound or a law to our lives in nature; and as the way of nequit confifmans life is fet out by a Law, fo also is his end or death. The A- tere vita postle speaks very suteably to this expression (Heb. 9.27.) It is Merc. appointed (or made as a statute or law) to all men once to die. There is a law, or statute passed that man must die: and there is a law, or a statute passed how long man shall live, or when the and that law of death is irrepealable. When the A-cepto opus non-postle saith, it is appointed to man once to die, (as we translate,) The word once is not to be referred to die, as if there were some suspition that man could die twise (when the Apostle Jude speaks of some that are twife dead in spirituals, he means only they are throughly dead) But once is referred to appointed, it was once appointed, and that once shall stand, there shall never be any altering or renewing of the statute; there's no need to make a

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new law upon the point, God hath once settled it, and it is setled for ever; When Abishai went to the cave where Saul was, and asked David leave to kill him, I will smite him (faith he) but once, and I will not smite the him the second time, I will make sure work at a blow (1 Sam. 26.8.) fuch is the intendment of the particle once in that Law: The Lord hath appointed the bounds of life once, and the bounds of death once; he will not appoint them a second time. Thou hast set him his bounds which he cannot

what this bound is. First, some place it in natural causes, as in

palle. There are two opinions about the bound of mans life, or

the tempearment and constitution of the body. There is a truth in that, but we must not rest there: Natural causes are somewhat, and men who live long are usually of a lasting complexion and constitution. But secondly, the true est hominem bounds are set by God; The will of God is the limit of mans dintins vel life; for though there be a sutablenesse in the natural temminus vivere per of men to such or such a term of life, yet God often acts bequam divina side and crosseth that; some healthy men die young, and some dispositio ha- crazy men live till they are old. The bounds may be passed bet, licet which our natural complexion fets, the bounds cannot be paffed hunc homi- which the providence and will of God fets: That man dies at fuch a time, may be a contingency in reference to second causes. prius mori sit but let him die when he will, it is necessary in regard of the first

in se conside- The word passe, is proper to laws and bounds; bounds are fet on purpose to keep us from passing beyond them. As all good laws are bounds which we should not passe, so transgression which is the breach of fome law, fignifies a passing over or bebum pratere- youd the law. God hath fet man a bound or a law, how long he shall live, as well as a law in what manner he shall live. The forquadrat legi mer bound is passed by man every day, the later was never passed by any man. We often passe the bounds of the morfall law of God, but we cannot passe the bounds of the eternal decree of

God.

Hence Observe,

That as the dayes of man are determined by God, so man cannot live a day beyond that determination.

Friends cannot protract, enemies cannot shorten the life of man one moment. How often did the Jews design the death of

Imposibile

contingens, & cause. He cannot passe.

retur. Aquin.

777 Verundirette & statuto.

Christ

Christ, but they could not accomplish it, till his hour was come. And when his hour was come, he would not passe it. What was faid of Christ is true of every man, he lives not after, nor dies before his hour is come. Man is apt to think himself Master of his own life, if not to continue it, yet to end it : And we have a faying (which some count a subtle and a wife one) He that cares not for his own life, is master of anothers mans life: But both speak false Doctrine, and are consuced by Jobs Divinity. What God speaks of that Law which is the rule of our lives in Grace, (Matth. 5.18.) Till Heaven and Earth pass, one jot or title shall in no wife pass from the Law, till all be fulfilled: The same may we speak of this Law, which is the limit of our lives in Nature, one jot or title of this Law shall not passe unfulfilled, and when once this Law is fulfilled, the life of man cannot passe on jot or title further.

Some Scriptures feem to speak against Jobs Doctrine of the certain determination of mans dayes by the Decree of God. I shall

briefly clear them.

First, When Hezekiah was fick, and (as he thought) dying, did not God fend him a Message by the Prophet Isaiah, (2 Kings 20. g.) Turn again and tell the Captain of my People, thus faith the Lord, the God of David thy Father, &c. I will heal thee, and (not only fo, but) I will add to thy life fifteen years. If fifteen years were added, then furely his dayes were not determined : Either God had not appointed him a fet time, or he changed his mind and came to a new appointment : And Hezekiah did either paffe the bounds which God once fixed, or he might have fallen short of them.

I answer,

The fifteen years added to Hezekiahs life, were added to Hezekiahs date, not to Gods. Hezekiah looked upon himself as a dead man : He was fick, and fick to death in his own opinion, possibly also in the opinion of all his Servants and Physitians, yet he, and they too were deceived; God had determined him a longer time, and tells him he had, Thou shalt live yet fifteen years: This addition doth not imply any alteration in the purpose of God, as if having once decreed that Hezekiah should live but fourty years, he afterwards (upon his Prayer) granted that he should live fifty five : For as he determined Hezekiah should be fick unto Death, and that he should receive sentence of Death in Ffff himfelf,

himself, so he determined also, that Hezekiah should recover and

out live that dangerous ficknesse fifteen years.

Secondly, That of the Preacher may be objected (Ecclef. 7. 16, 17.) Be not righteous overmuch, neither make thy self overwife; why shouldest thou destroy thy self? Be not over much wicked, neither be thou foolist, why shouldest thou die before thy time ?

I answer,

He that dies before his time, dies not before the time which God hath determined. An unseasonable death to man doth not prevent Gods season. To clear which we must distinguish about death, which is twofold; first, natural, secondly, violent: A man that dieth a violent death, is faid to die before his time, because he dieth before that time which he might have reached according to the course of nature: sin cuts man off before nature cuts him off, but then God cuts him off for his fin. Thus many die before their time; and, except in that sense, no man dieth before his time. That, such was the meaning of Solomon, is plain in the text, when he faith, be not wicked over much? Which (by the way) doth not imply that there is a mean in wickednesse, or that the Preacher would perswade men only to a temper in wickednesse; be wicked so far bur no further; all wickednesse is too much or more then enough, Every mean in sinning is an extream. But when he faith be not over much wicked, he intends only thus much, give not thy felf up to wickednesse, left the Magiftrate (who bears not the fword in vain) call thee to an account, and fend thee to the grave by the hand of justice, before old age or ficknesse send thee thither. The Hebrew is, Wherefore shouldest thou die in a time not thine? that is, before thine old age, for that is mans proper time of dying. Again, The proper time of mans dying is, when he is ready for death: As when a Steward is ready to make his account, then is his best time to give up his Stewardship; and therefore be not wicked over much lest God take thee away when thy accounts are altogether unready, that's no time for thee to die in. There is a time of him that dieth, and a time of death; the time of death is whenfoever a man dieth, but the time of him that dieth is only then, when he is fit to die.

Thirdly, Some may object the promise which is added to the fifth commandment, Honour thy father and mother that thy days

may be long in the land which the Lord thy God giveth thee (Exod. 20. 12.) which carries this threat in it; if thou dishonour thy father and mother, they daies shall be shortned : Whence it may be argued, that, the shortning or lengthning of mans daies depends upon his own actings, upon his obedience or difobedience, not upon the sentence and decree of God : for if a mans life cannot be lengthned beyond its fet time, where lieth the motive or strength of this argument?

Lanswer,

This explicit promise of lengthening, and implicit threat of Thortning our dayes, doth not enforce a mutability in the appointment of God about the date of our dayes; but only holds forth a token or an evidence who they are to whom God hath appointed many dayes. Such as are obedient to parents, may with warrant look upon themselves as designed by God to long life: and they who are rebellious against their parents, have a witnesse against themselves, that God hath allotted them but a thort life, or will cut them off thortly by death. For (as Solomon speaks) The Ravens of the vallies shall pluck out the eyes of such and ear them, that is, they shall die ignominiously and their carkaffes shall become meat for the fouls of the air. Our obedience or disobedienne to the revealed will of God, doth not make any change of, but fulfils and draws out the fecret will of God.

Fourthly, Saith not David (Pfal. 55. 23.) that, The blondthirsty and deceitful man shall not live out half his days: And again, (Pfal. 89.45.) The dayes of our youth bast thou shortned: If our dayes may be halved and shortned, then our dayes are not unalterably bounded and determined.

I answer.

There is a twofold limit of mans daies; there is a general limit, and there is a special or personal limit, The general limit, is threescore and ten or fourscore years (Psal. 90.10.) (Those few exceptions which some have made by exceeding this limit, do not weaken this general rule) But besides this general, there is a particular limit upon every person. The limit of one may be threefcore years, when another is limited to fourty, a third to twenty, a fourth to five, and a fift to four: Or. 13 mouse These are special limits upon special men a now when the Pfatmist saith, that a deceitful man shall not live out half his daies, the Ffff 2

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meaning

mea ing of it is, he shall not live out half the dayes of mans general limit, as suppose a bloody man be cut off at thirty, he hath not lived out half Seventy or Eighty Years, which are the common bounds of Life prescribed to Mankind beyond which they cannot pass; But this man lives out all the dayes of his special limit, or all the dayes which were determined for his Portion in the Land of the Living. Thus the bloodiest and most deceitful Wretch that ever was in the World lives out all his dayes. Our dayes are as many as God appoints in special and no more, when soever or in what way soever we are brought to the Period of our dayes.

From the whole Context observe by way of Corollary. First, The Decrees of God are obsolute and irrevocable.

As we cannot add one Cubit to our Stature, so not one hour to our dayes. And such as the Statute or Decree of God is concerning the number of dayes which every Person shall pass in this Temporal life, such also is the Decree of God concerning the number of those Persons who shall inherit Eternal Life. The dayes of Mortality are determined for every Person, how many they shall be. And it is determined who and how many Persons shall enjoy a blessed Eternity.

Secondly, Observelin believe and of enneibedolib ro eone

The absoluteness and irrevocability of Gods Decrees concerning the number of our dayes, doth not disingage us from the use of means, and second helps for the continuance and lengthening of our dayes.

Man must not say, God hath decreed how long I shall live, therefore I need not take any care of my life; this were to resist the Command of God, while we think we submit to his Decree: Whereas indeed all the Commands of God are subordinate and Ministerial to the fulfilling of his Decrees. Will any man say, God hath determined my dayes, which I cannot pass, therefore when I am hungry I will not eat, when I am sick I will not take Physick nor use Medicines. The Decree of God is so far from calling us off from, that it obligeth us to the use of all due means for our Preservation. When Satan tempted Christ to throw himself down from the Pinacle of the Temple, he answers, Thou shalt not tempt the Lord thy God. While we neglect our selves we tempt God: We must not throw away our lives, because God keeps them. Jacob had assurance of his life, by a special promise,

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yet when Esan came out against him with four hundred men, he doth not fay, Lord, thou hast undertaken for my protection, what need I trouble my felf? I will fit down under that Banner of thy promises and providence, which thou hast displaid over me, let Esau rage and threaten, let him Muster and lead all his force against me if he will, what care 1? I fear him not, he must break through the truth of God before he breaks in upon me; the Word of God must fall before I fall: I am under the charge of Heaven. Doth facob make this use of the Promise a No, he falls a praying like a Saint, and he falls a providing for his Defence like a Souldier (Gen. 32.) Had not David a fure word from God, that he should live to wear the Crown of Ifrael and Judah? Yea, he had not only a word but a fign, he was anointed by Samuel, which Ceremony affured him he should be King, yet how doth he improve all Aids and Friends to fave his life : He doth not fay, Samuel hath told me from the Lord, that I shall be King, therefore I will not stir a foot from Saul, let him do his worft : No, he withdraws from Court, and gathers an Army; he defends himself by power, he doth not stand to the naked defence of the Promise. And if it be our deter ty to labour after the preservation of a Temporal life, though God hath decreed the bounds of it, then much more should we do thus in reference to Spiritual and Eternal life. Some will fay, God hath made a Decree which cannot pass, who shall be faved and who damned, therefore what need we use the means of Salvation? What need we avoid the ways of damnation? Bue beinember, the fame word commands us to depart from iniquity? which faith, The foundation of God standeth fure, and he knoweth who are bia. Il Tis as much our duty to give all diligence to make our Calling and Election fure, as it is to believe that the Election and Calling of God are fure. A yell non) sagil-sagin youndronne

SinThirdly, Obferve, of Bring an in bollfilled od adgim brow

Chap. 14.

If our dayes are determined by God, then we should not be afraid (when we have a due call) of shortening our dayer, by running ha-

zards and bard adventures for God. 1900 3 and 10 2150 9 di nod 3 less

Our life is in Gods hand, he hath fet the bounds, which no mans malice can shorten, nor any cowardise of our own lengthen. As none could bring us into the World, fo none can thrust us out, till the time appointed. Let not Perfecutors take away the Truth fromlis, which God hath given us to believe, for they cannot take away a day from us, which God hath given us to live. Jelyes,

Ffff 3

This is an excellent ground of courage, but no ground of carelessnesse: Were we perswaded of this truth, it would ease us of much inordinate fear, though it should not at all abate our orderly care of this present life. Paul was in deaths often but he died not once, till his day came. Paul was in the Lions mouth but the Lion could not eat him, because he was not then meat for death.

Lastly, God is most exact to his own numbers.

As he is exact concernig duties by him commanded to require them, so he is exact concerning daies by him appointed, that we may enjoy them. My Spirit (faith the Lord) shall not always Strive with man, his dayes shall be an hundred and twenty years (Gen. 6. 5.) The floud came not upon the old world an hour before this number of years was run out, and the old world could not passe that number of years an hour, the deluge comes, and all are drowned. The Lord forefold Abraham (as was toucht before) Gen. 15. 13. Thy seed shall be a stranger in a land which is not theirs, they shall serve them and they shall afflict them four hundred years (beginning the account at the birth of Isaac) The fulfilling of which prophelie is reported in the holy flory (Exod. 12. 40.) It came to passe at the end of the four hundred and threy years (beginning the account from the day in which the promife was made to Abraham) the self same day it came to passe that all the hoast of the Lord went out of the Land of Egypt. God did not only not fail them a day, but he did not fail them a piece of a day; for they came out in the night, because the four hundred and thirty years were expired that night, and when the time was out, though it were night, God would not stay till morning or break of day: he would rather provide them a Torch, an extraordinary night-light (then stay for day-light) that so his word might be fullfilled in its perfect season. The Babylonish captivity continued seventy years and no longer. And some give that for the reason why Belshazzer was slain in the night because then the years of that captivity were expired. The collation of times provesit, that Daniels weeks were fulfilled to a day at the death of Christ. God the great disposer of time and numberer of days, hath alfo calculated all the times of the Churches troubles and deliverances, in the book of the Revelation: and there the dayes of Babylon are determined, and her bounds are fet which the shall not passe. We have a faying, much like our felves,

selves, A day breaks no square: but it is not so with God, he keeps time with us to an hour. All the visions of God are (as the Prophet Habakkuk speaks of that vision chap. 2.3.) for an appointed time, but at the end they shall speak, they shall not lie, though they tarry, wait for them, because they will surely come they will not tarry. The visions of God do tarry sometimes beyond our time, but they never tarry beyond Gods time. He hath set a bound to all the affairs and states on earth, which they cannot passe.

Tob having thus afferted the certainty and irrevokability of Gods decree about the dayes of man, grounds an earnest petition

uponit in the next verse,

Chap. 14.

Verse 6. Turn from him that he may rest, till he shall accomplish as a hireling his dayes.

But is this a good perition? Doth fob pray in faith or according to knowledge, when he prayeth the Lord to turn from him? Is not the presence of God most pretious and desireable? Is not the departure of God the saddest affliction of man? why then doth he desire the Lord to turn away, seeing it is our happinesse to have God near us.

I answer,

God may be said to turn away from man in two respects, First, In displeasure, when he ceaseth to do us good. Secondly, In fa- anisa an vour, when he forbeareth to lay any further evil upon us, it is this aux. Septater turning away which fob praies for.

Discede ne

Yet some interpret him in the first sense, turn away, that is, with-tua prasendraw thy presence from me, even thy supporting and strengthen-tia conserves ing presence, which while it remains with me I cannot die, there me, meque fore withdraw it, and let me die, let me go to rest, until I may morti perexpect at the resurrection my reward, even as a Hireling doth his mitte. Aquin wages for his days work,

Absiste ab eo

There is a threefold truth in this exposition, yet I cannot give it ut desirat as the truth of this text.

First, It is a truth that the presence of God is the support of to animo exour lives; if he do but turn away we quickly die, and return cipiet diem unto our dust. The damned would die, but God will not turn fatatem tanaway from them, his angry presence is with them to hold their quam merce-souls in life, that so both soul and body might be held in pain. narius. Tye The gur.

The Elect must die if God should turn away from them; his favourable presence holds their souls in life, and will hold both their Souls and Bodies together in joy for ever. As the rising of the Sun is the cause of the Day, and when the Sun departs and turns away, Darkneffe covers the Face of the Earth, fo the presence of God is the support of our lives, and when God departs and turns away, Death covers our Faces in the Earth.

Secondly, 'Tistrue, Death is a Rest, Death is not only (like Tleep) the Parenthesis of our Labours, but the full stop and pe-

riod of our Labours: There's no work in the Grave.

Thirdly, 'Tis a truth that, The Toils, Troubles, and evils of this life make Death desirable. 'I is best to desire to die, that we may enjoy Christ and God, who are the chiefest good, yet the fear or feeling of evil cause most to desire Death. It is some mercy to die before times of Judgment, and it is a mercy to die in times of Judgment, (Rev. 14.13.) I heard a Voice from Heaven Saying to me, write, Blessed are the dead that die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their Labours: Some lay the Emphasis upon those words, from henceforth: John was Prophecying of Troubles and Perfecutions to come upon the Church of God. Now, the Spirit saith, Bleffed are the dead that die in the Lord, from henceforth: As if he dad faid, The time I am Prophecying of, will be fo full of labour and trouble, that even they who live in the Lord, may account it their bleffednesse to die then, as well as it is their bleffednesse to die at any time in the Lord.

But I passe this Exposition. The words hold out rather a Deprecition of, then a Prayer for Death; take it thus: 706 having said to God, at the 3d. Verse, Wilt thou open thy eye upon such an ene? Here intreats God to turn from him: As if he had faid, Be not so strict in marking who I am, or what I have done; he speaks after the manner of men, who turn away from those whom they intend to spare; if a Father would not correct his Child who hath offended him, he turns away, that he may avoid the Temptation, or Provocation of doing it. Thus fob intreats the favour of God, or the forbearance of his Anger, turn away from me, let me be quiet a while, let me have some peaceable

dayes in the World, before I depart the world.

Neme tam accurat 5 ettente ob-Serves, q. d. simulate non videre.

Turn from him that he may rest.

The word fignifies to Cease or give over Action (Ezek. 3.2.) 777 Signi-He that heareth let him hear, and he that forbeareth let him forbear. ficat finire (Gen.41.9.) foseph took account of the Corn till there was so of quiescere, much that he left numbring, he numbred no more. God is said to sive cessare cease from the work of Creation, because he rested from that kind ab actione. of Action, he Created no more. Here, Let me rest, is, let me Ut cesset se have a Cessation from Sufferings, let me be Assisted no more. The heep plaga vel

Others read, Let me alone that it may rest; that is, let the afflictio.

Affliction rest: So he prayed (which may expound this place) at Chal. Mer. the tenth chapter, vers. 20,21. Are not my dayes few, cease then and Non vitam let me alone, that I may take comfort a little: As if he had said, longiorem Forbear, let this poor man alone.

precatur sed

Till he shall accomplish as a Hireling his dayes. pena relaxa-

That the dayes of man are like the dayes of an Hireling, was tionem.

Thewed (Chap. 7.1.) I shall now only open the accomplishment is to of his day.

Verbum is a

The word which we translate accomplish, signifies properly to Significat desire and will with great delight, and by a Metaphor to accom-vehementer plish, because we labour earnestly to accomplish that, which we velle & degreatly desire and delight in. So here, till he shall accomplish with lectari re adelight, with willingness his day, or bring his life to that longed liqua. for end, as a Hireling his day, so some render, Till the hour or Metaphorice time comes, which is so much desired: That is, (saith the Glosse) complere vetill I am as willing to die, as a Labouring man is to go to Supper lut leto aniand to Bed. A Hireling is put to hard Labour, yet he comforts mo, res fihimself that Evening will come, and then he shall have both rest nem velut and wages: Let me alone, That I may accomplish as a Hireling optare viden-(who is hard wrought) my day: That's pleasing to him, and so tur if grawould this be to me. Again, The dayes of an Hireling, notes a tum habere time set out to a special Business: As the dayes of a man note the quasi-eo prowhole time of our Pilgrimage here on Earth: And then his mean-pendeant. ing is, let me rest, till I have finished the work for which I came Merc. into the World; let me not depart without my Errand of One of the Ancients finds it thus in some Copies, Turn from me that Dones opeata I may rest and refresh my life as a Hireling, who hath breathings veniet. Vulg. and times of intermission granted him from his Labour. But surely Hebraizan-

John hic petere, ut tam din permitatur vivere, quo usque ipse spente sua senio jam sonsessus optet mortem, i. e. donec sponte mariatur. Chrysostom.

Gggg

106

Tob intends here a Period, not a pause of his labours.

Hence Observe,

First, The life of man is a labourious life.

He must accomplish his dayes as a Hireling: He is a Labourer, not a Loiterer. Sin brought pain into our Labour, but the duty of Labour was before Sin.

Secondly Note,

We have but a day of Labour.

A Hireling doth not think much of it, it is but a day, and if some have a longer day then others, yet still 'tis but a day: This day will end, and it will be as if it had never begun, we shall forget all our forrows. A woman in Travel hath great forrow, but when the work is over, the forgets all her forrow, for joy that a man is born into the World: When we come to the wished accomplishment of our Labours, we shall forget that we were in labour. As our Labours are little regarded by the World here, fo we shall as little remember them our selves hereafter, we shall lay them all under our Pillows, when we go to the Grave, and talk no more of them.

Thirdly Note, This life must be accounted for, or, there is a reckening to come

about this life.

Every man accomplisheth as a Hireling his day; a Hireling hath his work viewed before his Wages are paid: Every man must give an account of himself to God. Evil workers shall be paid with Death: They who do good shall receive the Free gift of Eternal life : Our labour shall not be in vain, either in the Lord or out of the Lord; all that we do shall be considered: Wicked men shall have their pay for what they have done, and the Saints shall receive their reward; Their works shall follow them: They shall not receive Wages for their Work, but they shall receive benefit by their work, worth more then their Work Ten Thousand times told. Though Saints are not mercinary (they work, not as Hirelings for Pay) yet in the issue they shall have better then Pay for all their Works. They shall receive more for the least work, then the best works can deserve. A Cup of cold Water shall have a reward, Rivers of Oyl have no Merit. It were not worth while to be as an Hireling, or to fet our Hand to the Noblest Works among men, if all the return were to come through the Hands of Men: But as whatfoever we

do in this World is in the fight of God, so it is also in the Memory of God. For, He is not unrighteous to forget our work and labour of Love (Heb. 6. 10.) Both the Labour of our Callings, and the Labour of our Sufferings shall have a full reward.

JOB Chap. 14. Verf. 7, 8, 9, 10, 11, 12.

For there is hope of a Tree if it be cut down, that it will sprout again, and that the tender Branch thereof will not cease.

Though the Root shereof wax old in the Earth, and the Stock thereof. die in the Ground:

Tet through the sent of Water it will bud, and bring forth Boughs like a Plant.

But man dieth and masteth away, yea, a man giveth up the Ghost; and where is he?

As the Waters fail from the Sea, and the Floud decayeth and drieth up:

So man lieth down and riseth not; till the Heavens be no more they shall not awake, nor be raised out of their Sleep.

IN these six Verses, fob amplifies and illustrates his former affertion, that, The days of man are determined, and the number of his months, which he cannot pass: He doth this, s. By a Dissimili-

tude. 2. By a Similitude.

The Diffimilitude, is laid down in the 7, 8, 9, 10. verses: We have the Explication, in the 7, 8, and 9th. verses, and the Application of it, at the 10th. There is hope of a Tree if it be cut down, &c. Ver. 7. But man dieth and wasteth away, yea man gives up the Ghost, and where is he? Vers. 10.

The Similitude is contained in the 11th and 12th verses, As the Waters fail from the Sea, &c. So man lieth down and riseth not, till

the Heavens be no more.

Verse

Verse 7. For there is hope of a Tree if it be cut down, that it will Spront again, and that the tender branch thereof will not

The general subject of this Context, is the same with the former, which hath also been insisted upon from other passages in this Book; namely, that man dying, returns not from death in this World: So that (here being no new matter) my chief bufinesse will be to explain the terms, and clear the parts of this Diffinilitude:

There is hope of a Tree.

Quia est arbori spes. Pagn.

Or, A Tree hath hope, fo the Letter of the Hebrew, and fo it is rendered by learned Interpreters, afcribing that to a Tree which is proper to a man, hope: That which hath no reason cannot have any hope, nor doth the Hebraism intend any more then our reading: To fay, a Tree hath hope, is only this, man hath hope of a Tree, or, there is hope of a Tree. A Tree hath a natural aptitude to sprout up after it is cut down, and therefore man hopes it will. There are three Opinions concerning the scope of these Words.

q. d. Arbor habet naturalem aptitudinem ut reparetur.

First, Some conceive 70b expressing his hope of the Resurrection by this comparison: And then the words are a Similitude, Augustinus not a Dissimilitude: As a Tree cut down sprouts again, so, though man be cut down by Death, yet he shall revive and rise again. docet hec verba conti- What the Prophet speaks of the restoring of the People of God the fews from the grave of their civil death (their Captivity in nere in le vin simili- Babyton) is as true of the restoring of all the People of God from the Grave of a natural death! Thy dead men Shall live, togetudinis & exponi debe- ther with my dead body shall they rife, awake and sing ye that dwell reperironi- in the Dust, for thy dew is as the dem of Herbs, and the Earth Shall am q. d. sei-cast out her dead, Isa. 26. 19. In persuance of which Exposition, licet homo the Question at the Close of the 10th. Verse, and where is he? Is non resurget read with an Admiration, which gives the Sense thus : Doth sam videa- the Tree grow when cut down? And doth man die, waste away, our resurge-give up the Ghost? And, Is he no where? What? Is he no where? re arbor Sic That's incredible: Man is somewhere when he is not here, and etiam Lyra- in due time it will appear where he is. Some of the Ancients exous apud pound the words as a holy Triumph over, or Scorn of Death, as if he had faid, What? Shall senseless Trees and Shrubs grow up again? Merc.

and

Verl. 7.

and shall not man the noblest of the Creatures? Is this good Reason or good Divinity, that Trees shall rise and men shall not? The Scripture by the reviving of a dying Creature, fets forth the Refurredion of man after Death, (I Cor. 15. 36.) Thou fool, that which thou sowest is not quickned except it die. The feed dieth and then groweth, there is an Argument from Nature, a Tree may die, and yet grow, there is an Argument from Nature. The Resurrection of the dead is an Article of Faith, and yet our Eyes may shew us an Argument of it in Nature. We may see a Resurrection in the a 'nual reviving of a Tree, the Tree in the Winter casts its leaves, and looks as dead, but when the Sun returns, and with that the heat, the Tree reviveth; every spring is as a Resurrection from death. There is a truth in this Interpretation, but to make out fuch an Irony by the grammer of the words, or fuch an Inference from the scope of the Text is very hard, if at all possible: And therefore I lay it by.

Secondly, Others interpret 70b bemoaning the condition of man (as to this point) inferiour to that of Trees. For first, the boughs of a Tree may be lopt, yea the body of it quite cut down, and yet it feels no pain; the Tree is not grieved how much foever you hew, cut, and mangle it: But when God layes his Ax either to the boughs of mans by Sickness, Diseases, and outward Afflictions, or to his Root by death, man feels pain: Every stroak puts him to smart. Secondly, As the Tree is cut and cut down without pain, so it will sprout up again, and renew, which man

doth not.

Chap. 14.

Hence Note,

That a man in extream affliction thinks any condition better then

706 feems to envy the happiness of a Tree. How long will the thoughts of man descend when he is laid low? He would even change states or (as we say) turn Tables with stones and shrubs. There is hope of a Tree, but I am (as to a Temporel re-

foring) past hope.

Thirdly, The Words carry an Argument to move the Lord to spare 70b, or not to cut him down, though he had beaten off his Leaves and Fruit (his substance being swept away by Robbers). though he had lopt off his Boughs and Branches (his Children being swept away by Death) yet he desires that he would not press upon his Person also, and cut him quite down, because

Gggg 3

Soles occide- then he should be lost for ever out of this World. He was not re & redie like a Tree, which when cut down shouts forth at the Root again. We find fuch Arguments used by Orators and Poets to pollunt. Nobis cum fet forth the Vanity of man beyond that of other Creatures. The semel occidit Sun sets (saith one of them) and riseth again. But when mans brevis lux. Sun goeth down, it riseth no more; 'tis alwayes night with man when Nox est per- this night comes. The Snow dissolves (faith another) and then the petua una Fields are cloathed with Grass, and the Trees with Leaves, but neidormienda ther the Honour, nor the Eloquence, nor the Piety of man can restore Catullus. him to a Spring after the Winter of his Death. Diffagere

There is hope of a Tree if cut down, that it will sprout again.

nives, rede- The word which we translate to sprout, signifieth to change, unt jam gra- and renew to another, or a better state. Fob makes use of it, mina campis at the 14th. Verse of this Chapter, I will wait till my change, or . arboribusque my sprouting come. Though he was hopeless of a change from come, &c. death to this life, yet he was affured of a happy change in death,

yea of a change from Death to Eternal Life.

quate genus But it may be doubted, how a Tree if cut down sprouts again. won te facun- 'Tis true, when only the Boughs are lopt off, it sprouts presently, dia non te, but if the body of a Tree be cut down, Will it grow again? That restituet pie- seems to be the sense of fob.

tas. Hor. li. I answer.

4. Car. Od. The bodies of some Trees (as for instance the Willow) being cut down and fet into the ground, are every where observed to סלם proprie grow, and their tender branch doth not cease. Some interpret mutabitur, 70b not of Trees in general, but of this or some other particular

instaurabi- fort of Trees. tur, innova- Again, Some Trees though the body which is cut off will not grow, yet the Root which remains will grow up into a new a Quarun- body. Such a Tree is the a Laurel, whose description given by dam arbo- Pliny in his natural History, doth well agree with this Discourse rum radix of fob. And because the Heathen did not believe a Resurrection, vivanior su- therefore they made those Trees to be Symbols and Emblems perficie ut of Death, which being once cut down, grow no more: It is ob-Lauri, itaque served that the Romans were wont to place a b Cypres-Tree at eam truncus the Threshold of the House of Death, because the Cypress being inarvit, re- cut down never springs any more.

scilla etiam latus fructificat. Plir. Nat. Hist. b Romani moris fuit ut potissimum cupressus que excisa renasci non solet in vestibulo mortuie poneretur. Ser.in Vir. 1.4. Pli.1. 16.c.32. Laftly,

Lastly, Many Trees (their Roots remaining in the Earth) will grow after cutting, though not in a full Body, yet in Sprouts, their tender Branches will not cease, or as some render the Hebrew, Their suckers will not leave: We often see young Slips rise at the Root, when the Tree it self is cut down. And this I conceive to be the meaning of Job, who calls such shoots Suckers, because they live upon the Root, like little Children at their Mothers breast. Job carries on the Explication yet surther.

Chap. 14.

Verse 8. Though the Roots thereof wax old in the Earth, and the Stock thereof die in the ground.

In which words he puts a supposition of greater improbability. Tis much that a Tree cut down should grow, much more if the root wax old, and the stock die in the ground. It shewed not only the Improbability but Impossibility (in Nature) that Sarah should have a Son when she was waxen old, and her Womb (as the Apostle speaks, Rom. 4.) was dead. And will the dead Root of a Tree grow naturally again? I conceive this dying of the Root is only the decaying of the Root, or that he intends only a partial not a total Death: Christ tells us (fob. 12.24) That except a corn of Wheat fall into the ground and die, it abideth alone, (that is, it doth not increase or bring forth more corns) but if it die it brirgeth forth much fruit. The death of corn in the ground is not a total death, but only a corruption or alteration of it, for if the Seminal life and Vertue of it be quite Extinguisht or

drawn out, it could not yield either Blade or Ear without a mi-Odor levem racle; yet because that alteration of it is a kind of death, there-rei alicujus fore it is used as an Illustration of Christs rising, and also of contractum ours, (by Paul, 1 Cor. 15.) from a total Death. Now as ac-denotat. cording to the course which God hath set in Nature, a Corn of Suavis Me-Wheat (in this sense) dying, bringeth forth fruit; so according taphora Dito the course of Nature, the root of a tree (in this sense) dying cuntur arbordeads buds and brings forth Boughs, as it follows in the next res quasi adwords.

Verse 9. Yet through the sent of Water, it will bud, and bring forth aque odorem Boughs like a Plant. & ad humo-

It is an elegant Metaphor, as if a tree smelt the water as soon rem contias it came near: And it notes thus much; That the tree upon the gendum se first soaking in, or springing up of the Water, is refreshed and suasque ramade fruitful. When the three Children were cast into the stery pices conversumace, 'tis said, The smell of sire had not passed upon them, (Dan. tere, Pined.

3.27.) that is, their garments were not fo much as touched or finged with fire. The fire had not made the least Impression upon them. So 'tis said, when Sampson was bound, he broke the Cords, even as a Thread that smells the fire (fudg. 16.9.) A Log will endure the fire long, but upon the first approach of fire, a thread is burnt asunder. The Prophet saith of Christ, The Spirit of the Lord shall rest upon him, and shall make him of quick understanding in the fear of the Lord. (Isa 11.3.) the Hebrew is, Shall make him smell in the fear of the Lord, or, he shall smell in the fear of the Lord. Smelling is put for understanding, and (because the smell is a very quick sense) it notes Freeness or Quickness of Understanding, as we render, he shall be quick of understanding, he shall understand the deepest Mysteries, and most difficult cases as speedily, as the most exquisite smell takes a scent. So then, when messis ut pal- growing or a continue of mell of water it will bud, it notes quick growing, or an easie bringing forth of a harvest of Boughs (as the Original imports) whereas man will not grow again by an application or use of means. A Tree cut down springs again : But how? Through the scent of

mites qui (unt rami vitium vo-Water.

cantur. קצידים

Hence Note, Pfal. 80.12.

First, Every effect huth a cause.

The Tree will grow, but it must have at least a smell of water.

Secondly Observe,

Natural effects have their natural causes.

Through the scent of Water it will grow: Water is as proper to preserve or draw out the life of Plants, as Bread is to preserve the life of Man.

Thirdly Observe,

Upon the presence of the cause the effect follows presently.

Through the scent of water it will grow, give it Water, and you shall soon perceive a growth. How doth this shame man! a Tree grows, sends out both leaves and fruit through the scent of water, but man hath spiritual Water, the Rain of holy Doctrine from Heaven, he hath not only the scent of Water, but abundance of Water foaking upon him, yet how little doth he grow! yea, how many are there that grow not at all? Many fouls are continually Digged, Dressed, and Rained upon, who stand like old Dotards in a Forrest, not having so much as one green bough upon them: Is this to honour the means, or to honour God who gives the means?

means. Trees answer all natural causes with sutable effects, when the Sun turneth about, they put on their Green suits, they fend out their Leaves, their Blossoms and their Fruits: The Sun of Righteousness shines, the warm Beams of the Gospel-light dart upon thousands of Souls, who continue in a Winter of Ignorance and Unbelief, yielding neither the pleasure of Leaves, nor the profit of Fruit. And though some bring forth Leaves, yet how few bring forth Fruit, especially Fruit meet for Repentance from dead works, or the hopes of Eternal life? We fee many Spiritual helps, but how rare are Spiritual effects; The Grass and Trees of the Earth will condemn those who make no growth in Grace, though they have been often watered with the word of Grace.

Verse 10. But man dieth and wasteth away, yea, man giveth up the Ghost, and where is he?

The Hebrew is, strong and powerful man dieth; let him be as 133 ver postrong as he will, die he must, waste, and give up the Ghost : Some tens & cla-Observe an inversion of natural order in the words, For man rus. goes down the Grave by these steps. He first wastes, secondly, Sunt qui vogive up the Ghost, and then dies. The Spirit of God doth lunt hic esse not alwayes exactly attend (prins & posterius) first or last, ac-hysteron procording to the order of Nature: Neither is there any redundancy teron. in this plenty of words. There is not one Title in Scripture but hath its Use and Elegancy, and because the Spirit of God would Ego hanc ge-Thew the certainty of this thing, he heaps many words together minationem into one asseveration, man wastes, dieth, and giveth up the ad copiam Ghost, he is all things and suffers all things, which speak Mor-lingua sanota tality.

We render, yea, man giveth up the Ghost, as if that implied somewhat more then the former two: The particle, yea, (in the Hebrew) heightens the sense, man wasteth, dieth, yea, he giveth

up the Ghost.

Some understand wasting and dying, but as Preparatories or Antecedents to giving up the Ghoft: Man decays and wastes, yea, he dieth every day, but he doth not give up the Ghost every day, that's the last Act. Paul speaking of his outward troubles. and perfecutions faith, I die dayly, and in another place, I have been in deaths often: Natural death steals upon us part after part, it fiezeth now upon the Eyes and makes them dim, then

facere puto.

upon the Ears and makes them Deaf, and so takes in now this Member, and anon that, till it conquer the whole man. Death hath its Forerunners and Harbingers, Sicknesses and Diseases; A sick diseased man hath many Symptoms of Death upon him before he gives up the Ghost: When he gives up that all is given up, Death enters his Fort, and takes full possession of him.

And where is he?

Obi est?
Nullibi, ut
inde redire
possit ad eandem vitam quam
semel reliquit. Non
est, quia non
est invivis.
Drus.

The Question seems to carry a Negation in it, man is no where, He is not transplanted as Trees sometimes are, and set in another ground. But is that goodly thing, man, quite gone, and vanished to a nothing when he dieth? That which is no where is nothing. There must be some place for every thing: Every entity must have its ubi, every what its where: Therefore to say man is no where, is to say man is nothing, or to assent to a total Mortality both of Soul and Body: We must therefore restrain where is he? To where is he in the World? Look for him in the Country, in the City, at Home or Abroad, he is not to be had, man gives up the Ghost, and where is he?

I might here give Observations about the Mortality of Man, but having done it lately, ver. 1, 2. I will not do it again,

Note First, In general.

Man is a wasting, dying Creature.

He hath received a life which he must shortly render and repay.

Secondly, When man dieth, himself and all his glory are gone,

gone for ever out of this World.

Where is he? He and his Riches, he and his Honour, he and his Wisdom, what's become of all his Designs, Devices, Counsels and Thoughts, (Pfal. 146.) Trust not in Princes, nor any of the Children of Men. their Breath is in their Nostrils, they die, and then all their Thoughts perish. The things which they have contrived in or produced out of their Thoughts, those curious Fabricks of the Brain sall and die with them. So much of Jobs Dissimilitude.

The Similitude follows in the two next Verses, Jobs Discourse moves from the Root and Sprigs of a Tree, to the Seas and Waters.

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SHOPENS.

As fluxis . Sanct.

Verse 11. As the Waters fall from the Sea, and the Floud decayeth and drieth up.

The Similitude is opened in this 11th. verse, and applied at the 12th. Soman lyeth down, and rifeth not, &c.

As the Waters fall from the Sea.

The Particle, as, is not in the Original, There we read, Wa- The ters fall from the Sea, and the Flouds decay and dry up, Man lyeth Dillo down and riseth mot. This hath led some Interpreters to render Verbum deit (as the former) by a Dissimilitude; And they make out the notat abirem sense thus: The Sea ebbs and fails from the Shoar, yet it returns prosicisci, again when the Tide turns, and though the Flouds decay and dry up I Sam. 9.7. through the extremity of heat, and drought, yet the Rain comes and Deut. 32. fills them up again, but Man (whose life is like Water spilt upon the 36. ground, 2 Sam. 14. 14.) is unlike the Sea, or River Water: For when he ebbs he flows not again, when his Moisture is dried up it returns to him no more.

But the stream of Interpreters conclude it a Similitude, and I shall keep to that, it being also very futable to the purpose of 70b.

As the Waters fail from the Sea.

How do the Waters fail from the Sea? The Sea is the great Vessel or Receptacle of Waters, God calleth the gatherin together of waters Sea, (Gen.1.) And if the Waters which are gathered together fail, what will become of the scattered Waters?

Hhhh 2

There are different Apprehensions about the making out of a

clear meaning. Argumen-First thus, As Waters after an Exundation of the Sea, or of tum sumi arfome great River are (upon the reflux of either.) feparated from bitror ab the Channel, and left behind upon the Land, which they over-impossibili, flowed, and because they cannot return (for then they must sc. tune hoascend, which is impossible to Nature) they there utterly dry nem ad hanc up and evapourate: So man dieth and returneth no more unto vitam reverhis place; As if he had said, It is as obsurd and incongruous to surum, cum affirm that man shall return again to this present life, when he dieth, agus sursum as to say the Sea water left upon the Land, can conveigh it felf back versus ad lo-2 line dabuf mort from from freder while & into that ancient Channel. Secondly, Others make it an Argument of the Refurrection, rat unde de604

As if he had said, Just as the Sea decays and dries up, so man when he dies shall be utterly lost: One was, is, as true as the other. We have a Proverbial speech, This is as true as the Sea burns: We may speak to the same sense, This is as true as the Sea is empty or dryed up.

Thirdly, This sense is given, as when the Sea fails from the place to which it hath usually flowed; and leaves its former bounds, then the Flouds and Streams adjacent dry up (because they are fed and maintained by the Sea, Eccles. 1.7.) so when natural moisture decays in man (which is the supplement and Oyl of Life) man fails and can no more revive himself, then a River can recover its streams when it is cut off from those secret supplies and springs which it receiveth from the Seas: Thus the Similiande is applyed in the next verse.

Verse 12. So man lieth down and rifeth not, till the Heavens be no more, they shall not awake, nor be raised out of their sleep.

בשל cubat
in pulvere
five in sepulchro quod
Chaldei vocant שכיב
unde

MortHI.

As if he had said, Death brings man to bed in the Grave, from whence he riseth not.

Until the Heavens be no more.

What Heavens? and How are the Heavens no more? There is a threefold Heaven. First, The Airy Heaven, or all that space between the Earth and the Moon, Birds are said to sty abroad in the Heaven, that is, in the Air: Secondly, The Starry Heaven, or the Heaven where the Stars are placed, whether moveable or fixed: Thirdly, The Imperial Heaven, which is called the seat of the Blessed, or, which is more transcendent, The place of the special Presence and Residence of God, when he saith, till the Heavens be no more, means he the Airy, or the Starry, or the Highest Heaven? There is no question but these last Heavens shall continue for ever: Then we must Interpret him of the Starry and Airy Heavens.

Until the Heavens be no more.

Until hath a threefold fignification in Scripture.

First, Until signifieth a certain Period or Duration: The Scepter shall not depart from Judah until Shiloh come, (Gen. 49. 10.)

So, (Rom. 11.25.) Blindness in part is hapned unto Israel, until the

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the fulness of the Gentiles be come in. In these and many other Texts, Until notes a determinate time with an exclusion or shurting out of succeeding times, or any stop till the accession and accomplishment of that time last to it flatege lievery lieft it woll ideas

Secondly, Until notes perpetuity, and is put for, ever, Pfal. 110. Sit thou at my right hand until I have made thy foes thy footfool. Christ shall not fit at the right Hand of God till that time only, and then be put from his place; For, Unto the Son he faith, Thy Throne O God, is for ever and ever, Heb. 1. 8. Yet we must distinguish between the Substance and the Circumstance of Christs Kingdom, between the thing it self and the form or manner of Administring and dispensing it. In the former sense it is absolutely everlasting, in the latter it shall remain only until the Confummation of all things. as if the Heaven thould be

Thirdly, Until fignifies as in some places, for ever, so in others, never, 2 Sam. 6. 13. Michol had no Child until the day of her death, that is, the never had a Child. An fo umil is most generally interpreted, (Mat. 1. 25.) Then fofeph took unto him his q. d. Sicut Wife, and knew her not, till she had brought forth her first born Son. impossiblie That is, he never knew her, it being (though no Article of Faith, eft calum yet) a received Opinion, that Mary was a Virgin as before, so corrumpi ital ever after the Birth of Christ.

When it is faid here, man shall not rise till the Heavens be no mortuum remore. Some conceive fob expressing one impossible thing by ano-surgere. ther, or implying that it is as impossible to Nature for man Aquin. to rife from the Grave of Corruption, as it is for the Heavens to Elegans Hecorrupt. As if he had said, Man shall never rise by Natural braismus est power, as the Heavens shall not decay by Natural meakness. The quando unum Heavens have no Seed of corruption in their Constitution, as not impossibile being mixed or made up of different qualities: Hence Heaven in per aliud im-Scripture notes perpetuity. To have a Throne as the dayes of Hea- possibile deven is to have a Throne for ever, (Pfal. 89. 291) And To Daniel claratur. speaks in that Prophesie of the Kingdom of Christ, (Dan. 2. Bold. 44.) And in the dayes of those Kings, shall the God of Heaven set Ex "coelorum up a Kingdom, which shall never be destroyed, and the Kingdom diuturnitate shall never be left to other people: So we render, but whereas probat quod we joyn Heaven to God, some of the Learned joyn Heaven to nunquam Kingdom, and read it thus, In the dayes of thefe Kings shall juxtanatu-God fet up the Kingdom of Heaven, or, a Heavenly Kingdom, ram sit repathat is, an everlafting Kingdom, for fo he explains it, which randous home. Hhhh 3 Shall Merc.

Verf. 11.

In diebus au-shall not be destroyed, in this sense the Gospel is called the kingdome of heaven, because of the perpetuity of it : No sin of those tem regum illorum (uf- that professes, no violence of those who oppose and persecute citabit Dem it, shall prevail against it or totally abolish it. The Kingdome of heaven is (in this ferife) above the possibility of earthly vinum: Ubi olence. So then, Manslying in the Gravetill the Heavens be no nomen cœli, more, notes continuance in the Grave, even as long as this world non construi- continues, or, that it shall be night with every man that dies till tur cum no- the day of Judgment H . How was not a , how O acount

Here tis questioned, Shall the Heavens be no more after the day of Judgment? Or shall the Heavens corrupt when man is led cum no-

mine regnum raised from Corruption?

q.d. sujcita- The Vulgar Latins reads. Till the Heavens be torn and worn bit Deus co- out. As if the Heavens should be at last like old Garments spent leste regnum, and Thread-bare, with long use and wearing. But the Heavens Dones acre- are made of such Stuff as will not waste or decay with age or use: ratur colum When or which way foever they end, they shall end by the will Vyl. ac fo of God (by which they began) not by doing service unto

ir 71 ellet a man.

four More.

There are divers Opinions in the point, First, Some think cere vererals that all Creatures shall be restored to that perfection they had cere. Sed fe before the Fall. Secondly, Others, that the Heavens and Elere omner fu- ments only shall be restored. A third fort say that the Heavens munt ver- and only two of the Elements, the Air and Earth shall be rebum Bilthi Itored. A fourth fay that the old world shall be totally abolishpro dictione ed; and a new one Created in the room of it. A fifth Opinion indeclinabili affirms that the whole world with all the parts and works therenegativa of, excepting Angels good and bad, the Heaven of the bleffed. Non. Hack- and Hell the place of the damned, shall be totally and finally wel. Apol. Annihilated; asthey were once made out of nothing, to they of the pow- shall turn to nothing and not return again : And these Interpret er of God this Scriptute, till the Heavens be no more, as teaching this utter in govern's Abolition. To which they add many Texts of Scripture, which ing the they conceive speaking the same sense, and countenancing their world lib 4. affertion, Pfal 102.25, 26. Heb 1.10, 11. Ifa. 34.4. Ifa. 51.6. c. 13. Seit. 4, 2 Pot. 3. 10 Rev. 6.14. In these quoted places we read, That the Elements shall melt with fervent heat, that the Heavens shall, perish and vanish away as the smooth, that they shall be dissolved and rowled together as a Scroll, that they shall fall as a withered Leaf or as a dry Figg from the Tree, that they shall pass, yeas pass amay

with

VerI Tr

with a great noise: From all which it is collected and concluded that there shall be a total Abolition of the visible Heavens at the day of the Resurrection.

Many Arguments are brought to confirm this, chiefly from the ufelessness of these Creatures in that state: When man shall have no more need of the Heavens, why should the Heavens be any more? What shall man do with the Sun, or the Stars to enlighten him, with Earth or Water, with Beasts or Fouls to feed or serve him, when he shall have a Spiritual body, and be raifed to a state of Incorruption? He shall be lifted above the use of these things, and why should that be, which will be of no use?

Again Heaven and Earth serve here to shew us the invisible things of God, the Footsteps of his Eternal Power and God-

head are seen in the things which are made. But when man shall see God face to sace, when God shall fully manifest him-Vetustas is a self, What need we any more these Glasses? He that hath a good in colis non Eye cares not for Spectacles: Man who is the noblest of visible secundum di-Creatures in his present condition, shall be above the use of minutionem Creatures in that condition. Hence some state the Question thus, intelligenda That when it is said the Heavens shall be no more, The meaning of sed quantis not, that they shall not be at all, but that they shall not be tum ad usum for those ends and uses, to which they now serve and were at ministerifish set up.

Lastly, Many resolve it thus, that the Heavens shall continue judicium according to their Substance, not according to their present cessabit. Quality; they shall not be Annihilated (say they) but bettered. Bold. As if when God brings man to glory in Heaven, he will bring Hac in subthe heavens to glory also. And that as the beauty of the creature stantia semhath been darkned by the fin of man, so it shall receive great-per funt perer Beauty when the fin of man is done away. The Apostles mansura & Language enclines to this (Rom. 8 21.) The creature it self also tantum imshall be delivered from the bondage of corruption, into the glorious mutanda in liberty of the sons of God. So that till the Heavens be no more is meliorem according to this position, till the Heavens continue no more in statum, eletheir present state, but are brought to one more perfect, where ctorum splenthe alteration will be fo great, that it may well be faid, they dories gloshall be no more what they now are. As we say of a man ria accommewho is much changed either in Mind or Body, he is not the datiorem. same man. For (say they) As the vile body of man shall then Merc.

Power of God, whereby he is able to subdue all things to Himself; So the vilest part of the Frame of the World, much more the Heavens, shall be put into a more excellent fashion then now they are: The fashion of the Wold passeth away, but God will put it in

a fashion which shall not pass.

of Judgment among Learned men, especially, because it is all one to the scope of the Text I am upon, whether we understand it of a total Abolition of these Heavens, or of the Restitution and Renovation of them. For as according to the former Interpretation these Heavens will be no more at all, so according to the latter, these Heavens will be no more as now they are, and so though then they be yet they may be said to be no more. And Until the Heavens in one of these senses shall be no more, man lyeth down and ariseth no more, yea, as it solloweth in the close of the Verse,

They shall not awake nor be raised out of their sleep.

Death is here compared to sleep, and the Resurrection to awaking. The Metaphor is very Elegant, and it hath been opened at the 13th Verse of the 3d Chapter, thither I refer the Reader.

Observe first, From the former words.

That the most durable Creatures are perishing, shangeable Crea-

tures.

The Heavens are an emblem of continuance: And (as hath been shewed) to say such a thing shall be till the Heavens be no more, is to say it shall ever be: Yet these Heavens are in a perishing condition, and shall be, if not totally Annihilated, yet so much altered from what they are, as will amount to this, they are no more: All those Scriptures come up to that, if they reach not the other sense, to which they put very hard. What is there of the Creature to be trusted? Earth is fading, yea, and Heaven too: Trust not in the Heavens, but in the God of Heaven, of whom it is said, In him there is no variableness nor shadow of change, God is so far from a real change, that he hath not the least shadow of change. But Creatures are so changeable, that there is not in them a shadow of unchangeableness. It is no wonder to see the sublinary World change, to see the state of Men change, the

the Riches and Peace of Kingdoms change, the Beauty and Purity or a Church change, when even the Heavens shall change and be no more what they have been? When we are taught that the most durable things perish and change, how changeable are those things which are most subject to perishing?

Secondly, Consider under what notions 706 represents Death,

They shall not amake, nor be raised out of their sleep.

Hence Observe,

We ought to familiarise death to our solves, to put it under the

fairest and easiest apprehensions.

Some translate Death into such terrible shapes, and represent it to themselves under such affrighting forms, that they live in bondage through the fear of Death all their dayes; do as the Spirit of God teacheth you: Cloath it with pleasant expressions, call it the Undressing and Uncloathing of your selves, call it rest, conceive it under the notion of sleep, and then you will not fear but welcome it; Is any man afraid to go to Bed? Thus we should allay the Bitterness, beautifie the Deformiey, take off the Edg, and pull out the Sting of Death: By fuch sweet and fost thoughts of it, as the Spirit of God suggests. Sleep is a short death, and death is but a long sleep. The Babylonians are threatned with death under the name of a long sleep, (fer. 51.57.) I will make drunk her Princes and her Wise men, her Captains and her Rulers, and her Mighty men: And they shall sleep a perpetual sleep and shall not awake. 'Tis a judgment to be cast into a sleep like Death, but 'tis a mercy that Death is but like a sleep; To fleep a perpetual fleep and not to awake, is to die: But they who are dead shall awake out of sleep. For as Death is a sleep, fo it is but a sleep: Death is not a perpetual sleep, though he who in stead of sleeping, dieth, is said to fall into a perpetual fleep; Death compared with ordinary fleep, is a perpetual fleep, but Death in it self considered or considered rather according to the appointment of God, is not a perpetual sleep. There shall be an awakning and a rising, we shall sleep no more, when the Heavens are no more. Job is express for this in the 19th Chapter, and here he affures us that man shall awake from the Grave at last, while he faith it will be long ere he awake. Man hath done his work before he falls into this fleep, but man must awake before he receive either his wages or reward, ne Tiii most

must all appear before the Judgment Seat of Christ, that every one may receive according to what he hath done in the slesh, whether it be good or evil. They (as was lately toucht) who have done evil, shall receive Wages, and they who have done good shall receive a Reward. Such as our work was when we fell asseep, such will our receit be when we awake. Job was so full of this hope, that he should both awake at that day, and receive a good reward, that he is even in haste to go to Bed, and petitions for a Grave in the next Verse, to which I also hasten.

JOB Chap. 14. Vers. 13, 14.

O that thou wouldest hide me in the Grave, that thou wouldest keep me in secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me.

If a man die, shall he live again? All the dayes of my appointed

time will I wait, till my change come.

TO B is an earnest and an humble Suiter, for that which Nature least desires, yea for that which Nature abhors. He petitions for the Grave and woes Death, as if there were some beauty in darkness, or loveliness in that king of Terrours.

Verse 13. O that thou wouldest hide me in the Grave, that thou wouldest keep me in secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me.

The words fall under various Interpretations. Some conceive fob begging to be hid in the day of account, which is a day of wrath to the wicked, and of the Revelation of the righteous judgment of God to all. The Popish writers find here their Limbus patrum, or their imaginary Receptacle of those souls which died in Faith, before Christ came in the flesh, this say they is the secret place to which fob wishes he might retire, that by a present banishment from the world he might get out of the noise and sense of those evils, with which the Scean of his life was fill'd and made uncomfortable.

Secondly, Say others, Job in this Prayer for a Grave, doth plainly renew that Suit which he had made more then once before, to die, as if he had said, Considering my sad estate, the burden and presures that lie upon me, Death is better to me then Life, and the Grave more eligible then my Bed-chamber, 'twere better for me to be under the Earth, or in the Earth, free among the Dead, theu towalk upon the Earth, fettered with these Afflictions, among the

Living.

Thirdly, That having said, Man lying down shall not awake till the Heavens be no more, he only subjoyns that Death would be welcome to him, nor would be move against it, if after he had passed that darksome Valley, he might in some reasonable time return again to the Land, and enjoy the Light of the Living; if a time for fuch a return might be set, then he could chearfully defeend into the Grave: But as fob had often argued the Impossibility (considering the Decrees of God concerning dying man) of fuch a return, fo I cannot conceive him aiming at the grant of it in this Request, and therefore I lay it by, as an unfutable

and improper Interpretation.

Fourthly, That which carrieth the fense most clearly is, that 70b speaks like a man besieged with trouble, and compassed about with fad distractions: Who makes request for this and that, and he knows not what, he looks for fomething to eafe his Grief, and therefore wisheth for any thing, whatever comes next to hand, or lies uppermost in his Thoughts, he cares not what it be, fo it be not what it is: Put me under Ground, hide me in the Earth, Lord, do what thou wilt with me, fo I may be fet at liberty, from the Bands and Chains of my present presfing Miseries, if I could but get release from this Prison, send me to the Prison of the Grave, and I readily submit to thy good in the pleasure, yea, that would be pleasing unto me: O that thou Ques dabit? monldest hide me in the Grave.

The Grave hath been opened before, and the manner of this documents vawish about it, (chap. 6.8.) who will give, who will bestow the let idem qued favour of a Burial upon me, and put me into the Possession of utinam, of the house of Death. He speaks as if his Requests were not only rei optate difficult, but, only not impossible, or as if it would be costly to aut difficult.

the Granter.

Hebruilmus tatem aut -ilidifoqui wealth fiche no in the Conce, Who tatem affert.

Pined.

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The next claule doth fourtwist favors that its

Who will hide me in the Grave ?

194 recondere binc Dijaya thefauri arecondendo, sic Insuve i a reponenzo quod in diem crastirumi.e. is diesor reponcrentur. Druf. Sepulchrum est quasi Scrinium vel

capfa in-

quam repo-

Hide me as a Treasure, so the Original intimates, Treasures are hidden things, as the Notation both of the Greek and Latine words teacheth. A Treasure is substance or riches laid up for the day following, or for the time to come, O that thou wouldest hide me in the Grave, yet not as Trash but Treasure, not as a rotten Carcass, but as a precious Jewel: The bodies of Believers are Treasure as well as their Souls, their earthly part is precious as well as their Heavenly.

The Grave may be taken two ways: First, Strictly and literally,

for the place of Burial, or for the house of Death.

Whence Note,

That the Grave is a hiding place, the Grave is a sure hiding

When we are once hidden there, we lie open to more violence: The Grave is a shelter from all Storms: We need not fear that it will either Rain or Blow through that House, that's the reason why they in the Book of the Revelation defired Death mitur corpus. when the Vials of Gods wrath were pouring out upon the Earth. Though some have not been free from the rage of men in the Grave, yet none have felt it. O that thou wouldest hide me in the Grave: I have met with this strain of forrow before, therefore I do but touch it here.

Secondly, As the Grave in Scripture is taken for the place of the Dead, fo for any place where the Living are hid, or hide themselves. A secret place is the Grave for a living man; In times Ini a comof Persecutions the Saints were forced to bury themselves alive; muni hominum confor- because the malicious Enemy sought their lives, (Heb. 17.36.) They mandred in Defarts, and in Mountains, and in Dens, and in 310 (uperari five ut immi- Caves of the Earth; Thus the old Believers were buried alive: It is said of Obadiah (1 Kings 18.) That he hid the Lords Promentia sibi pericula five phets by fifty in a Cave: These Caves were Graves of living men. Some understand fobs meaning of such a Grave: And that he debita supdid not desire Death, but the securing of his Life, or to be hid plicia declialive, not to be hid in Death: He would be somewhere in safe .cavernis eti- custody, out of the reach of those troubles which annoyed him: um in sepul-. The next clause doth somewhat favour this sense, O that thou chris habita- wouldest hide me in the Grave. re (olebant.

Bold.

And keep me secret.

These words are but an Explication or Repetition of the former; 70b doubles his Request to shew how strongly his heart was fixt upon it: O that thou wouldest keep me fecret, How long?

Until thy wrath be past.

That is, the effects of wrath: The Letter of the Original is, Nasus ira. thy nostril, because in the Nose or Nostrils wrath and anger shew que tumente themselves, we breath anger, and the breath of the Lord is no- of fumante thing elfe but his wrath, which like a stream of Brimstone kindles naso manithe fiery Tophet, (Isa. 30. 33.) for desires the Lord to let this festari solet. breath pass, and then he is willing to appear out of his Grave, or to be kept no longer fecret: As if he had faid, I cannot stand I'W non in the open view of thy wrath, or in the Face of thy fierce dif- semper est repleasure; Oh that thou wouldest hide me till thy wrath be past: vertiredire God put Moses in the clift of the Rock, and hid him with his hand, sape est awhile his glory passed by, (Exod. 33.12.) Much more have we need verti recedeto be hid while the wrath of God passeth by, or until his wrath re. Hinc be past. Carnal men baye poor

Hence Observe,

First, God in his actings towards man, shews himself like a wrath-sc. ad Deum,

ful man.

The wrath of God is not a Passion in him, but an Action to- aversiorewards us. He Acts as men when they are angry, but he fuffers coffio. Druf. nothing by his anger: He fmites and wounds, and pulls down and destroys like a wrathful, yea, like an enraged man; ver he doth this in the exacteft frame and sweetest composure of his Spirit: The wrath of God never disjoynts him, never puts him out of order, as the wrath of man doth. The wrath of man is the rage of man, but the wrath of God is the reason of God. His wrath toward all is full of ferenity, and it is full of tender Mercy to his own.

Secondly, 706 fearing the wrath of God, reforts to God for shelter and hiding, O that thou wouldest hide me till thy wrath be past. When a man (whom we fear) is angry with us we run from him, and go to some friend with this request, O that you would hide me till the wrath of this man be over; When Rebeckah understood that her son Esan was wroth with facob, and I111 3

במס תשובה י .not ein ni bod of versio animi משובח א ניוונ

comforted himself purposing to kill him, the advised facob to flee to his Uncle Laban and tarry there, till his Brothers wrath should turn away, (Gen. 27.43,44.) She doth not direct him to go to Esan, and defire protection from him till his own wrath were turned away. Were it not strange if a King being wroth with one of his Subjects, he should go to the same King and say, O hide me till thy wrath be past, yet thus fob speaks.

Hence Observe,
That our only refuge from the wrath of God, is God him-

Nothing can hide us from the wrath of God, but the Mercy 27.5.) In the time of trouble he (hall hide me in his Pavilion, in the fecret of his Tabernacle Shall he hide me. And again, In the Shadow of thy Wings will I make my refuge, until these calamities be overpast, As (I say) God hides his people from the wrath of men, fo alfo from his own wrath. When a Believer apprehends God angry, he knows not whither to go, but unto God: He appeals from God to God, from an angry God to a pleased God, from the wrath of God to the mercy of God, from God in himself to God in his Son. Carnal men have poor shifts, when God istangry they hide in man; Can the Power and Mercy of a Creacourted ture, be a covering against the wrath and indignation of the Creator? Yet this is all the covering which a Carnal man enquires after. The Kings and Captains (Rev. 6.) call upon the Rocks and Mountains to bide them, That is, they apply themselves to worldly means, to worldly helps and powers, to these they cry, hide us from the wrath of God, but they know not what this meaneth, to make the love of God a refuge from the Anger of God. Such a spirit Christ discovers while he forbids the tears of the Daughters of ferufalem, (Luke 23.30.) Weep not for me but weep for your felves, and for your Children: Why fo? Sad dayes are coming, fo fad, That they shall say to the Mountains fall on us, and to the Hills cover us; Not as if they should think the Hills would hear or pity them, but because they could find none to do it, and they might as foon make a Mountain move to their help, as move men to help them.

Again, Mountains and Hills may be taken there for the greateft powers and frengths of men, or for men of great frength and power: In which fense it is said in the 2d of Haiah, the day Chap. 14.

Verl. 13.

of the Lord shall be against the high Mountains; So then, to call to the Mountains for covering in a day of trouble, is at best but to expect it at the hand of man. These are miserable shifts. God doth so overrule the world by his Providence, that fometimes the Earth helps the women (Rev. 12. 16.) in a day of trouble, but the woman (that is, the true Church) doth not cry to the Earth (meer men of the world) for help; God makes the Hills and Mountains cover his people in a day of his wrath, but they do not go to Hills and Mountains for covering against his wrath. David puts the Question (Pfal. 139.8.) Whither shall I fly from thy presence? He resolves it presently, that neither Heaven nor Hell, nor the uttermost parts of the Earth could afford him a corner for fecurity, or a hiding-place from the Hand of God; We must look for a protecting hand in God, when we are afraid of his smiting hand: Only Divine love hides from Divine wrath. This was shadowed in the discription of the Ark, in which the Tables of the Law were laid up, (Exod. 25.) There the Mercyfeat was put upon the Ark, the Cherubims covering it with their Wings, implying that the Mercy of God only protects us from his wrath. The wrath of God is caused by sin (which is the transgression of the Law) but to shew that Mercy covers from wrath, the Mercy-feat was made to cover the Ark wherein that Law was referved, which discovers both the fin of man and the wrath of God against it. The wrath of God had never been revealed against man, if man had not finned against the Law, yet now God fits between the Cherubims over the Mercy-feat, to cover that Law which through fin causeth wrath; With one hand he gives a Law, and with another hand he hid us from wrath: Out of his hand went a fiery Law, (Deut. 33.2.) And out of his Hand went a shining Gospel, and with that a Sun of Righteonsness with healing in his Wings: When that fire would burn us, this Sun warms us, while the flames of that would confume us, the Wings of this overshadowed us, and hide us till the wrath of God be past. Thus our hiding from the wrath of God is in the love of God. Hence also that gracious invitation, (Isa 26.20.) Come my people enter into your Chambers, until the Indignation be overpast: Those Chambers into which God invited his people, are none other but himself; When they could Te. tul. lib. not build, or find out Chambers to hide themselves while his de resurcur-Indignation smoaked, himself will be their Chamber. One of nis. Bold.

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the Ancients interprets those Chambers to be the Grave, into which the Saints should willingly go to hide themselves in the time of Anticnrists rage, of which he conceives that to be a Prophecy. However, we are fure The Name of the Lord is not only a hiding Chamber, but a strong Tower, the Righteous run into it and are safe. O that thou wouldest hide me until thy wrath be past.

Thirdly, fob perceiving a storm of wrath about him, dares

not bide it, but feeks a hiding place.

Hence Observe,

Man is not able to bear the mrath of God, or to stand before God

when he is angry.

Chap. 14.

Job was a man of unspotted Integrity, Perfect, Upright, fearing God, eschewing evil, yet he was afraid, when God appeared in wrathful dispensations. The wrath of God as threatned in the Word is sleighted by unbelievers, but when it is felt either in the Conscience or upon the Flesh, the stoutest run and hide: The Love of God is undervalued by those who know it not, but a foul that hath once tafted that the Lord is Gracious, and lives in the tove of God, this foul is swallowed up with love, and values it more then life. 'Tis fo with those who know not the wrath of God, their hearts being hardned: They fay with Pharaoh, Who is the Lord? But when Conscience is awakened, the Heart touched, the Eye opened, then Horrour and Amasement take hold of them, as pain upon a Woman in Travel, (Ifa. 2. 19.) They shall go into the holes of the Rocks, and to the Caves of the Earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the Earth. When God comes with terrible shakings, they shall hide themselves whose terrour made others shake. The wrath of a powerful man is dreadful, The mrath of a King (faith Solomon) is as the roaring of a Lion. What is then the wrath of God? If Rebeckah was fo fensible of the wrath of Esau against facob, that the durst not venture facob into his angry presence: What are they who make no haste to be hidden from an angry God, or to have the anger of God appealed, and turned away from them?

Fourthly Observe,

There may be sensible feelings of the wrath of God, even upon those who are dearest unto God.

It is fob that prays, Hide me till thy wrath be overpast: There was indeed more fear of wrath among Believers under Legal Admi-

administrations, then after that fuller breaking forth and appearance of the grace of God bringing falvation under the Gofpel; so we may understand that of the Apostle (Rom. 8. 15.) Te have not received the spirit of bondage to fear again. Paul (according to this interpretation) speaks not of a person, but of the whole state of the Church; giving the sense thus, ye have not received the spirit of bondage to fear, ye are under the Gospel; the spirit of bondage was that which properly belonged to the times of the Law; when little of Gospel light appeared, Ante Chrifear and terrour held the people of God in bondage. But this stum eras is the time of grace, the day of love, the day of shedding the deadle, seale love of God abroad in our hearts by the holy Ghost, therefore of costs of be of good chear, live like freemen and like fons, not like bond- "deste men or fervants.

Fifthly, he praies hide me till thy wrath be past: fob was sensible of wrath, but he knew affuredly that it was not abiding wrath.

Hence Observe.

The wrath of God to his own people, is not an everlasting wrath.

The wrath of God against wicked men is an everlasting wrath, they cannot be hid till the wrath of God be overpast, for it will never passe, (fob. 3. 36.) He that beleeveth not the Son, Shall not see life, but the wrath of God abideth upon him, and shall abide to all Eternity. The appearings of wrath are terrible, but who can abide the abidings of wrath? Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a Refiners fire, (Mal. 3. 2.) Wicked men cannot abide the coming of Christ, when he is but like refining fire to purge out their drofs, how then will they abide the day of his coming, when he is like confuming fire, to devour both them and their Drofs?

Sixthly, Job was under grievous pains, a cup of forrow was put to his mouth, yet he moves not fo much to have the Cup of forrow pass from him, as to have the wrath of God pass from him.

Hence Observe,

A good heart is more sensible of Divine displeasure, then of out ward pain.

He fears the appearance of wrath more then the feeling of Kkkk imart,

smart. It is a work of grace to be afraid of the anger of God, and it provokes him as much when his wrath, as when his love is slighted. Many tremble at the corrections of God, but there are few who tremble at the anger of God. The holy Prophet (fer. 10.24.) feems to invite correction, so he might be free from anger, Correct me O Lord, but not in thine anger; Let me see thou lovest me, and then smite me if thou wilt: anger smarts worse then any rod upon the soul of a beleever; but 'tis the rod of God, not the wrath of God which makes an unbeleever smart, Let there be no more mighty hail and shunder, take away this death, saith a Pharaoh, take away thy displeasure, let thy wrath passe, saith a fob, a David, yet at last the wrath of God will be more painfull then pain, more deadly then death it self to a Pharaoh, wrath will burn hotter then sire in hell for evermore.

Patet hinc tam acerbum esse omnibus ira Dei sensum ut nihil sit quod homines non perferre malint. Merl.

Lastly. See Jobs temper heare, he trembled at the wrath of God, and was afraid: we read him full of faith and confidence, (chap. 13. 16, 81.) I know I shall be justified, and he also shall be my salvation; there he stood in the light of the favour of God, here he is clouded with fear, and compassed about with darknesse.

Hence Observe

That the best of beleevers do not alwaies retain the same degree,

and evidence of holy faith.

There estate is alwaies sure, but their estate is not alwaies clear: their condition is the same, but their apprehensions about it vary; Now they overslow with joy because they see the pleasing sace of God, soon after they are filled with fear, and would be hidden from his wrath, O that thou wouldest hide me till thy wrath be past, that's his first wish.

That thou wilt appoint me a set time.

pnin hima constituas mi hi legem aut praceptum, statutum.i.e. certum G prasinitum terminum Merc.

This is his fecond wish.

But for what? or to what purpose would he have a set time? Times relate to things or actions. As to every purpose there is a time set (Eccl. 3. 1.) so, to set a time supposeth a purpose for it; What was fobs purpose for which he thus earnestly desires a time might be set.

We may very clearly referre it to the wish foregoing, O that thou wouldest hide me in the grave: As if he had said, as I beg to

go to Bed in the Grave, fo I beg of thee to appoint me a fet time when I shall go to that defired and longed for Bed of the Grave.

O that thou wouldest appoint me a time.

The word which we Translate fet time, signifies properly a Statute, a Law, or Ordinance: There is a double Law, a Law of Things, and a Law of Times, and the Word bears both, therefore we translate well, O that thou wouldest appoint me a set time. or a Law concerning the time; But dares fob ask God a fet time? God sets us a time, but may we desire God to set us a time? The Jews were proved for this by Moses, (Pfal. 78.47.) They limitted the holy One of Israel, they put him to a time, or fet him a day, by which if he did not help them, they did not believe he could help them. It is insufferable presumption to set God a time: And it wants not danger to move God to fet us a time. All the actings of 706 in this state are not warrantable: Sciamus has Many of them are not for our Imitation, but Caution: fob ex-perturbatum presseth a troubled spirit while he Prays for an abatement of vimalifobum his trouble; This Prayer was not the breathing of his grace, but dicere nec the breaking forth of his forrow: He would be in the Grave, he certe nec would have a set time, he must have things brought to an quicquam Issue, In all this we see not a rule for Prayer, but an errour of hinc posse Passion.

Hence Note,

That extremity of pain may put a good man upon unadvised Peti-nem mali

tions.

A distressed Soul often makes distracted Prayers, and desires postulat. more that his own will, then that the will of God may be done. Merc. The Will of God, his Word of Command, or his Word of Pro- Non est quod mise are our Rule and Warrant what to ask. They ask besides all hec quis acthe Rules which God hath fet who ask a fet time. Hence take curatius ad two Deductions.

First, That it is the sole priviled of God to set and appoint tionis leges

times.

As God hath appointed to men the bounds of their Habitation, So also he hath determined the times, (Acts 17. 26.) And as he hath set the times of Nations and People in general, so of singular Persons, My times are in thy hand (saith David, Psal. 31.15.) That is, thou hast the dispose of them: While he saith my times, he doth not speak himself the Master, but the Servant of time. Again, My times are in thy hand, that is, all my times I referve Kkkk 2

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none of them in my own hand: My times of trouble and my times of comfort, my times of joy and my times of forrow, my times of honour and my times of reproach, when I shall fall into affliction, and when I shall be delivered out of affliction, how long I shall live and when I shall die, all these times are in thy hand. Nor did David at all desire to have his times of any part of his times out of Gods hand; And as it is our duty to leave our times in Gods hand, fo it is our comfort that they are in fo good, in so wise a Hand: We should not only be content but rejoyce that our times are there. Man is not wife enough to use the times which God sets him, much less is he Wise enough to fet his own times.

Secondly Note,

It is our duty to refer all the Circumstances of our Petitions to the

Wildom of God.

We may be Suiters to God but we must not be his Counsellers, nor our own Carvers when or where, how much or by what means we would have the Mercies which we ask for. 706 spake well in one respect, though he would have a set time, vet he took not upon him to fet the time. It was his failing to defire a fet time, but it had been a great fin for him to fet the time. Man must expect a Law from God, he must not give himself a Law, much less may be give the Law to God. O that thou mouldest appoint me a set time.

And that thou wouldest remember me.

Et confitu-Vulg.

This is his 3d desire; be would be remembred: Some joyn these as mihi tem- two latter wishes into one, O that thou wouldest appoint a set pus in que re- time wherein to remember me: But for what, or in what would he corderis mei be remembred? Either thus, remember to hide me in the grave at that fee time, or Lord when thou hidest me in the grave be pleased to remember me; The grave is a place of forgetfulness, David complains (Psal. 31. 12.) I am forgotten as a dead man out of mind: Job is willing to be among the Dead, but not to be forgotten, or out of the mind of God; Let the World forget me, I can bear that, but I cannot bear it that God should forget me: O that thou wouldest remember me, Heman (Pfal. 88.5.) describing his sorrows, saith he, was free among the dead, like as the flain that lie in the Grave, whom towemembrest no more. Dead men are, as if they were, not only out of the memory of men, but

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of God himself: 70b was content to die out of the World, but not to die out of the Memory of God: He liked a grave of Earth, but he liked not the grave of Forgetfulness; Set me a time for the Grave, and remember to hide me there, or remember me when I am hidden there.

Lastly, This Prayer, remember me, may be understood as a general Prayer for good at the hand of God: The remembrance of God intimates all good to man. Tis good enough if he remember us for good, as Nehemiah prayed he would; to remem-

ber notes chiefly these two things.

First, To value and esteem: Worthless things are not fit for a Treasury, much less for our Memory; who would keep a Record of that which no man cares to know, nor shall be the wifer if he do know it?

Secondly, It notes Care. When we would help a friend or do him a courtesie, we remember him and have him often in our thoughts.

Some restrain 706s request for remembrance to that special tat divinam Act of Power and Mercy, the raifing of his body from the grave. recordatio-Others confine it to the repairing of his broken Family, and the nem sumi pro gift of Children in stead of those who were sain: As if he deplo-resurrectione red the loss of his Sons and Daughters, and that he was as a & vita. Ista Tree cut down, which fends out no Suckers, or that he was (as phrasis rethe Enuch saith of himself in the Prophet) a dry tree, which cordari alibears neither Leaf nor Fruit. And therefore Prays, O that cujus in sathou wouldest remember me in this. The word is often used cro'codice by God in reference to that special mercy: The giving sape usurpaof Children, Rachel was barren a great while, yet at last (the tur ab ijs Text faith) the Lord remembred Rachel, (Gen. 30. 22.) Hanna qui prolem being barren Prays in this stile, (I Sam. I.II.) O Lord of Hosts, a Deo postuif thou wilt indeed look on the affliction of thy Handmaid, and re-lant, presermember me, and not forget thy Handmaid, but wilt give unto thinc tim masculi-Handmaid a Manchild, then &c. The Hebrew word fignifying nam. Bold. a Manchild (not that used by Hanna) springs from this Root, A 771 que because a Manchild preserves the memory of the Family, where- hic habeturas the Female or Daughter loofeth her name in Marriage. The venit Zaanswer which God gave to Hanna, runs also in the same stile chari.e. (ver. 16.) And Elkanah knew Hanna his wife, and the Lord remem-masculus bred her. When the Lord took away fobs Children, he took quasi patris from him his remembrance, or those who would have preserved memoria. KKKK 3.

Aquinas pu-

his name and memory: Which Bildad feems to aim at in his Description of the Judgments of God upon wicked men (706 18. 17.) His remembrance shall perish in the Earth, and he shall have no name in the freets: That is, he shall have no Son to bear his Name, or to keep his Memorial alive, when he is

Now whether we understand this passage in general, or restrain

it to either of these Particulars, we may Learn.

That there is nothing more desirable then to be remembred of God, and that to be remembred of God is the accomplishment of all our

desires.

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We can ask no more of God but to remember us: For as our remembrance of God is the summe of all our duty to him, so Gods remembrance of us is the summe of all his mercies to us. When the Ark had floated, and had been toffed many dayes upon the Waters of that mighty Deluge, the Text saith, God remembred Noah (Gen. 8. 3.) Though our Ark be driven in a tempestuous Sea, yet it shall neither sink nor split, while we Sail in the thoughts of God. It may be much if some men remember us: When fofeph a Prisoner had expounded the Butlers dream to liberty and enlargement, all the Fee he asked for his pains was, Remember me when thou comest to Pharaoh: That is, speak a good word for me, do me a courtesie at Court, when thou art restored thither. The ungrateful Butler forgot fofeph, but God did not: And though Pharaohs Butlet did not remember fofeph for Interpreting his Dream, yet God fent Pharaoh a Dream, which at last caused the Butler to remember both his own fault against Pharanh, and his forgetfulnesse of foseph. If God remember us he will find out some way or other that men shall. And though a Friend who loves us and keeps us in his memory, may not be able to do us good (he may want power though he want no good will) yet the Power of God is as strong as his Memory, he is able to do us good, and can command all both persons and things to work together for our good. 'Tis a mercy, If God think upon us, though it be to afflict us, if he remembers us though it be with a Rod; (even that remembrance is an evidence of his Care over us, and love to us.) Then how comfortable is it for him to remember us with a Staffe for our support and comfort!

The Thief upon the Cross gathers all his petitions into this

one, Lord, remember me when thou comest to thy Kingdom, if we have but a place in the Memory of Christ, we shall not want a place in the Kingdom of Christ. Let us get into the heart of God, and we are sure enough, to have all the holy desires of our own Hearts: If we once have a place in the Heart of God, he will not cast us out of his Memory, though he casts us into trouble. He remembers his in Prison and in Chains, in sick Beds, and in the Valley of the shadow of Death; Though he bury us in the Grave, yet he will not bury his Thoughts of us. We use to say of men, out of sight, out of mind, but, as we cannot be hid in any secret place out of the sight of God, so God will never let us fall out of his Mind.

From all take this Deduction.

If it be such a treasure of Love and Mercy to have God remember us, what a treasure of wrath and misery is it to be everlastingly for-

gotten by God!

Wicked men shall never be remembred by God for good, nor shall they ever be forgotten for evil. The Memory which God keeps of them, and of what they have done, will torment them as much as their own memory of it will. How glad would they be if God would but forget them, how glad would they be if they could forget themselves! But as they can remember no good they have done, so they shall not forget the evil they have done, and as God will not remember them for good, so he cannot (because he will not, and he will not because he is Just) forget to pour out upon them the utmost and extreamest evils.

Job having presented God with this threefold Request: To be hid in the Grave; To have a set time appointed him; And to be remembred: He passeth from Petitioning to a strange kind of Questioning, and from both to the Highest and Noblest kind of

Resolving.

Verse 14. If a man die, shall he live again? All the dayes of my appointed time will I wait till my change como.

There is much variety of Conjecture about the meaning of these words.

Take this Præcaution, 70b doth not speak here as doubting, whether a man that dies shall live any more; He is clear for

the

ad vitam æturnam.

Non est dubi- the refurrection of the body unto life, and for the life eternall tantis de re- of whole man after the resurrection. It is usuall both in Scripsurrectione ture and common usage to propound that by way of doubt or mortuorum question, which yet is held as an undoubted position. Job did neither doubt that man shall die, nor that he shall live again: though he put an if to the one, and a question about the other.

Si mortuus Suerit vir impius, fieri ne potest vi-

The Chaldee Paraphrast seems to understand him of eternal life, but applies it to a wicked man: If a man die: that is, if a wicked man die, shall he live again? shall he injoy eternal life? no, though he live eternally, yet he shall not enjoy life one moment. His fecond life shall be the second death. He shall live as vat? Chal. life notes the union of foul and body, but he shall not live as life notes the communion of man with God.

Philippus.

But though this be true, yet I conceive it quite beside Iobs icope.

non negat. Merc.

Secondly, Others interpret it of the refurrection in generall: Tantumopus And render the question as an admiration: If a man die, shall be admiratur, live again! He shall live, and is it not wonderfull that he should! The refurrection is a miraculous work: it shall raise our thoughts about the power of the everliving God, when we hear his power can raise man from death to everlasting life.

Yet usually in Scripture when the interrogation is put withinterrogatio out a negative particle, the sense is negative, as (Pfa. 56. 7.) asserens ne- Shall they escape by iniquity? no, they shall not escape: and when gationi simi- the interrogation is put with a negative particle, the sense is aflis est, & ne-firmative : as (fer. 5. 9.) Shall I not visit for these things, saith gans afferti-the Lord, and shall not my soul be avenged on such a nation as this? Yes, I will visit for these things, and my soul shall be avenged

> man die, shall be live again? must be rendred by a deniall, he shall not live again. Hence

> A third opinion expounds it by a plain negation, If a man die, shall he live again? no, he shall not, that is, he shall not live in this world, nor return any more to a natural life. And hence

> on fuch a nation as this. According to this interpretation, If a

Conditionatat Cajeta-201453

A Fourth interprets 70b as speaking conditionally, or upon an impossible supposition: As if he had faid, I know and am afliter simi pu- sured, That if a man dies he cannot live again a life of nature. But if such a thing might be, and God would appoint me a set time when it should be, how willingly would I die and wait all those

those days of my appointed time, (how many soever they should be) till my change come; that is, till God restore me from the state of death and the grave, to such an estate of outward comforts and abundance as I once enjoied. But I cannot conceive Fob so in love with a natural life, as thus to hanker after it by such remote conditions, and groundlesse wishes. And

therefore,

Fifthly, I encline to those, who expound the question in the first part of the verse, as an absolute negation: If a man die, he shall live no more, that is, a natural life. And the latter part of the verse, (All the days of my appointed time will I wait till my change come) as a testimony either of his submission to the will of God for the time of his death, or of his faith and full assurance of a resurrection to eternal life. As if he had said, Though when I die I shall not live again in this world, yet I am willing to die when God will, and I believe I shall live again in the world to come, and do therefore wait in faith till this change shall come. Hence

Sixthly, Fob is here conceived correcting his former wish, and Quasi seissum reprehending himself for it; As if he had said, I indeed desired reprehendat the Lord to appoint me a set time, when he would restore me, but &c. Sanct. why do I vex my self and trouble the Lord with vain wishes, as if this were a petition besitting me to ask or God to grant? why should I expect that which was never granted to any man: That being dead

I might live again?

Lastly, Some give out his meaning thus, If thou wouldest grant me my wish, and hide me in the grave, appointing me a set time, when thou wouldest be pleased to do this for me; then should I think my self happy, because if I were once dead, I know I shall return no more to the miseries of this life, upon which condition I would be glad to wait with patience for the grave, what time soever thou shouldest appoint me, till that my change by death should come: or, being dead and laid in my grave, I would wait thy appointed time for my resurrection unto life.

All the days of my appointed time will I wait till my change come.

That God appoints out the time of man, and that man shall live out and cannot outlive that appointment, was shewed at Lill the

the 5th verse, I will not here renew that discourse.

militia mea

The Hebrew is all the days of my warfare, The reason of Sit's which hath also been shewed (chap.7. 1.) The days of man are cunctis diebus but travel and warfare, a continual combat with temptations and trials, as was opened there: The Scripture delights to fet expedabe. Mon. forth the forrows of mans life under those two similitudes of a wayfaring man and a warfaring man. Under both notions, the duty of the text (waiting) is also shadowed.

To wait hath four things in it.

First, An act of patience, he that waits must be content to stay: He that beleeves will not make hast, that is, he waits, and he that waits makes hafte to beleeve, or hope, which is the fecond thing.

Secondly, It hath an act of hope in it, he that waiteth is in expectation to receive: He hopes mercy will come at last: To wait upon God implies there is somewhat to be had from God.

He that hath no hope will never wait.

Thirdly, An act of humility, he that is in a waiting condition is in a low condition, And as his condition is low, fo his spirit

should be lowly, waiting speaks the duty of a servant.

Fourthly, The waiting here intended carries in it utmost perseverance, All the days of my appointed time will I wait. Some wait, but 'tis only for a time: they are short-breath'd and their patience quickly tires. That wicked King said, this evil is of the Lord, why should I wait upon him any longer? (2 Kin. 6. 33.) He that waits indeed, continues waiting, he waits long, and he will wait yet longer. As a good heart will not let God wait long, no not at all (willingly) for obedience, so he is willing to wait as long as God fees good for deliverance. We must not let God stay long for our work, but we must stay as long as God pleafeth for his work.

Hence Observe,

First, It is our duty to wait Gods time fully.

All the days of my appointed time will I wait; and this both in regard of personal and of publike desires or needs, (Hab. 2. 2,3.) The vision is for an appointed time, but at the end it shall speak and not lie, that is, it shall not fail: All failing is a kinde of lying: He that fails of truth when he speaks, lies in word, and he that fails of performing what he speaks, lies in deed. The vition of God speaks and will not lie: but it speaks not till the end

end, therefore we must wait till the end : so the Prophet advifeth in the next words, though it tarry, wait for it, for it will certainly come, and not tarry. It will not tarry beyond the time, but it may tarry to the very end of the time : then wait the longest day, and to the utmost of that day. It is said that the people of Israel were ashamed, when they saw that Moses staid so long, (Exo.33.) they could wait no longer, they thought he was lost in the mount : Come, let us make us Gods, to go before us, for as for this Moses we know not what is become of him; They who will not stay for God, make haste to Idols, and they who will not wait in the way of God, runne destructive ways. Samuel directed Saul to go down to Gilgal, and there to stay for him feven days (1 Sam. 10. 8.) according to this appointment Saul tarried seven days, (1 Sam. 13. 8.) but Samuel came not, and the people were scattered from him : hereupon Saul cals for the burnt offering and peace offerings, and he offered his burnt offering: and was he not to be excused in this? had not he waited long enough? Samuel said he buld come the seventh day, and Saul waited for him seven days: why then doth Samuel chide with him (at the 11th verse) saying, What hast thou done? Saul answers, Because thou camest not within the days appointed, I forced my self and offered a burnt offering. But would Samuel break promise? was there yea and nay with him? How is it then that Saul saith, he came not at the time appointed : Saul staid seven days, but he staid not seven days quite out, he staid the seventh day and a great part of it, and no Samuel came, but Saul would not stay the last hour; Samuel came at the end of the feventh day, and so made his word good, but because Saul waited not to the end of the seventh day, he fell into that great evil. Thou hast done foolishly, faith Samuel (ver. 13.) and thy kingdom shall not continue, because thy patience was so short thy power shall be shortened. Take heed of giving up your hopes: say not the Lords time is past, he will not come. We know what they do who are obliged to pay money upon bonds, on a certain day. It satisfies not the Law, that they waited at the place appointed, about noon or toward the evening of that day, and the creditour came not, they must wait till the going down of the Sun, and then make the tender, or else the forfeiture may be taken. Thus we must wait on God to the last day, and every part of the last day, till our changes or our comforts come. If we give over before the Sun go down, we shall go down in darknesse. Te have need of patience (Heb. 10. 36,37.) that when you have done the will of God, ye may receive the promise: that is, the thing promised. As we need the patience of labourers to doe the will of God, so the patience of waiters, to tarry for our answer and reward.

I will wait till my change come.

And one would think Job needed not to wait long for that : for, said he not (chap. 10.17.) changes and warre are upon me? Fob was under perpetual changes, and his were great changes, changes from a prosperous to an afflicted estate, from health to sicknesse, from honour to disgrace, from riches to poverty, and though his afflictions hung long upon him, yet he had changes of affliction: fresh and fresh evils, changes and war, or changes of war were against him: as he complained (chap.10.17.) God brought fresh armies to charge him every day, and doth he now want a change? and who is there that liveth and doth not change? we change (though not fenfibly, yet) in some fense or other every moment. Changes are upon us, changes of time, of place, of condition, and of affection. Man continueth not, (faith Fob at the beginning of this Chapter) we are only constant in changes: what then is the meaning of this defired change?

Man hath three great changes, and they are all three taken in here; according to a threefold opinion about the interpretation

of these words.

First, Some understand the change for which Job waited, to be a change in his outward condition. A change from weaknesse to strength, from poverty to riches, from sorrow to joy, he waited for deliverances from his present evil, and to be re-estated in his former comforts. Though Job needed (if ever man did) such a change as this, yet (I conceive) this was not the change

Aben Ezra ex- for which he promiseth here to wait. But

ponit discessus Secondly, Till my change come, that is, till death come. Many meus, i.e. donec both of the Rabbins and others go this way, and judge it the hinc migrem, de most proper interpretation, All the days of my appointed time manquam sim- I will wait, till I die: or, I will live waiting for a change by plicius, Merc. death; death is a great change, the great change not only of

Dones veniet verum vicifsitudo & featus bic meus mutesur in melius, Bold.

this

this or that man, but of mankinde. Death brings a change to all, to good and bad, to beleevers and to infidels, though the change which it brings to these differing persons be as different as their natures. When the Saints die, they have a change, and no change: as a Worthy amongst us once faid, when he was ready to die, I shall change my place but not my company: I shall have a new house but my old society; The Saints converse with God, they live with God, while they live in the world, they converse with Christ and have communion with the spirit, they converse (among men) chiefly with good men on earth, and with fall these they shall converse in heaven, here is no change : vet the Saints have a great change, and a bleffed one when they die: they change from all outward evils, all their troubles shall be removed, they change also from spiritual evils, all their corruptions shall remove, there shall not be so much as any fin or any remnant of fin remaining in them, when they remove from hence: here is a happy change: yea, they shall have not only no fin in them, but no temptation without them: no Satanto tempt, as well as no corruption to fide with temptation: when wicked men die they have a change too, but it is a miserable change: theirs is a change from evil to worse, from bad to worst of all; They have a change from fading comforts to lasting forrow: or they have a change from temporary forrows to everlasting forrows; Son, remember (saith Abraham in the parable to Dives) that thou in thy life time hast received thy good things: thou faredst deliciously every day, thou wast cloathed with purple and fine linnen, but fee thy change: thou who hadst a table spread and furnished with delicate meats, thou who hadft a cup brimfull, yea running over with delicious wines, now thou hast not so much as a drop of water to cool thy tongue. This is the change which wicked men shall have in death, from pleasure to pain, or from short pains to eternal pain, from a few moth-eaten, worm-eaten, dying, decaying delights, to those griefs which cannot die, to those griefs which as a worm shall gnaw upon their fouls and consciences worse then death. Some wicked men are as miserable as they are wicked in this world; The wicked travel with pain all their days (chap. 15.) yet they shall travel with greater pain when they die : their present forrows are but the beginning of forrows: now they doe but fip of that cup, which they must drink up dregs and all for ever. Death Death is a change to all, dying Sains change from bad to good, from good to best: when wicked men die, they change from

bad to worse, from worse to worst of all.

Thirdly, This change is interpreted of the refurrection, Fob Hypotesis Fobi quedira Dei z- desires to die presently, and would wait willingly till the refurrection, knowing that then he should be freed from all afflictibuura quod on; One of the ancients renders it, I will wait until my holy annus gratice venturus qued birth day come: The refurrection is a birth-day to the world. Autio ipfius & The earth and sea shall be in travel and be delivered (he that militia certis diebus definita, is raised from death begins a new life) They took dead men into their womb, and shall (by the power of God) return them quod fes fit, quod decelsia living. There shall not be one abortive or stilborn in that ejus ventura great birth-day. Some expound that regeneration which Christ præbant arguspeaks of (Matth. 19. 28.) of the resurrection, and give the mentum magfense only with the alteration of a point, thus, Te which have num resurrefollowed me, shall in the regeneration (or resurrection) when the ctionis mer-Son of man (hall sit in the throne of his glory, sit upon twelve thrones, tuorum. Tota enim difjudging the twelve tribes of Israel. Which reading Beza a learned putatio Foli interpreter affirms, that he hath observed in five ancient copies: eo collimat ut probat in rebus implying that when the bodies and fouls of the Saints shall be maried again together, never to be separated by death, that ex ternis non will be as a new birth-day to them all. However 'tis clear beelle signa ira vel gratie, in youd dispute that the resurrection day of Christ is called in bac vita non Scripture both the day of his begetting, and of his birth. For dari id quod fithat of (Pfal. 2.7.) Thou art my fon this day have I begotdeles sperant iten thee, is interpreted by the Apostle of the resurrection deoque nihil of Christ, Act. 13. where having said (ver. 30.) God hath ipfis conveniraised him from the dead, he subjoins (vers. 32, 33.) And we entius effe, quam anhelare declare unto you glad tidings, how that the promise which was made ad mortem. unto the Fathers, God hath fulfilled the same unto us their children, Coc. in that be bath raised up Jesus again, as it is also written in the se-8005 TO 219 7 =cond P salme: Thou art my son, this day have I begotten thee. rauga, 70. donec rursus siam And that the resurrection of Christ is his birth as well as his begetting is proved by the same Apostle, who calleth him expresly Donec veniat The firstborn from the dead (Col. 1. 18.) Now as the first birth-Janeta nativitas mea Sym. day of man into the world is a change: So this fecond birth-Renasciur qui resurgit & in- day will be a greater change. As the Apostle disputes it all along (1 Cor. 15.) how great a change will that be when morgreditur novum vita cur- tality shall put on immortality, when corruption shall put on incorruption, when that which is fown a natural body shall riculum.

be raised a spiritual body; Hence the Apostle concludes at the 51th verse, We shall not all sleep, but we shall all be changed: which the Vulgar Latine reades thas, we shall all rife, but we shall not all be changed, and another, as the learned Bezahath observed upon that place: we shall all sleep, but we shall not all be changed. For these not observing that the Apostle in this place speaks only of the bodies of the Elect, and knowing that the bodies of the wicked shall not have (though they shall have some change) such a change as is here spoken of, upon these grounds they have thus boldly altered the text, to serve their own sense: whereas both the Syriake and Arabike interpreters keep to the Original greek, from which we translate, we shall not all sleep, but we shall all be changed. For the Apostle treating of the state of all Saints at the last day, of whom many shall then be found alive, he declares what shall be done to them: They (saith he) shall not sleep, that is, they shall not die, yet they shall be changed; So that, though some of the Saints shall not be raised because they shall not die, yet all at that day shall finde a change: We shall not all sleep, but we shall all be changed. This is the great change: In the morning of the refurrection we shall all put on fresh suits, fresh suits of flesh and robes of glory upon them, such as shall never change, much lesse wear out, fuch as shall be fresh, not only as the garments of the Israelites fourty years in the wildernesse, but for ever. After this change we shall hear no more of changing. And that we shall have such a change the Apostle speaks again, (Phil. 3. 23.) Who shall change our vile body, that it may be fashioned like to his glorious body: The body shall be cast into a more excellent mould, even as a vessel that is broken or out of fashion, is put into the Goldsmiths hand to be changed or new made; yea, there shall be a change at that day not only of the body but of the whole man, the foul shall be changed, not in the substance of it, but in the perfections of it, for then full glory shall be poured into the foul, and it shall have a better estate, though not in the nature of it, yet in the degree of it, then it had before. Then mans glory shall be compleated when foul and body shall meet again, and be re-united: the union of foul and body constitutes man, a foul alone is not man, as a body alone is not; Now in the day of their reespousals, what gifts will the Lord bestow? what tokens of his royall bounty? Such gifts, such tokens sure, as will convince man that his change is come, and abundantly recompence all his days of waiting for it.

Again Observe,

That the assured hope of the resurrection to eternal life, will sup-

port the soul with patience under all the evils of this life.

Fob could willingly undergo any condition, because a change was coming: Though we fight with beasts as long as we live, we have advantage enough in this one truth, the dead shall rise, (1 Cor. 15.31.) what though we endure hardship in this life, we shall arise to a better life. The Authour to the Hebrews (chap. 11.35.) reports the courage and constancy of the Jewish Martyrs upon this account, They were tortured not accepting deliverance that they might obtain a better resurrection. But are there two sorts or two degrees of resurrection? one good and another better, that he saith, they looked to obtain a better refurrection?

I answer,

He cals that which they expected a better refurrection, not comparatively to another refurrection, but either first, in comparison of that life which they were to lose, if they would keep the faith; or Secondly, in comparison of that life which they might have kept if they would have let go their faith, or submitted to idolatry. And their life in this latter sense may elegantly be called a resurrection, because they being but as dead men in the hands of those tyrants for professing the faith, were offered their lives again, or should have been restored to a free enjoyment of their lives, if they would have renounced or denied the faith. But these noble professors thought the offer of such a life too vile a price to sell their faith for. And therefore they despised that deliverance which was only a resurrection from a threatned death, to a transitory life, in comparison of that true or better resurrection, which would be from an inflicted death to eternal life. Now if the Saints under the old Testament were thus Heroical in sufferings upon the hope of a future resurrection, about which they had no open direct promise, nor any very clear evidence; how much more should we who have the doctrine of the refurrection written as with a beam of the Sun, together with the glory and the happinesse which shall follow? The assurance of a change to any better state, is apt to raise in man high refolutions in any the worst estate wherein he is. And any the hope

of mending our condition enables us to bear a bad condition: hope is the support and pillar of the soul, in its heaviest presfures, that which adds infinitely to the punishment of the damned in hell, is, that as they are in an ill condition, fo they know their condition will never mend, they cannot say they will wait till their change come, they must suffer, but they cannot hope; Their change shall never come, though they should hope for it, because they have no ground of hope, everlasting wrath is determined upon them. This makes them compleatly miserable. To be without hope of good, is worse then the enduring of evil: the damned in hell are more pained with thinking that their miferable condition will never change, then they are in bearing their present misery. The Saints in heaven are in a happy estate, and they know it will never change, they joy as much in this affurance, as they do in the fense of their present happinesse: they enjoy all their joies at once, because their joy is one, and shall ever be the same; Their condition is so good that they need not defire a change, and fo fure, that they need not fear a change. It is the extremity and the height of a good estate to be beyond the fear, and of an evill estate to be beyond the hope of change : it is an abatement of our comforts, to enjoy good which may be changed for evil, and an abatement of our forrows to endure evill which may be changed for good. 'Twas thus with 70b, he was in a forrowfull condition, but he believed a change was coming, and therefore he resolved. All the daies of my appointed time will I wait, till my change come.

JOB Chap. 14. Vers. 15, 16, 17.

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

For now thou numbrest my steps, dost thou not watch over

my sinne?

My transgression is sealed up in a bagge, and thou sowest up mine iniquity.

Niche close of the 14th verse, we heard fob resolving to wait all the daies of his appointed time, till his change shall come: and according to the various interpretations of that change, opinions vary about the call and answer of this 15th. verse.

Thou shalt call, and I will answer.

They who interpret that change by death, sence it thus, "whenever thou shalt fend out thy writ, or summons to the grave, I " shall readily submit unto it and bey: thou shalt call and I will "answer, why should I be flow footed or faint-hearted, when I "am called to the grave? feeing I am affured, that I shall not be "lost in the grave, no nor forgotten there : though the grave be Quum me vo- " the land of forgetfulnesse, thy affections towards me will pre-"ferve thy memory of me; and feeing I live in thy love, I can-"not live out of thy thoughts: Thou wilt have a delire to the "work of thy hand.

Hence Oblerve,

That a godly man (in a due frame of spirit) willingly obeys the

call of God to die.

The Apostle had not only a willingnesse, but a forwardnesse to die, even a zeal or a kinde of ambition to die, I desire to be dissolved, and to be with Christ, which is best of all. The Saints receive their call to death as a call to rest, and though the body for a while lie down in the dust, yet they know what is prepared for the foul, and when they two meet together again, both shall be called to an everlasting rest. Some interpret these words of calling and answering, by the common custome of inviting, and of the readinesse of those who are invited, to come unto a feast: How willing are we to feast with our friends? Saints

Si me voces merique jubeas paratus sum Rab. Moyles. cabit ad migrandum ex hac vita, ego tibens tibi re-Monderem. Merc.

never go to a feast indeed till they have done eating : the hunger of the foul after this feast conquers the fear of death. I grant there is a natural fear of death, and 'tis possible that a beleever who (in his own thoughts) hath often acted the dying man, may yet finde some regret and unwillingnesse to die when death comes: the very looling of the bond, the untying of the marriage knot between foul and body, is unwelcome to nature, while grace bids it welcome. Paul did not so much desire to be uncloathed as to be cloathed upon: he was willing rather that mortality should be swallowed by eternal life, then that natural life should be swallowed up by mortality. Yet at last faith conquers natural fear, grace laughs while nature mourns, and a beleever can with as much chearfulnesse answer the call of God to die, as the call of a friend to dinner when he is hungry,

surrection, give another meaning of this call and answer. As

or to bed when he is weary. Secondly, They who expound this change for that of the re-

the former take it for a call to the grave, so these for a call from the grave, and his answer to be a willing return from thence : he would not let God call twice, much less demurre upon the matter, whether he were best come out of the grave or no. Thou shalt call and I will answer, here I am, Lord, I come. The Septuagint render I will obey thy call. In that day God will call, yea, he will make the greatest call that ever yet was made. I hen our God shall come, and will not keep silence, he shall call to the heavens from above, and to the earth that he may jugge bis people (Pfal. 50.3,4.) In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (I Cor. 15. 52.) Er nedevoquente And again, The Lord himself will descend from heaven with a cum hortatio-Thout , with the voice of the Archangel , with the trump of God, nis clamore, and the dead in Christ shall rise first, (I Thes. 4. 16.) he shall Keleusma prodescend from heaven with a shout, with a loud exhortation, so prie est hortaloud that all who are in the grave shall hear him: the word men quod apud in propriety signifies that encouraging voice, which is among lenne que uno marriners, or rowers in a galley, who are called with one veluti concentraconsent to buckle to their oars : the Lord shall descend with a remos ducunt, shout like that, and rouse the dead at once out of their graves. Bez. In the parable of the Virgins, 'tis said, at midnight there was a great cry, behold, the bridegroom cometh, go ye out to meet

Mmmm 2

him-

him (Mat. 25. 6.) This is not the crie of those who are called, (there will be a cry among them) but a cry from heaven calling them to meet the bridegroom. Christ speaks of two forts of dead men, and of a twofold call to a twofold refurection. Job. 5. The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live: These are the dead in sinne, who are called to arise in newnesse of life, or to a new life, the life of grace: Marvell not at this (faith Christ) for the hour is coming, in the which all that are in the grave (hall hear bis voice, and (hall come forth, they that have done good to the resurrection of life, and they that have done evill unto the resurrection of damnation. As a great cry causeth the spirituall refurrection from finne, so the corporall from the dust. Both are effects of the mighty power of God. When Christ raised Lazarus, he spake with a loud voice (Fob. 11. 43.) Lazarus come forth, Lazarus answered this voice and came forth. And as he then, so all mankinde shall hear and obey the voice of Christ commanding them to come forth. God cals now. and few will answer or obey: O that my people had hearkned unto my voice, (Pf. 81. 11.) God will at last speak so loud and so effectually, that the deafest Adders shall hear the voice of the charmer and appear out of their holes; The Lord commands the Prophet (Ezek. 37. 4.) Son of man prophesse upon these dead bones: he means it typically of the Jews in captivity. ver there the refurrection is shadowed: God will prophesie upon our dead bones: And if any ask, Can these bones live? yet these bones shall live. God will lay sinews upon them, and he will bring up flesh upon them, and cover them with skin, he will put breath into them and they shall live. Now a gracious heart anfwereth the call of God in the actings of a spiritual life (Pfal. 17.8.) When thou shalt say seek my face, my heart answers, thy face Lord will I feek. Then every man gracious or without grace, good or bad, thall answer the call of God to the receiving of another life: a life to some better then that they once lived, a life to most unconceiveably worse then the death from which they are called. Thou shalt call and I will answer, that's a second fense.

Thirdly, That change was interpreted by others for a change in his present state, from sicknesse to health, from pain to ease, from forrow unto joy.

Hence

Hence ariseth a third interpretation of this call of God and answer of Fob, in reference to a judiciary deceptation or debate, which Fob had professed himself willing to abide and carry through with God, in case he would be pleased to grant him that defired change : he spake that defire before; And I finde one interpreter fixing him in it here. It is manifest (faith he) Manifestum est that Fob doth not speak here of the resurection of his flesh, but of qui de carnu that call and answer for the ending of his present controversie: about sua resurrectiwhich we read his offer (Chap. 13.21.) Withdraw thy hand farre onefed de ea vofrom me, let not thy dread make me afraid: then call thou and I catione & rewill answer, or, let me speak and answer thou me. And so, with sponsione, de draw thy hand, is as much as this, change my state, and then I at prasent, tem will answer thy citation or thy call, and give an account of my litem dirimat felf, in whatsoever thou shaltdemand of me: I have opened effe intilligenhis mind in this proposall upon those words of the 13th chapter, dum, Bold. thither I referre the Reader.

Take only this note from it.

That when the body is unburthened of outward afflictions, and the fouleafed of inward forrows, then we have a great advantage both to

plead with and pray to God.

How much the inward man is pressed by the outward, and how the spiritual part of the inward man is pressed by those sears that arise from its carnall part, might be shewed from this exposition, but (though it hath a fairnesse in it, and a learned pen to maintain it, yet) I wave it as not so proper and pertinent as either of the former two, to the scope of this call and answer, which this Scripture leads us to.

Job having promised a readinesse in himself to answer the call of God, shews his assurance of Gods readinesse to call him,

and of his acceptance with him.

Thou wilt have a defire to the work of thine hand.

It hath been shewed (chap. 10. 3.)

First, That man is the work of Gods hand.

Secondly, In what sense hands are ascribed unto God.

Thirdly, How man is the work of Gods hand.

For the clearing of these particulars in a way of explication, I send the Reader to the chapter and verse fore-cited, and shall deal with this clause only as stands in connexion here with the call and answer last opened.

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Thou wilt have a desire to the work of thy hand.

Which some conceive to be the very from of words in which fob intended to answer God: Thou wilt call, and thus I will answer: O God, thou hast or thou wilt have a desire to the work of thy hand, As if he should say, When thou callest me, I know thy call must spring from the good will thou bearest me thy affections will come forth to me, when thy voice comes forth, thou wilt therefore speak becamfe thou hast a defire to the work of thy hand; so the words stand in opposition to those (chap. 10. 3.) Is it good that thou shouldest despise the work of thy hand? Which some expound as his expostulation with God, upon an apprehension that he flieghted him: but now he is confident God hath another opinion of him, and would be so far from despiling, that he will have a great defire to him who was the work of his band.

Secondly, Many of the Hebrew writers expound Fob, as if he thought God had a minde or a purpose to destroy the work Numquid per- of his hand: and they reade it with an interrogation, Wilt thou desire or be forward to destroy that which thou hast made? Hence bis? Rab. Lev. Tade ipya also the Septuagint render it as a deprecation, Do not reject or

XE Igor so unmake the work of thy hands.

ето пої. Ne repellas odera rиm. Sept. bile eft.

dere defidera-

Thirdly, The Originall word which we translate, Thou wilt have a desire, imports a strong covering desire, such as is after manuum tua- silve. The same root in the Hebrew fignifies silver and to cover. because silver is so much coveted, thou wilt have a desire to the work DDD desidera- of thy hand. As a covetous worldling hath a great desire after re, aware, bine gold or filver, he longs for it, and it pleaseth him when he can nomen argenti, get it, fo the Lord himself hath a longing, coverous delire after man, who is the work of his hand. The Lord seemed to use 706 as if he were but rubbilli and droffe, no way desireable, yet he believed God would look upon him as a filver vessel, and as a vessel of honour: The Vulgar Latine translates wide from the operi manuum letter of the Hebrew, but near to this sense; Thou wilt put forth tuarum porri- thy right hand to the work of thy hand: this departs from the letter of the words, but the sense is fair to the scope of the words; for it is an argument of love and friendship, to put forth the right hand to a man, if we meet one whom we love and delight in, we cannot passe him, without taking him by the hand; And is

ges dextrum, Vulg.

of charity or pity to reach out the hand: Thou wilt have a desire, may be well expressed thus, thou wilt put forth thy hand to the work of thy hand, and help me up when thou biddest me rise. A true friend reacheth his heart out before he reacheth out his hand. God had cast Job into the mire and ditch (as he spake chap. 9.) yet he believes he would take him by the hand, and lift him not only out of the ditch of affliction, but out of the grave of death.

Hence Observe.

First, That God bear's much affection to man as he is the work of his hand.

It argued high displeasure when God spake thus against his people, He that made them will not have mercy on them, and he that formed them will shew them no pity (Isa.27. 11.) The meanest creature in the world, is the work of Gods hand, and under that notion the delire of his heart: it is natural to all men to love their own works: and it is the distemper of most men to Consuevit aoverlove and doat upon, yea to be proud of the work of their risex opopperere hand: God hath a desire to and a liking of all his works, (Gen. opus manuum 1.31.) when he had finished that great structure, that noble fa-que videndi cubrick of the world, he saw all that he had made, and he saw it piditate tenere. with content. God did not make the world and then take Deut. a view of it; all was one act, yea, he saw the idra or platform of it in his own breast from eternity: but the Scripture speaks thus to shew what price and value he put upon his work. And if the natural frame of man be such as God hath a desire to, and looks upon with delight, as it then came out of his hand in the first creation: what desires hath God to the work of his own spirit in our hearts, which is the second of the new creation? hath he not a delire to the new creature, who hath a delire to every creature? if he hath a desire to the work of his power in creation, then much more to the work of his spirit in regeneration, which is the most beautiful peece of work which he ever made. Angels are excellent creatures being confirmed in holinesse: the soul of a beleever formed up by grace, is a creature matching Angels. When Stevens face was full of beauty, the text saith, it did shine as the face of an Angel. If an Angel were corporal, he could not have more luftre and beauty then Stevens face had. Every Saint hath a heart like the face of an Angel, full of divine beauties and glorious excellencies. To fuch a work of God, how great a desire hath God? Daniel

was called a man of desires by the Angell (chap. 9.23.) we translate greatly beloved, but the Chaldee is, Thou art a man of desires: Though every beleever cannot be called a man of desires in Daniels height, yet every beleever is a man of desires, A man whom God desires. It is an honour to man to be desired among men (and those Princes died in dishonour, of whom the holy story saith, that they died undesired) but how great an honour is it to that man who lives desired of God, and (whereof Job was assured) to whom God will have a desire as to the work of his hands when he is dead!

Take this corollary from it.

If God hath a desire to the work of his hand, how should they who

are the work of his hand have a desire unto him?

What defire should we have to God, who hath wrought us, when we hear that he hath a desire to us because he hath wrought us? shall the potter have a desire to the clay, and shall not that clay (which hath desires) have a desire to the potter? One of the Ancients speaks passionately to this point: I was made by thee O Lord, and my heart is restlesse till it return to thee: the work should have a desire to the hands that made it, and that which hath received a being to the sountain of its being. Sinfull destempers cause us to depart from God, the work hath then no desire to the hand that made it. Holy actings are all from God, and they earry us back to God, from whom they are. A holy heart cannot but have a desire to God, the work of whose hands it is.

Thirdly, Job was in a very sad condition, when he spake this, he was pleading with God for a change, a change by death, he will needs die rather then continue such a life; The hand of God had cast him as low as man could be on this side the grave or hell: and he saith, Thomsshalt have a desire to the work of thy hand.

Hence Observe,

Faith can discern some light of favour, some glimerings of love

through the clouds of darkest dispensations.

It is the holy skill, the art of faith to make conclusions of life, in death, and of light in darknesse; This is the right Logick of faith: Faith can prophelie, and faith is a true Prophet, thou wilt have desire, he speaks of the time to come, The presumption of evill men prophesies sometimes, or dreams rather that God

will have a desire to them; but faith makes sure prophecyes, because 'tis bottomed upon the sure word of God, Fobs faith prophesied more then once. He shall be my salvation, (Chap. 13.) I know that my Redeemer liveth, and I shall see him, &c. (chap. 19.) Faith hath a quick eye, and fees good in the end from the beginning. Faith fees the movings of that holy concupifcible appetite in God towards poor sinners, when it feels nothing but the movings of his irascible appetite. While Fob perceived wrath, or somewhat in the likenesse of wrath mixt with the dealings of God towards him, he promised himself (and that not coldly but confidently) not only somewhat in the likenesse of the favour of God towards him, but his reall favour; Thou wilt have a desire to the work of thy hand.

But had not the Lord a defire to Job before? Was the spring of his affections that up till that day should come? or was his love to him yet to begin? No, the love of God and his desires had flowed to him from everlasting; as whom he loveth he loveth to the end, fo whom he loves he loved without beginning: but his love and his desires had been a little while hidden and (as some rivers) had run under ground. Fob saw nothing in his latter conclusio padayes but the actings of his anger, and was sensible only of se-thetica ex comverity in his proceedings, as the complaint of the next words paratione seve-

teacheth us.

Verse 16. For thou numbrest my steps, dost not thou watch over my hoc & sequence - sinne ?

In this and the verse following, Fob makes a patheticall com-nium rerum parison, between the present seeming rigour of Gods dealing ereatarum, with him, and that sweetnesse which he hoped to finde ere long or at the last: Thou wilt have a desire to the work of thy hand, but ro hominis afnow thou numbrest my steps.

Two things are here to be opened. First, What he means by his steps.

ישעדי greffus Secondly, What he means by Gods numbring his steps. Fob meos

speaks both by a figure. ETT ITH DE UM GETTE By steps we are to understand his actions, all that he did, yea, 70. studia sus all that he thought, his inward motions as well as his outward mitur tropolomotions. So the Septuagint translates, thou numbrest my medi-gice pro actiotations, or, the workings of my heart. As the whole course of me, tum cora man is called his way, fo the severall actions of that course, poris. Nnnn

Jun.

vitatis judiciorum Dei hoc

ver [u, cum infirmitate om-

veri. 20, 21.

nominatim ve-

que ad finem.

Greffus funt affestus & actus quibus animus homimis quidem ad palmam malis vero ad pemam.

790 eft numerare vel Supputare. Hinclitorius.

Numerare gressus est studiose aliquem observare & ata inquirere, quod fere fit hostili animo. Bold.

Singula facta ad amulfim metiris. Jun.

are his steps; holy actions are streight steps, and sinfull actions are uneven ones, he went on frowardly in the way of his heart, Ifa. 57.17. that is, in the way which his heart most delighted in, that was a crooked way, and fuch were his steps, such disnis incedit bo- orderly walkers use not to number their own steps, but God

Numbring the sleps notes an exact account, and an acurate observation of our actions, we fay of a man who goeth sofely, furely you tell your steps, The Lord is said to number our steps, when he makes a strict inquisition concerning all our transactions, and sets down step by step, every passage of our lives, when bellus supputa- he keeps (as it were) a day-book of all we doe, and records us to a word or thought. David speaks of his enemies, (Pfal. 56. v. 6.) they gather themselves together, they hide themselves, they mark my steps, when they wait for my soul: that is, they mark every thing I doe or fay: he that would be watcht exactly were omnia ejus fa- best to have an enemy to watch him: love makes us watchfull over one another, lest we take hurt; but malice makes a manobservant enough of another to do him hurt: thus 'Davids enemies were double diligent upon their watches, they mark my steps, when they wait for my foul; And again, Pfal. 17. 11. they mea recenses & compassed us in our steps, they have set their eyes bowing down to the earth. It is an allusion (as I conceive) to hunters, who go poring upon the ground to prick the hare, or to finde the print of the hares claw, when the hounds are at a losse, and can make nothing of it by the scent. Thus his enemies cast about to finde where he had gone, or what he had been doing, that their bloudhounds might follow the game with a fresh cry. So then, thou numbrest my steps, is no more but this, whatsoever I doe or fpeak, thou art very curious and criticall in the observation of it; I will not stay in the inlargement of any points from these words, but referre to chap. 10. v. 14. where Job speaks the same sense, If I sinne then thou markest me, &c.

Only Note in passage.

First, God knows all the motions of our hearts, and the actions of our lives.

He that is unacquainted with our wayes, cannot number our steps: it is best for us to number our own steps, and to take heed to our own wayes, when we hear that God is so exact at it: it would make us cautious what we do, if we knew of a man

who

te uhum pecca-

Watch-

who took notice of all we did.

Secondly, The person, 700 was a holy man, whose steps God numbred, whence we may learn,

That God sees the sin of his own children.

Fob was not of opinion that God sees no sinne in his children. he knew himself to be a childe of God, and he knew his steps were numbred, yea, and his fin watched over, as he speaks in the next claufe.

Dost thou not watch over my sin?

Some render this as a prayer, Do not keep my fins, or spare me Parce peccatis my fins, that is, doe not punish them: but this is inconsistent meis, Vulg. with the tenour of Fobs discourse, and so I leave it. Has pracatio

The letter of the Hebrew is, Dost thou not keep or observe upon filo orationis my sinne? The sense is the same with what he said last, or we Merc. have here but an exposition of it. Some reade it without an in- חשמר tereogation, Thou watchest over my sinne, in both there is an allu- qd excubias sion to a severe creditour, who gives no day, but presently exacts agis super pecthe forfeiture or penalty of his bond. So the Septuagint render, catum meuns None of my fins passe thee, thou takest notice of all to punish and verbum de bring me to judgement for them. Others translate, Thou dost verbo, Nec cunot wait, or expect at all upon my sin, As if he had said, as soon as stodis super ever thou hast seen one commit any sinne, thou laiest thy arrest and neum. charge upon me, thou dost not give me time but callest me to a present Non prateribis account.

We may here again note, the inspection or superintendency torum meorum of God over the ways of man: he is so perfect a numberer, that 70. he watcheth to number: he that will number how many steps pro expessare another takes, had need watch him well. Let no man wonder & differre cum that God numbreth his steps, when he watcheth to number magna parte them: and indeed, it is as easie for God to see every sinne in us, Hebraorum as to see one sin; there is no difficulty to omnisciency, in know. Jumo. Merc. ing all things. Let this also be for our caution and admonition: if God watcheth over our fins, how should we watch over our selves? Christ gives this charge, What I say to you I say to all, watch: we must watch for our own outward safety, though God watcheth to fave, his watchfulnesse is no plea for our carlessenesse: much more have we need to watch, lest we sin, because God watcheth to observe our sins. His watchfulnesse should provoke our carefulnesse. The Lord (as it were)

Nnnn 2

watcheth advantages to bring evill upon them, who are not watchfull against evill (Dan. 9. 14.) Therefore hath the Lord watched the evill, and brought it upon us: they were not watchfull against the evill of sinne, therefore the Lord watched to bring upon them the evill of punishment. Have not we cause to watch lest we transgresse, when God watcheth to chasten our transgressions? The Prophet Fer. 20. 10. complained, All my familiars watched for my halting: God (in a sense) watcheth for our haltings. He doth not watch as wicked men doe, with a hope to see us halt, as the Prophet personates his unkind familiars there, faying thus among themselves, or every man in his own heart, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. It pleaseth wicked men to fee the godly halt or stumble, much more to fee them fall: God is infinitely above fuch thoughts or deligns, he watcheth for our haltings to make us know them, not to infult over us for them. He watcheth for our haltings, not hoping to fee us halt, but to prevent us from halting, or if we halt, then to preserve us from falling. He at most watcheth for our haltings to correct us for them, not to take his revenge upon us for them. He watcheth us to make us watchfull.

There is a double watchfullnesse which this should leade

us to.

First, A watchfullnesse in reference to God.

Secondly, A watchfullnesse in reference to our selves.

We should watch. 1. What God doth. 2. What God saith. And we should watch. 1. What we doe. 2. What we speak. 3. What we think: Every thought, word and work must be accounted for, and brought to judgement: and therefore it is as much our wisdome, as it is our duty to watch over them. Thou watchest over my sinne (saith Job) And suppose God sind his sin, what will he do next? that Job seems to tell us in the next verse. Our sins are but trash, yet Job supposed that God put his into a bagge; they are no treasure, yet Job supposed, God sealed up his sins in a bagge, and less the seal should not be strong enough, he represents God sowing up this bagge full of sinne, such were the apprehensions of this forrowfull man.

Chap. 14.

Verse 17. My transgressions are sealed up in a bagge, and thou · Sowest up mine iniquity.

There are two expositions of these words.

First, That the sealing of transgressions up in a bag, implies the Elegant Heutter removing of transgression: as if they were tealed up never braismus pro ed to be seen or brought forth any more: the word is used Job. quodest remita 9.7. he sealed up the stars; that is, he covers them with clouds and nullo modo darknesse, or overcomes them with greater light. The clearnesse eam videre aut of the day seals up the stars alwaies, and so doth the cloudinesse tangere licent of the night sometimes. Some give this sense of the sealing here, Sigillare peccan my transgressions are sealed in a bagge, that is, they are hid, and memoriam peshall not be remembred at all for ever. Daniel Prophecying of nitus delere, the sufferings of Christ, saith, chap 9. 24. Seventy weeks are Pined. determined upon thy people, and the boly city to finish transgression: The Chaldee word is, to seal up transgression: what that is, the next words shew, and to make an end of sins, to make reconciliation for iniquity, this was done by the death of Christ. The death of Christ was the death of sin, and when reconciliation is made for sin, the end of sin is made. This is a great Gospel truth, when sin is pardoned, it is sealed up so fast, that when it comes to be sought for, it shall not be found, and when it is enquired after it (ball not be.

Yet I conceive it futes not this place, nor answers the subject upon which Job still insists, for he is aggravating the dealings of God with him, as severe, he numbreth my steps: So that to say my transgressions are sealed up, that is, they are pardoned and covered, is an expelition of fo great a variation from the scope of Jobs discourse, as cannot be admitted in this place. Therefore to clear his meaning I shall offer that sealing is used in

three cales.

First, To keep things secret that they may not be seen.

Secondly, To keep things distinct, that they may not be confused.

Thirdly, To keep things fafe (as we usually speak) that they

may be forth-coming.

When Daniel was east in the Lions den (that he might be safe, not safe from the Lions, but safe, that none should fetch him out from the Lions, that there might be no delusion in the businesse,) 'Tis said a stone was brought, and laid upon the mouth of

the

las referte annulum ad me. Plaut. in Calin. priscorum vita? qualis inmocentia ? in qua nihil fignabatur, & que & potus annulo vindicant a rapina. Plin. lib.32. C.I.

the denne, and the King sealed it with his own signet, chap. 6. 17. Seals were antiently pur upon chefts of goods; especially of their Ausignate cel- choicest goods. Pliny gives it as an argument of the integrity of the times before him, that then nothing was sealed up, servants might then (as we speak of those that are very trusty) be trusted with untold gold, but now (saith he) house keepers secure their Que fuit illa very meat and drink with seals, lest their servants (hould steal, and embezle them. In allusion to this or that other service of the seal, Fob saith here, my transgression is sealed, as if he had said, my transgression is kept safe, that it may be ready as matter of accusation and charge against me. In pursuance of which sense, nunc cibi quo- some interpret these words as a metaphor taken from solicitours about law-fuits, who carry their papers and bils of inditement fealed up and put into a bagge, which custome is continued at this day. As if Fob had said, my inditement or charge is sealed up in thy bagge, surely thou intendest shortly to proceed to a tryal against me. When God tels the people of Israel, their vine is as the vine of Sodom, &c. he minds them presently, is not this laid up in store with me, and sealed up among my treasures? Deut. 32. 34. that is, this evil which you have done, the fins which you have committed, like Sodom and Gommorrah, are laid up in store with me, and fealed among my treasures. I have taken fure notice of all, and shall bring all forth in due time : you have scattered your fins and wickednesses abroad, but I have gathered and sealed them up. God treasures up mercy for an obedient people, but he treasures up wrath for the rebellious. Or if God should not do it, yet such doe it for themselves Rom. 2. 5. Despisest thou the riches of his goodnesse and forbearance, not knowing that the goodnesse of God leadeth thee to repentance? but after thy hardnesse and impenitent heart, treasurest up unto thy self wrath against the day of wrath. As impenitence seals our sins upon us, fo it treasures and seals up the wrath of God upon us for our sins. The iniquity of Ephraim is bound up, his sin is hid Hos. 12.13. from whom was it hid? not from the eyes of God (possibly not from the eye of the world) but it is bound up and hid, as referved to a day of reckoning. It is bound up, not let loose by pardoning grace, it is hid, not with a covering of mercy, but with a covering from mercy, it is hid, not for protection, but (as 70b thought his sinne was fealed) for punishment.

My transgression is sealed up in a bag.

Further, This sealing up in a bagge is an elegancy heightning the sense: A man counts or tels over his spending mony, but when he seals it up in a bag, it is an argument he means to lay it by as a stock. A stock of mony is not seattered about, but put in a bag, and when it is in the bag, it is not only tyed but sealed up. Thus fob seems to conceive that God had taken a note of all his sins, and laid them up till a sit time, to call him to an account about them, and punish him for them.

And thou sowest up mine iniquity.

Fob prosecutes the same metaphor, and hath the same mind

in this, as in the former part of the verse.

The words undergo different readings, some thus, thou sowest iniquity to iniquity, the Original signifies to join, or, to make an application of one thing to another, like an artificer who puts peece to peece in any fabrick. In which sense Fob faith of his friends, Te are forgers of lies chap. 13. 4. that is, you curiously frame up a lie, or put one lie to another, Psa. 119. 6,9. The proud have forged a lie against me : so, thou somest iniquity to iniquity, the iniquity of one year to the iniquity of another, the iniquity of one relation to the iniquity of another: this is a fowing, or joyning of iniquity. Others thus, Thou sowest to mine iniquity, that is, thou fowest the punishment of iniquity to my iniquity, thou addest affliction to my sin : Job thought God heaped all his fins upon him together, and with them the punishment of all his fins. Again, Thou sowest up mine iniquity, is but an explication of thou hast sealed up my transgression in a bagge, or, the bagge of my transgression is not only sealed but sowed.

Hence Observe,

A gracious heart looks upon his own sinnings, as the occasion of

his sufferings.

He fears there is somewhat in deck against him. And 'tis a truth, that as God hath a bottle wherein he puts the tears of his afflicted people, so he hath a bagge wherein he puts the sins of an offending people. God puts none of the sins of his people in a bag to condemn them, yet he often puts their sin in a bag to chasten them. Hence a godly man is apt to judge all his afflictions as the fruit of his sins: and though it was not so in Jobs.

case, yet, he good man put all upon his sin. It is good to judge our selves when we are judged (that is chastened) of the Lord.

Fallitur bac in effent ha afflictiones pana peccati fed fidet probationes 30b. Druf.

NOT est pec-

catum ex igno-

rantia velin-

Secondly, Though this be a truth in general, yet fob is not re Fobus non to be excused in having such dark thoughts of God, and such black thoughts of himself, That surely God sealed up his iniquities in a bag, and was resolved to afflict him for them. Job mistook his own condition, and the mind of God towards him in some quod Dei con- things, as well as his friends did. God had not sealed up his filium non sa- transgressions in a bag, but he had cast them behind his back. tis intelligebat God did not afflict him for the punishment of his sin, but for the proof and exercise of his graces, as hath been shewed all along. The holiest man on earth is subject to mis-conceive the reason why he suffers, as well as the rule of what he should do.

Thirdly Observe,

That though a gracious heart will not bear the heard censures of others about his fins, yet he is ready enough to censure and accuse

bimself.

Fob did as often confesse his iniquity before God, as he had pleaded his innocency before men. He would not have taken it well at the hands of his friends, if they had told him that God had filled a bag with his transgressions, and that God had sealed it up against a day of account, yet thus he speaks of himfelf. As his faith appeared little while he thought that God had fealed up his transgressions, so his humility and self-abasement appeared very great in this acknowledgement of his transgrefsion.

Further, Fob imploies three words in these two verses about the same thing, the acknowledgement of his sinfulnesse, I. Sin. 2. Transgression. 3. Iniquity. These are taken sometimes promiscuously, as was shewed chap. 13. 23. here we may give them a distinct sense.

firmitate. The First signifies properly a failing through ignorance or in-171 sedinice est dissentio ju- firmity, a stepping out of the way besides our intention, (possti & injufti, sibly) against our full resolution.

UVD quando The lecond signifies a diffent from, or dislike of that which is

peccatum fit ex just and right.

dedignatione The third imports rebellion, and prevarication, when we parendi vel ex amore licencia. sinne scorning obedience, or judging it a thing below us. One August. Coase, of the Antients confesses of himself, that when he was (in his

youth)

youth) admonished by his mother to take heed of sinful ways, and to walk with God, he was ashamed to follow her counsel:

This is rebellion indeed, and the height of iniquity; it is bad enough to do ill, but it is worse to be ashamed to do good, worst of all to be ashamed to leave off doing evil. Fob chargeth himself with sin, transgression and iniquity, not with all of them in their full extent and aggravations, but with all of them in their kind.

Hence Observe,

That a godly man is subject to all sins, even the worst of sins.

Not only to fins of infirmity but of prevarication, not only to fins of ignorance, but to fins against knowledge : he may fin, not only because he cannot discern the rule clearly, but even against a clear rule. There is no fin but a regenerate man may fall into, except that from which no man can be raifed, the sin against the holy Ghost. Now as the best discover somewhat in them productive of the worst sins, so God hath discovered himself ready to pardon the worst of sins: if we commit transgression, iniquity and sin, he proclaims himself, the God pardoning iniquity, transgression and sin, yea, his nature is infinitely more ready to pardon, then our nature is to fin. We should fear to commit the least sin even a sin of infirmity, but we need not fear whether God will pardon (for he certainly will) more then fins of infirmity, even the greatest fins. And though now not only our iniquities and sins, but even our least transgressions or steppings aside are sealed and sowed up in a bag, yet beleevers shall shortly see all their fins, bag and all thrown into the bottome of the sea, and sinking like a talent of lead or a weighty millstone in those mighty waters of free grace and undeserved mercies.

JOB Chap. 14. Vers. 18, 19, 20, 21, 22.

And surely the mountain falling cometh to nought, and the

rock is removed out of his place.

The waters wear the stones, thou washest away the things which grow out of the dust of the earth, and thou de-Stroiest the hope of man.

Thou prevailest for ever against him, and he passeth, thou changest his countenance, and sendest him away.

His sons come to honour, and he knoweth it not, and they are brought low, but he perceiveth it not of them.

But his flesh upon him shall have pain, and his soul within bim (ball mourn.

meliis arumnis Philosophantem. Olymp.

Mirum est au- IN this context Fob give us a proof that he had not lost his dire Jobum in 1 Philosophy, much lesse his grace in a sick bed. An interpreter breaks out into admiration, that a man distressed with so many troubles, fmitten with fo many fores, grieved with fo many pains, could intend his thoughts fo much about the secrets of nature, and the providential transmutations of the creature : that he who had been confined to long to a chamber, could travel thus in his thoughts for illustrations of his own case over mounrains and rocks, among stones and trees, through the windes and waters.

The 18th and 19th verses are a collection of comparisons for

this purpole.

The words are plain, but there is much variety of judgement

about their scope and Jobs intendment in them.

Some conceive that under these similitudes he bewails the lastingnesse and long continuance of his forrows, or rather that he lasted and continued so long in his sorrows: As if he had said, The strongest peeces of the lower world are eaten out by time or forced into a decay by outward violence: mountains and rocks cannot stand their ground when the earth shakes: The hardest stones cannot ever contend with the smallest droppings, nor can the deepest roots hold their possession against an overflowing deluge: all these are subject

unto change, when thus assaulted: how is it then that I subsist under so many sorrows, and yet bear such burdens of assistion, who am neither mountain, nor rock, nor stone, nor tree? how is it that I am not wasted and removed by this tempest of thine anger, and quite washed away with these inundations of thy displeasure? Surely if I had been a mountain I might have been pulled down before this time, had I been a rock, these stroaks and diggings might have undermin'd me, bad I been a stone these continual droppings might have worn me out, and how green and flourishing soever I had been, these should might long since, not only have discoloured but drowned all my beauty. Thus he argues from the greater to the lesse, if such robustuous creatures fall and fail by these accidents, whence was it that he who was but weaknesse had held out so long? how was it that he (almost a dead man at first) did yet live in the midst of so many deaths? Hence

Secondly, Others conceive, that Job under these similitudes renews his old suit to die; As if he had said, "There is nothing so "firm, nothing so strongly setled, but must yeeld at last unto cor"ruption, and change its state: therefore let my change come.
"Let me be removed, for rocks must remove, let me be consum"ed, for mountains must consume: Stones wear and trees are "washed away, let me be worn and wa'sht out of the world, let

"me passe away and die.

Thirdly, That Job doth here move the Lord to pity him, and hasten his release, suspecting that at the last he might break out into some impatiency, or discover uncomely passions: As if he had said, Lord, mountains cannot stand always, and rocks will fail at last; how much sooner may my patience? My strength is not

the strength of stones, (as he spake, chap. 6. 12.)

Fourthly, All these similitudes are conceived to aim at the Has similitudisame point, which Job had been upon a little before, namely, to nes eodem speshew that man dying shall return no more to his former state, stare pato quo
as was there opened. Death giveth us such a wound as shall never aquis è mari abe healed here, it is an irreparable losse of our worldly combeuntibus, &c.
forts: This he shadows out by mountains, rocks, stones, trees ad ostendenand fruits of the earth, which are changed and consumed, as if dam sc. mortem
they had never been: Thus in general, I shall now open the
hominis irreparabilem. Merc.
distinct parts of these comparisons.

Verse

Verse 18. Surely the mountain falling cometh to nought, and the rock is removed out of his place.

gantes. q.d. det. Lib.Rad.

Here are two similitudes, Some reade, surely the high moun-Rab. Kimchi tain or highest mountain cometh to nought, for the Hebrew word exponit 1213, here used fignifies not only to fall, but to be very high and great non cadens, fed to high and great, that a man beholding it or looking down from alius, editus, ut it is giddy and fals for fear. Hence Giants (Gen. 6.) are cal-סילים led Nephilim, which properly fignifies Fallers, not because they fall, but because they make others fall : yea they being so high or Mons editus & men of such stupidious limbs and stature, others seeing them, giganteus deci- tremble and fall before them; So here, for the mountain falling, we may reade, the high and huge mountain, the gigantick mountain, the mountain above ordinary mountains, as much as the giant is above the ordinary pitch of men; As if fob had said, the highest mountain come to nought, he speaks not of annihilation, but alreration, they moulder and break, they are not what once they were.

721 proprie duorum foliorum ex arbore cum marcefcunt ex ucto bumore.

The word which we translate cometh to nought, signifies profignificat illum perly to wither as a leaf, or to fall as a withered leaf when the defluxum deci- sap or moisture of the tree goes down to the root, then the leaves fall off. Thus (faith 70b) the great mountains, the huge giantly mountains come to nought, they wither, they fall off like leaves in Autumn: the Prophet Isaiah praieth (chap 64. 1.) O that thou wouldest bow the beavens and come down, that the mountains might flow down at thy presence: by mountains he means the greatest worldly powers, not natural, but metaphorical mountains : yet it is a truth in the letter, for if the Lord do but bow the heavens and shew his power, if he bow the heavens and comes down in the greatnesse of his strength, then the hardest mountains like the liquid waters shall flow down at his prefence.

And the rock is removed out of his place.

A rock is harder then a mountain, a mountain: is earth heaped together, but a rock is earth hardned together: but though it be not only a mountain, but a rock, yea, though it be a mountain of rocks, remove it shall.

The word fignifies properly to wax old, because things that veterascit. Sept. wax old are removing and passing away; Hence the same word

lignifies

signifies to wax old and to be removed, that's the Apostle description of a thing that waxeth old, (Heb. 8. 13.) that which decaieth and waxeth old is ready to vanish away; he speaks to a spiritual point, yet from a maxim in nature. So here, the rock is removed out of his place, is the same with, the rock waxeth old, because that with waxeth old is ready to be removed out of his place. From these two similitudes,

Observe First, what allow to make the

There is no creature so strong or firm, but is subject unto

change.

The mountains and the rocks change ordinarily by the power of time, how much more when God contends with them by an extraordinary power? The Prophet Nahum speaks this in highest Rhetorick (chap. 1. 4,5,6.) he rebuketh the sea, and maketh it dry. (If any thing keep water, it is the sea, which is the greatest vessel prepared on purpose by God to keep the waters : yet God can lade the ocean with the hollow of his hand and dry, not only a pond or a river, but the sea. He rebuketh the sea, and maketh it dry,) Bashan languisheth and Carmel, and the flower of Lebanon languisheth, the mountains quake at him, the hils melt, and the earth is burnt at his presence, yeathe world and all that dwell therein, then who can stand before his indignation, and who can abide in the fiercenesse of his anger? his fury is poured out like fire. and the rocks are thrown down by him. This peece of Nahums prophecy is a clear commentary upon the text of Fob: what can be faid more, and nothing leffe deserves to be faid, either of the instability of the strongest creatures, or of the omnipotency of the God of strength. He tosseth the hils like tennis-bals, and cracks the rocks like a nurshel, before him the hils melt, and the foundations of the earth are discovered. The creature will change by reason of its own weaknesse, though God should not exert or put forth his power against it. Every mixt body hath the feed of corruption in it, and therefore must corrupt naturally, though God should not destroy it providentially or judiciarily: Now if these creatures are changeable in themselves, furely when God changeth them they shall be changed all creature strength must yeeld to his strength whose weaknesse is stronger then all creatures; If God send out a commission against a mountain, it fals and must come down, if he bids a rock remove, the rock shall be removed: if God say to the winde, blow away

away that mountain, or to a tempest, blow down that rock, it shall be done, stormy windes and tempests go presently upon his errand and fullfill his word. Faith is faid to remove mountains, but it is only upon this account, because it engageth the power of God, who alone can doe it.

Secondly Observe, (which is also applicable to the other si-

That the strongest creatures reade man a lecture of his weak-

neffe,

When Fob would shew man his frailty, he sends him to the mountains and rocks, which are the most durable among earthly fubstances: the weakest creature is an embleme of mans weaknes. and the strongest teacheth him, there is no trusting to his strength. As Solomon fend the fluggard to the pifmire, faying, consider her ways and be wife, so we may fay to the strong man, to the confident man, to the proud man, to all who think they shall never be removed, go to the mountains, repair to the rocks and be wife, go to the stones which wear away with water drops, go to the trees which are rooted up by a deluge of waters: go to thefe and learn the vanity and mutability of your best estate, We may learn of that which cannot speak; things insensible may reason the matter with us: they have a voice though not a tongue to tell us what we are, For as the invisible things of God, to wit his eternal power and God head are seen in the things which are made, so the invilible things of man, even his temporal weaknelle and frailty. are feen in the things which decay fince their making. The power of God is invilible, and so is much of the weaknesse of man. The constitution of the creature makes the former visible, and the corruption of it makes the latter visible. Every thing that man fees remembers him what he is, and what he must thortly be. And because abundance of caution in this point, is no burthen, Fob gives further caution: And as I have opened the former, fo I shall now these latter instances by which he confirms this truth.

Verse 19. The waters wear the stones, thou washest away the things that grow out of the dust of the earth, and thou destrought the hope of man.

In this verse we have two similitudes more together with the

application of all the four, in those words, Thou destroiest the hope of man, in conjunction with the 20th verse, Thou prevailest for ever against him, and he passeth, &c.

Also The waters wear the stones.

Waters are soft and liquid, yet they make impression upon that which is hard, and almost impenetrable: it is a Proverbial speech, water by continual running, or aften dropping hollows and Gutta cavat dents a stone. This similitude intimates, that though fibs affli-lapidem. Ovid. Ctions had been small or light, whereas indeed they were great lib. 4. de Ponto. and heavy, though they had been but as little drops whereas indeed they were a mighty deluge, yet their long continuance and frequent repetition, would utterly weaken and wear him out at last: dropping will consume a stone.

Hence Observe,

That continued and repeated acts though small, produce great

effects.

What single forcedoth not, many doublings of it will. Many lighter blows will kill as well as one great wound. A man may be whipt as well as club'd to death. He that goes but a little way in an hour goes a great way if he continue going many hours. A Student in any profession may have got so little learning by one days fludy, that he cannot perceive he hath got any, yet continuing to study he may attain the highest degree of learning. A beleever findes little or no growth in grace or in the knowledge of our Lord and Saviour Jesus Christ, by some one exercise either in prayer or hearing the word, yet by a constant attendance upon the Lord in these duties, he grows to a perfeet man, unto the measure of the stature of the fullnesse of Christ. Smallest fins lived in (which some do not so much as suspect to be dangerous) destroy the soul, as well as that (whatfoever it is) which is called by this name, a sin unto death I Joh. 5. 16. The greatest number is made up of conjoined unities. Here a little and there a little, comes to much. The mightiest oak is hewed down, and the strongest wall is undermined by many stroaks of the axe and mattock. A ship may be swallowed up with a multitude of little fands as well as broken upon a rock: you may make a burden of many feathers as well as of. one maffe of lead. A multitude in any kinde whether of actions, things, or persons, though inconsiderable apart, yet put together or following each other close, will carry all before them, and overcome all difficulties. The waters wear the stones.

Thou washest away the things that grow out of the earth.

Thou washest] who is that? the antecedent is God himself, Thou (O Lord) washest away the things, &c. here Fob expresfeth the supream efficient of all those alterations in the creature, who it is that puls down the mountains, that removes the rocks, all these changes are wrought by the power of God, thou washest away the things that grow out of the earth, or, thou bringest a deluge upon them. God brought once an universal deluge, which walhed away not only all that grew out of the earth, but all that lived upon the face of the earth. God hath given mankinde his covenant, and fet his bow in the cloud as a fign of it, that all flesh stall not be cut off any more by the waters of a floud, neither shall there any more be a foud to destroy the earth, (Gen. 9.11.) yet Ged hath often lince brought flouds upon particular places and countrys, which have destroied and washed away that which grows upon the face of the earth, as hearbs, graffe and trees.

refundit pulvis terra. Com-

D.ut.

The word firiely taken fignifies only those things which grow naturally out of the earth without the labour of man, without plowing, digging, or fowing. So we finde the things that grow out of the earth diftinguished (1 Kin. 19.23.) This shall be a sign ma Pag. Sponts to thee, thou shalt eat this year such things as grow of themselves. nascentia Va- and the second year that which groweth of the same, and the third tab. Que spon- year ye shall plant and sow: The Levitical Law mindes us also of this distinction, (Lev. 25. 5.) that which groweth of its own accord of thy harvest thou shalt not reap. As the Jews were forbidden to fow their field in the year of Jubile, fo also to reap that (as a peculiar crop to any one of them) which grew up without their fowing. The standing corn (if it stand too long) theds fome grains, which spring up without plowing or fowing : This is said togrow of its own accord; yet (I conceive) we need not take it here in such a restrained sense, but in general, for all or every thing that groweth out of the dust of the earth, whether by or without the labour of the husbandman : Thou washest away the things that grow out of the dust of the earth.

Hence Obierve,

First, The same thing may be both a bleffing and an effliction.

Things

Things grow out of the dust of the earth, by water flowing out of the earth, or by the rain falling upon the earth from heaven, and yet the falling of the rain, and the flowing of the water, may destroy the things that grow out of the dust of the earth : if the rain fall not on the dust of the earth, nothing will grow. God threatens to make the rain of the land powder and dust (Deut: 28.24.) that is, to fend fo much drought, that the dust shall rife from the earth up into the air, and fall down upon the earth in stead of rain. Now when the rain is dust, nothing will spring out of the dust of the earth. The earth is barren, The earth opens its mouth, and gapes to heaven for rain (as a thirsty man) to make it fruitful: yet, this water, this rain which sometimes is a great bleffing to the earth, and causeth it to bring forth fruit abundantly, even this destroies the fruit of the earth: too much of any thing in nature is hurtful: there may be a too much of nature, but there cannot be a too much of grace: some things are so good that we cannot have too great a quantity of them. The deaws and drops of heaven upon the foul in greatest abundance will not destroy the things that grow in or out of our fouls, but make them grow more. Our fin and the wrath of God turn our greatest worldly comforts into curses: but that is alwaies a bleffing to us which cures us of our fin, and the more we have of it, the more bleffings we alwaies

Secondly Observe,

The Lord who makes things to grow out of the earth, makes them wither.

He who giveth us the fruit of the ground, takes the fruit of the ground away: mercies and judgements come from the very same hand, and both from the hand of God; The Lord saith to the fields, encrease and multiply: his word, yea, his steps drop fatnesse. Where God walketh in mercy, every step he sets is a drop of fatnesse, and where he walks in anger, every step he sets is a drop of leannesse; he that makes the fields flourish, makes them droop, he washeth away the things that grow out of the dust of the earth.

Thou destroiest the hope of man.

As if he had said, Thou who causest mountains to fall, and rocks to consume, thou who causest stones to wear, and washest away the Pppp things

things that grow out of the earth, thou, even thou destroiest the hope of man: that is, in destroying these things, thou destroiest the hope of man, or, as thou destroiest these strong durable and beautiful creatures, so the hope of man set upon any creature. The Hebrew particle (Vau) is often put as a note of likenesse, And thou destroiest, is, so thou destroiest the hope of man.

But shall the hope of man be destroied? what hope, and whose hope shall be destroied? There is a hope of man stronger then the mountains, and more durable then rocks or stones. Though these consume and come to nought, yet that shall not. The hope of the Saints endures for ever, and they shall never be assumed of their hope: their hope is an anchor (so the Apostle calls it, Heb. 6.) sure and stedfast: and as the hope of the Saints is a sure anchor, so it is fastened by such a cable as will never crack, let the winds blow and the waves rise as high as they will. The word of promise is the cable which holdeth this anchor, that word of promise is stronger then a threefold cord, and cannot at all be broken.

Again, as this anchor is strongly fastned above, so it is let down upon and is fastened in a rock beneath. That anchor of hope will never dragge which fals into Christ, the clifts of that rock hold it and will not let it goe. It is impossible to destroy such a hope as this: The hope of Saints shall indeed be destroied, or perfelted rather, by enjoyment, but it shall not be destroied by disappointment. When we enjoy all things, what need we hope for any thing? hope is swallowed up in fruition. Saints never lose their hope till they have found all that they hoped for: If in this life only we had hope in Christ, we were of all men most miserable, I Cor. 15. 19. We shall not hope any longer then we live here, but we have a hope of good beyond this life: our hope lasteth no longer then our lives, but the things we hope for, last longer then the mountains, yea, longer (as old Facob speaks in his benediction upon Foseph) then the everlasting hils: our hope will last, that is, we have hope of that which will last as long as everlastingnesse.

Seeing then the hope of Saints is no perishing hope, whose hope doth Job mean, when he saith, Thou destroiest the hope of

man?

He means the hope of vain men, or the vain hope of good men.

men. God destroieth all the hopes of vain men, and all the vain hopes of any man, such hopes as those proud men had after the floud shall be destroied, who said, go to, let us haild us a city and tower whose top may reach unto heaven, and letter make us a name, lest we be scattered abroad upon the face of the earth. (Gen. 11. 4.) God scatters their hopes, who by worldly power or policy, hope to fecure themselves against scattering: a hope to get our selves a name, and so to fasten our selves upon earthly foundations, as never to be removed, shall furely be removed. The Psalmist discovered that the inward thoughts of covetous men are, that their houses shall continue for ever, and their dwelling places to all generations (Pfal.49. 11.) this is their thought and hope: God destroieth such hopes often, letting their houses fall to the ground before themselves fall into the grave: or if their outward glory outlive them, yet their posterity shall outlive their glory, their fons shall either wantonly scatter what they have miserably gathered, and at last be eaten up with wants, or the wrath of God will scatter what the father gathered, and the fon hath minde enough to keep. And as God destroies the hope of covetous men, that their riches shall abide, so the hope of voluptuous men, that their pleasures shall be renewed : such a hope the Prophet Isaiah describes, the idle, idol shepheards full of (1sa. 56.12.) when they say, come ye, and I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day and much more abundant. The hoped for cup shall be pulled from their mouths, who do not drink for thirst, but thirlt for a drinking.

Further, God destroieth all their hopes who hope in the arm of stesh. The Jews thought Egypt help enough against all enemies, even while they neglected to keep God their friend. But see how the Propheet reproves them or befools them for it: Why gaddest thou about so much to change thy way? As if he had said, When one worldly means fails thee, this refort is to another: if Assyria help thee not, thou art consident that Egypt will, but thou shalt be ashamed of Fgypt authou wast ashamed of Assyria. That is, these hopes shall tail thee, and thy expectations, they shall be frustrate in the one as well as in the other. For God hath rejected thy considences, and thou shalt not prosper in them, (Jer. 2. 36,37.) Thus God destroieth the hope of vain men, and

not only fo, but

He destroieth also the vain hopes of good men ('tis possible for such to have vain hopes) hopes of long life, of prosperous daies, of riches, and of great things for themselves: They sometimes project as vainly as the world, and join with those in action, from whom they are separated by profession. The Lord in mercy blasteth these hopes of good men, that they may be taught to fix their hopes on better things. He shews how weak and withering the creature is, though in their hands, that their hearts may be wholy set on him. We enjoy God most, when we hope least in man, and God doth therefore destroy the vain hopes of some men, that they may enjoy himself more. As all the hope of hypocrites shall be destroied; so shall some hopes of those who are sincere.

Thou destroiest the hope of man, that is, in destroying those things upon which man hopes, thou destroiest the hope of man: the act or habit of hope is often put for the object of it. Man hopes in mountains material and metaphorical, he trusts in the rocks and stones of the earth, or in the things that grow out of the earth, riches and plenty. All these things are destroyable, and when these are destroied, the hope of most men is destroied: if the matter upon which our hopes are fixed be perishing, our hopes shall perish: we cannot raise a safe or a firm building upon a rotten or an unsound foundation. Earthly things, the mountains of the earth cannot make a pillar to prop up the

I have from former passages in this book shewed how great a possession hope is, and that even the light of nature in some hath preferred it before all their possessions. I have also shewed that it is the last peece which man quits the possession of in his greatest extremities, and that when that's gone, all is gone. Man hath nothing more to be destroied, when once his hope is destroied: if our hope be prevailed over, we are prevailed over for ever: Jobs discourse leads us to this conclusion in the next

verse.

Verse 20. Thou prevailest for ever against him, and he passeth, thou changest his countenance, and sendest him away.

This verse explains the application of the similitude, when the Lord destroieth the hope of man, he prevaileth against him for ever.

Thon

Thou prevailest for ever against him, and he passeth.

Thou prevailest] The word is, thou waxest strong upon in print bim, or, thou art stronger then he: all prevailing proceeds pravaletis eiftrom greater strength, either of body or minde: equality makes Mont fortier no conquest. And though (as Hannah sings 1 Sam. 1.9.) by cofuisti. Pagn. strength shall no man prevail, yet the strength of God will prevail. The reason why no man prevails by strength, is, because God alone hath more strength then all men put together, and because he hath, therefore he can prevail by his own strength.

Thou prevailest for ever against him.

The word which we translate for ever, signifies also in the Typ quodess verb to prevail, to triumph, or to overcome, thou waxest strong triumphare over him triumphingly and victoriously, or, thou triumphest aut vincere i-over him, and thou shalt alwaies triumph over him. A triumph demess quod an is the signal of perfect victory, and where victory is perfect, it victoriose is victory for ever: God prevails so over man that he may tri-triumphanter umph, and therefore he is rightly said to prevail triumphantly, perducere, or to prevail for ever.

Thou prevailest for ever, which may be understood two

waies.

First, That, man is so prevailed upon, that, he cannot repair himself again. If God break down, man cannot build up, and if he wound, man cannot heal: both breach and wound must continue for ever, unlesse the same hand that made them make

them up again.

Secondly, That, how often soever God taketh man in hand, he is sure to carry the day against him, he prevaileth for ever. God is alwaies armed with sufficient strength to subdue all strength unto himself. Nor can we surprize God or come upon him, before he hath drawn out his strength and made it ready. He must be a perpetual Victor or Triumpher who hath alwaies strength enough to get the Victory, and whose strength is alwaies ready enough to go to battle. There was never any man alwaies a conquerour, but God is. Men have been mighty conquerors, and have had conquerour justly affixed to their titles, yet not one of these was alwaies a conquerour, the best of men have been sometimes worsted, or could not prevail; Only God

prevaileth ever. If he undertake a work or a delign, whether for or against man, he will be sure to have his ends: for nothing can stand in his way. All that is in the way is of his own setting, and he is wifer then to fet any thing in his way, which shall hinder him in the bringing about his own ends. What strength foever the creature hath, it hath from God, and furely he hath. not given out more then he keeps to himself. He will not be mastered with his own gifts, nor make derivative power too strong for original power. Indeed all the power which God gives is weaknesse, and the wildom folly, compared with that he keeps : and what is weaknesse to omnipotency? what is folly to wisdom? what is mortal and changeable to eternal and

unchangeable, that it should hinder its prevailing?

paulalum, ut in perpetuum tran fieret. Vulg. altum, --- ut lapfu

The Vulgar reads differently, referring this act of prevailing. not to the strength of God prevailing over man, but to the boun-Rolorafti eum ty of God giving man strength to prevail: Thou hast strengthened him for a little while, that he might paffe away for ever. As if God exalted man only to cast him down with a more fearfull ruine: or, as if Job had faid, Thou didft heretofore strengthen -- toduntur in me, but now thou abatest my strength; I was once set up, but now thou tramplest me under foot. 'Tis I grant the design of God agraviore ruant. verthrow them with greater advantage. Thus the Lord said of Pharaob, for this same purpose have I railed thee up, that I might shew my power in thee, (Rom. 9. 17.) But God deals not thus with his own fervants, for though he gives them ftrength and then tries them, yet he never gives them frength that he may (with a greater reputation to his own flrength) triumph over them. And therefore I lay this translation aside, and embrace our own, as clearest to the intendment of these similitudes : thou prevailest for ever against bim,

And he passeth.

That is, he dieth, so the word is used (chap. 10.21.) death is our passage out of the world, we come in and we passe out: man must passe when God giveth him a passe to travel out of the land of the living.

Thou changest his countenance, and sendest him away. This change of his countenance is taken three waies.

First, Some understand it of the habit of a dying or dead Nitidum & man: Death brings a change upon the whole man, especially vividum vulupon the face or countenance: both the beauty and the feature do & pallente of the face change at the appearance of death: fairnesse is then commutate. turned into palenesse, sweetnesse into swarthynesse. The no- Merc. strils are sharp, the eyes hollow, the ears are thrunk, and the jaws fallen: the dead man looks not like himself, not like the man he was, when he was healthy and alive. Phylitians give In morte total us the description of that change, and teach us to spell the let-facies redditur rers, and reade the characters of death printed upon the face. fibi contraria. Death sends its image as a harbinger to take up every room of our Acutus enim bodies, before it felf comes to lodge in our bodies. Standers fit nafu, oculi by may fee death in their lick friends, long before their lick collapsa aures friends feel it. contracta, &c. Hence Observe, nt docet. Hipp.

Death defaceth the beauty and doth blast the comelinesse of lib. prænot.

How much soever any glory in the beams of beauty now, sicknesse will shortly eclipse and death will totally darken it. Spiritual
beauty will never change, but for the better: the countenance
of the soul adorned with grace changeth into glory, when a beleever dies: Soul-beauty will be more beautiful, and attain its
full persection; when bodily beauty is none at all, but is turned into corruption: when the frame of nature is ruined in us, the frame.
of grace shall be compleated in us; And we shall be all glorious within, when there is no glory left without. Thou changest

his countenance.

Secondly, This change of the countenance is expounded not for that instantaneous change, which death brings into the body, or not for that only, but for that continual change which man ____ Nulla non is subject to in his body while he lives: the countenance is put dies formosis sport the whole outward man. Death is our most remarkable lium corporis change, but it is not all our change: Every day carries away abstulit. Sen. some spoils of beauty and strength from the strongest and most in Hypol. heautiful body. No day looketh upon us or we upon it with the sensus omnino bance.

Thirdly, Others take the countenance more largely, not for the facieminterpreface or whole body only, but for the whole state of a man: it is u-tari possumus sual to apply the word face or countenance to all changes: we say generalem suathere is a new face of things, or of affairs, when affairs whether tam. Bold. personal or publick are much changed. As if he had said, Thou changest his whole state and sendest him away: because all changes appear in the face, therefore in what soever our change is, 'tis said

our face is changed.

Man hath one face in riches, and another in poverty, one in honour, another in disgrace: The copy of a mans countenance changeth, not only as his body, but as his condition and relations change. You may see how it is with us in our faces: For, as our conditional countenance changeth, so doth our personal. Twas shewed at the second verse of this chapter, that man continueth not in any condition alwaies the same: his natural, his civil, his spiritual estate, are liable unto changes: what they are, I refer the Reader back to the verse mentioned; Thou changest his countenance,

And sendest him away.

Ablegas eum
hinc non rediturum, velut
extrudis & amandas eum
ex hoc feculo
prorfus. Merc.

He said before, he passeth away: here he varies the phrase, thou sendest him away, that is, he dieth, there's the end of all. Man hath many changes while he lives, and shortly he must change from life to death: the manner of expressing it is considerable.

Thou fendest him away.

Man dieth by dispatch from God, God sends him a writ to die, Thou sendest him away. Death is mans dismission out of the world. The word imports a special direction, When Adam had sinned the Lord God sent him forth from the garden of Eden, to till the ground, from whence he was taken, (Gen 3.23.) He bid Adam be gone out of the garden, and he bids the sons of Adam be gone out of the world. Old Simeon said, now let thy servant depart in peace, give me my dismission or my writ of ease. God sends wicked men away whether they will or no: Saints would be sent away and depart with leave. Wicked men are put out of the world, as the leprous person was put out of the camp of Israel, lest he should insect others. Godly men are sent out of the world, when they have done the errand they came about for the good of others. Thou sendest him away.

Verse 21. His sons come to honour and he knows it not, they are brought low and he perceiveth it not.

His sons come to honour.

Some refer it to number, his sons are multiplied, others to Cum multifueriches, his sons get wealth, we to greatnesse, his sons come to honour. Some are born to honour, and others come to it, some tem pauci fuereceive it from their parents, others get it by their atchieve-rint ignorat,
ments, it runs to some in their bloud, others rise to it by their Sept.

vertue and worth, by their parts and abilities: 'Tis betterto get nondus
honour then to have honour, and to make our selves honourable, then to be made honourable. It is easie to inherit honour,
hinc honorem
divitias, &c.
denotat.

And he knows it not.

An act of knowledge is often put for an act of the affection: we are said not only not to know that which we are ignorant of, but that which we are regardlesse of: so here, he knows not when his sons come to honour, that is, he is not affected with it; Usually a parent knows nothing more, then the preferment of his children, and he seldom studies any point more. Fob describes a father ignorant or insensible of his sons preferment. And as he knows not the good which his sons come to, so not the evil which comes upon his sons, as he tels us in the next words.

And they are brought low, or diminished.

They are diminished in number, but sew are left: or, they are made low and poor in state, there is but little left to them.

And he perceiveth it not.

That is, he is not grieved at it; But who is this insensible ignorant father? or what is it that renders him thus ignorant and insensible, of all the providences of God, whether good or bad to his own bowels?

Some expound both clauses of a dead father, thou sendest him away, he dies, and then his sons come to honour, and he knoweth it not, &c. A dead man hath no knowledge at all of what is done among the living: They that are out of the world perceive not what is done in the world, no not with those that are nearest

Qqqq

and

and dearest to them, their own sons; And as they have no knowledge of, so no affections to the world, the dead neither rejoice with nor mourn over those that live. Solomons description of an Atheist, and of his false conceits about death, may (though not in his fense) be applied for the illustration of this truth (Eccl. 9.5,6.) The living know they shall die. Atheists speak thus, not from a certainty of knowledge causing them to prepare for death, but from a carelessenesse mixed with their knowledge, causing them to sight death: they know they must die, and therefore care not though they die. Death (fay they) befals all, and therefore should not trouble any. This is all the care they take about death, when they professe their knowledge of death. The living know they shall die, but the dead know not any thing. The Athiest speaks it downright, as if when a man dies there were an end of him. He knows no more, that is, (in their divinity) he is no more. But though the dead in Christ know many things, they know their own happinesse and eternal life; and though the dead who die out of Christ know many things, they know their own torment and mifery, they know also the falsenesse of this opinion, that the dead know nothing : yet there is a truth in what they fay, though not in what they mean. For the dead know not any thing of this present life, or of the things done here on earth. They know not any thing of these things, as knowing is taken for apprehending, and they know nothing of them, as knowing is taken for grieving at, or rejoicing in them; fo the Preacher speaks at the fixth verse, in the language of his Atheist still: also their love, and their hatred, and their envy is now perished, and they have no more portion for ever in all that is done under the sun. They therefore have no love nor hatred, nor envy about those things that are doing under the Sun, because they have no portion in all that is done under the Sun. When man dies he hath a portion, but it doth not lie under the Sun. Wicked men have their portion with hypocrites and unbeleevers. The godly have a portion with Christ; and all the Saints in glory: as for earthly things they are none of their portion, and therefore none of their care, and they have as little affection about them as they have use of them, their sons come to honour and they rejoice not, their fons are made low and they grieve nor. The Prophet Esay praies earnestly (chap. 63. 16.) Look down (O Lord) from heaven, and behold from the habitation of iby

thy holinesse and of thy glory, where is thy zeal and thy strength. the founding of thy bowels and of thy mercies towards me? are they restrained? Doubtlesse thou art our Father, though Abraham be ignorant of us, and I frael acknowledge us not: that is, as some expound the place to the point in hand: Though Abraham and Israel our forefathers are so far from being able to relieve and deliver us out of our troubles, that they are utterly unacquainted with them, yet we are affured thou knowest what our troubles are, and art able to relieve us. Though Abraham and Ifrael our deceased forefathers have no zeal, nor any sounding of bowels, that is, pity and compassion towards us their bowels, though they are not grieved because we are made low, yet Lord, thou livest for ever, and so do thy zeal and compassions to thy people, therefore look down from heaven and help us. There is another exposition of the Prophet, which gives the sense as a prevention of an objection against the former petition; why should you expect to be heard though you are the children of Abraham and Ifrael, when your walk is so unanswerable to that of Abraham and Ifrael, that if they were alive again here upon the earth, they would not own nor acknowledge you as their children? To this the Prophet is conceived to answer, let it be granted or confessed that we are a people so degenerate that even our forefathers, if they were fent among us from the dead, would not own us for their children, let it be granted that we are unworthy in our felves to be counted Abrahams children, yet through thy free grace we may be numbred among thy children. Doubtless thou art our Father though Abraham be ignorant of us. Thy love changes not though the love of men doth, thou wilt not cast us off though Abraham do: This is a very spiritual interpretation, nor is it inconsistent with the former, we may join both together thus, If Abraham were alive he (possibly) would neither own nor help us, we are fo finful: But Abraham is dead, and doth not so much as know that we want help, therefore Lord look down from heaven and help us thy felf: Abrahams bowels are not moved towards his fons, O let not thine be restrained.

Let this admonish parents who take inordinate and immoderate care, by right or wrong to advance their children: Some live miserably that their children may flourish, yea, not a few have destroised their own souls, that their children might be great and rich when they were dead: what a pitiful design is this! thou shalt not rejoice in the grave that thy son is rich, neither

shalt thou grieve for thy son that he is poor, when thou ceasest to be among men: for as thy knowledge is perished, so thy love, thy envy, thy forrow are perished as to the creature here below. A fons preferment is nothing to the deceased father, therefore let not fathers venture their consciences and hazard their souls to prefer their children: be not anxiously afraid, that when you are dead your children may be poor, this trouble will never come near your heart when you are dead. God promised Fosiab (2 Kin. 22.20.) I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all (that is, not any of) the evil which I will bring upon this place: As if he had faid, I am resolved as I have decreed, to bring evil upon this place, but it shall be no grief to thee, for thou shalt first be taken out of this place; And when the Prophet Isaiah brought Hezekiah a sad message, Behold the days come that all that is in thy house, and all that thy fathers have laid up in store until this day shall be carried to Babylon, and of thy fons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be Eunuchs in the palace of the King of Babylon (Isa. 39.6,7.) Then said Hezekiab to I-Saiah, good is the word of the Lord, which thou has spoken: he said moreover, for there shall be peace and truth in my days: he speaks not flieghtingly of the evils to come; Hezekiah was far from the spirit of that Roman Emperor, who said, When I am once dead, let heaven and earth mingle, what care I what becomes of the world when I am once out of it? Hezekiah was not a man of this temper, yet it was some abatement of those evils to him, that they should not come till he was past feeling them, or being sensible of them. The reason which the Prophet gives, why God takes good men out of the world sometimes, is, because he knows a storm is coming, and he would not have them overtaken with it, and therefore he houses them before it come, Isa. 57.1,2. The righteous perisheth and no man laieth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come: the evil to come is no hurt to them when they are gone. This is Gods design though few consider it: And as they who are taken away, have no feeling of the evils to come, fo no fellowfeeling, there is no sympathy in heaven, Saints are not troubled there at the troubles of any here on earth. It is a grace while we are here, to be troubled at the troubles of others, and it is our pri-

Me mortuo misceatur igm terra. Calig.

priviledge, that in heaven we shall not. The Authour to the Hebrews exhorts us, to remember those that are in bonds as bound with them, and them that suffer adversity, as being our selves in the body: (Heb. 13. 2.) 'Tis our being in the body which makes it either a duty or possibility for us to partake in the sufferings of other men.

We may hence confute the popish doctrine and practice of praying to Saints departed. When they are sent away, they know neither our spiritual nor our temporal estate, why then should we pray to them about either? The Saints cannot see from heaven to earth, nor can they hear from heaven to earth, 'tis God whose name is the God hearing prayers, and therefore to him shall all sless come: if all shells are obliged to come to him, where is our warrant to come to Saints departed? and if we doe, where is our hope to receive their help, when they are ignorant that we want help?

though we are made low, they perceive it not.

A second interpretation tels us, that Fob speaks not here of a man in the state of death, but of a man about to die, or upon his death-bed : fuch a mans sons come to honour and he knoweth it not, and then we must expound knowing in the second sense for regarding or being affected with what we know. Great personal afflictions make us forget all worldly relations, together with the comforts and forrows which attend them. Alick man, especially a dying man, takes, no pleasure in his life, and is usually so busied with his own pains. that he takes little or no notice of the pain or pleasure of others. A man in such a condition can hardly be perswaded to take in spiritual comforts, or to refresh his soul with a taste of that sweet wine, with a morfel of that marrow and fatnesse which the promifes of eternal life present unto him, much lesse can he delight himself in sensitive, least of all in sensual objects. Come, and tell him his fons are advanced and his estate thrives, he regards it not, alas (faith he) I am going out of the world, what's all this to me! Mr. Broughtons translation answers this sense with much clearnesse: Only his flesh is grieved for it self, and his soul will mourn for himself, as it he had said, his own grief will spend out all his possibilities of grieving, he will have none instore to bestow elsewhere: Our fons are our own flesh and bloud, and if any thing would affect a man, it would be to hear of his fons, and if any thing concerning his fons would affect him, to hear of their welfare or affliction would. How do parents rejoice when their fons come to honour, how are they afflicted when their sons are made low! As

our sons are our own, so we reckon upon their good or evil, upon all the occasions of their joy or forrow as our own. Our children are our selves multiplied, and (in a sense) immortaliz'd: and love to our children, is but one degree in nature removed from that of our felves. Yet a time is coming when our fons and our daughters about whom we have had so many joys and sorrows, for whom we have laid out fo many thoughts and cares, even these shall not have either our joy or forrow, our thought or care. It was an argument of the wonderful love of Christ, as some of the Ancients observe upon this place, that when he was nail'd to the crosse ready to die, he (as it were) forgot his own forrows and grievous sufferings, and remembred his relations (Joh. 19. 25.) he faid to his mother, woman, behold thy son, and to the disciple, behold thy mother. Now was Simeons prophecy fullfilled upon the bleffed virgin, yea, a sword shall pierce thorow they own soul also, Luk. 2.35. And therefore Christ applies these comfortable words, as a salve to her wounds, even while his own were bleeding unto death : Woman, behold thy son, disciple, behold thy mother. He cals her woman, and not mother, not as unwilling to own her for his mother, but either as fearing that such an owning her, might have created her further trouble, or as shewing that being ready to die and return to his father in heaven, he was above earthly relations, and knew none after the flesh, no not his own mother. And yet though he was not only above, but leaving his mother, he leaves her to the care of his beloved disciple. And that remembrance which Christ at his death expressed to his mother, in committing her to a disciple, the same he had expressed a little before to all his disciples, yea, and to all beleevers both in committing them to his father when he was gone, and by telling them that he was but gone (as a harbinger) to take up lodgings, and prepare a place for them; affuring them also that in his absence he would send the spirit, who should (with advantage to them) make up the want of his bodily presence. And lastly, that himself intended to return to them again, he would now fend one to them, but hereafter he would not fend a messenger for them, but come himself, that where he should be there they might be also. Was not the love of Christ to his children stronger then death, when he thus remembred and took care of them, both in the approaches and in the agonies of death? earthly parents may neglect both the wo and welfare of their children, but Christ will not : surely he will not do it now, when

when his flesh upon him is cloathed with glory, and his soul within him is filled with joy, for he did not when his flesh upon him
was full of pain, and his soul within him did mourn; which is
the reason or excuse rather which Job gives in the next verse, why
earthly fathers do not sometimes know their own sons either in
honour or disgrace.

Verse 22. But his flesh upon him shall have pain, and his soul within him shall mourn.

They who expound the former verse of man in the state of death, give the tame expolition of this, his flesh upon him shall have pain, and his foul within him shall mourn, when he is dead : But hath a dead man pain? or can he mourn? Death is a total privation of all fentitive powers, there's no feeling in the grave. The meaning is either this, he is affl Red while he lives at the thought of what he shall be when he is dead; he grieves that worms should eat him, and that his flesh should corrupt and rot in the earth, What Fob speaks (chap. 21.23.) in direct opposition to this point, is yet a clear proof of this interpretation: He shall be brought to the grave andremain in the tomb the clods of the valley shall be sweet to him: Now in the same sense that the clods of the valley are sweet to some dead men, they may be said to be painful unto others. Some are very desirous to die, to such the clods of the valley are sweet, that is, it pleaseth them as much to lie in the grave, as to go to a perfumed bed, or to rest upon a bed of roses; Others are very unwilling to die, to fuch the grave is a prison of darkness and astonishment. Their living flesh hath pain upon them, while they consider that their dead flesh must consume. Or pain and mourn- Intelligo per ing are here ascribed to dead men, as speech and joy are often in prosoppeiam Scripture ascribed to trees, and stones, and cornfields, (liveless in-post mortem sensible or irrational creatures, personating or taking upon them eum Aben. Exthose actions which are proper unto man) by the figure Prosopopeia. ra. Merc.

Secondly, The text may be rendred out of the Hebrew thus, while his flesh is upon him, he shall have pain, and while his soulis within him, he shall mourn, that is, be shall be in pain and misery as long as he lives, especially while he lives (as a sick man doth) upon the borders and confines of death. The life of man while he lives in A verme super health is painful, but when he is sick and dying he is fuller of pain. eo dolehit. Tar.

Then his flesh upon him hath pain, and his soul within mourns, he hath sorrow without, and sorrow within, which comprehends all sorts

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Chap. 14.

of forrow: when the flesh is pained and the soul mourns, what can be added to that pain and mourning? If the spirit be whole it will sustain the infirmities of the body, if the body be whole, it will somewhat allay the infirmities of the minde, but when the flesh is in pain, and the soul mourns, natural misery is compleat: for then all man is in misery. Flesh and spirit, body and soul, are all of man. And in all this Job doth not speak his speculation but his experience, He selt what he said, and endured himself what he delivered unto others.

I might here draw out observations about the troubles of mans life, and the quicknesse of his forrows in the approaches of death. But these points have occurred before, and therefore I shall not re-

new any discourse upon them in this place.

Thus I have (through the continued help of Christ) sinished the commentary of this fourteenth chapter, and of Jobs whole answer to the charge of Zophar, the last of his three friends, and so of the whole first charge of his three friends, and of his answers to all three. It seems they were all unsatisfied in his answers, as much as they were about his person: and therefore they begin in order as they began. Eliphaz leads the battel a second time, and that more sercely then before, he fals upon Job, not so much with stronger arguments as with harder words, rather reproving then arguing with him, and reproving him with much heat, if not with some bitternesse of spirit; As will appear (if the hand of God shall leade us yet further) in publishing the explication of that his second congresse.



TABLE,

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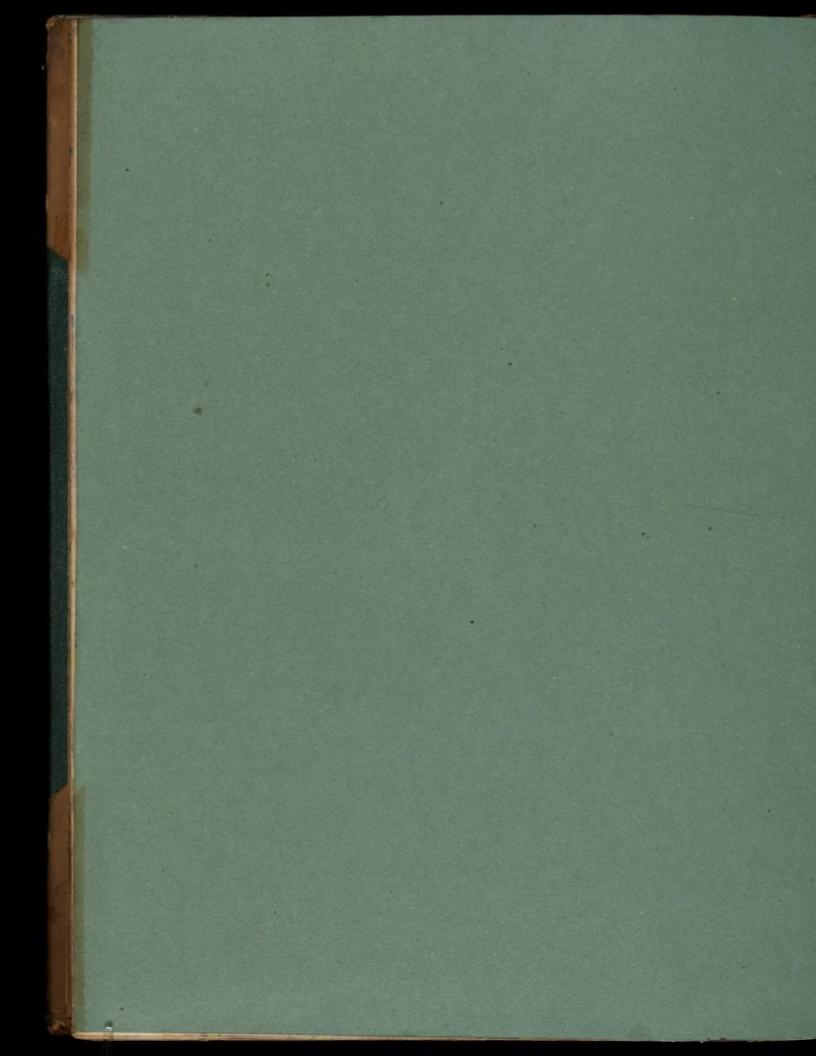
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